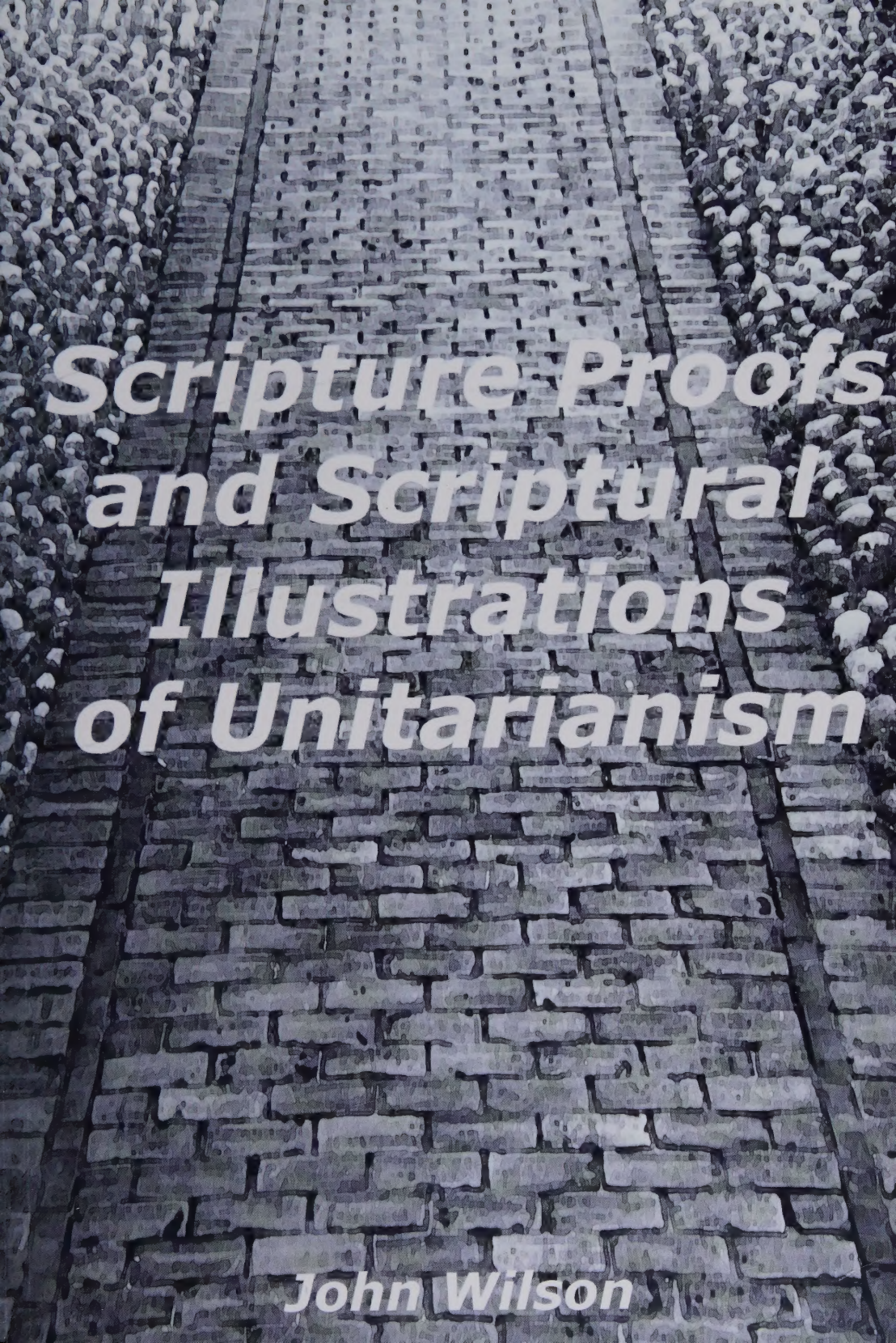
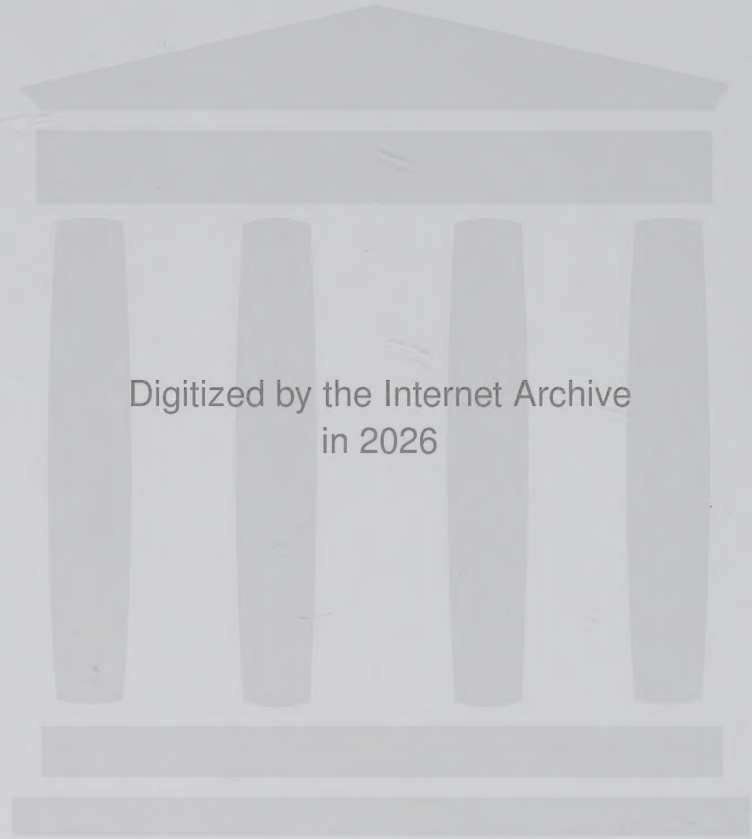

Scripture Proofs and Scriptural Illustrations of Unitarianism
John Wilson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SCRIPTURE PROOFS

AND

SCRIPTURAL

ILLUSTRATIONS OF UNITARIANISM.

BY JOHN WILSON.

Surely I ought to know the God whom I worship — whether he be one pure and simple being; or whether thou art a threefold Deity, consisting of the Father, the Son, and the Holy Spirit. — Dr. Isaac Watts.

THIRD EDITION, REVISED AND ENLARGED.

LONDON:
CHAPMAN, BROTHERS, 121, NEWGATE STREET.
MANCHESTER: THE AUTHOR,
VICTORIA BRIDGE, SALFORD.
1846.

MANCHESTER:
JOHN WILSON, PRINTER, VICTORIA BRIDGE, SALFORD.

DEAR SIR,

Influenced by a deep sense of gratitude for many acts of kindness received, in circumstances of adversity, at your hands, — and by great respect for the sterling worth of your character, — I cannot pass by the opportunity of ushering into a renewed existence "Scripture Proofs and Scriptural Illustrations of Unitarianism," without inscribing to you this the third edition of the work; and, at the same time, of expressing my most cordial prayer, that you may be long spared by Providence, not only for the sake of your excellent family, at whose cheerful fireside I have spent some happy hours, but also for the sake of that portion of the people to which your influence extends, and whose condition, — whether physical, intellectual, or moral, — I feel assured, you are most anxious to improve by every means within your power.

Here I cannot avoid giving utterance to expressions of sympathy with the purposes and objects of many in that class of society to which you belong, and which is dignified only in so far as its wealth and position and influences are hallowed by a spirit of disinterested benevolence. It is gratifying to observe, that the middle classes are now taking a more fervent interest than formerly in whatever has a tendency to promote the weal of their country and of their kind. Not a few are endeavouring to create around them a host of influences conducive to the amelioration of the physical condition of the people; without which there is but little reason to expect improvement of heart, or elevation of mind. Others are devoting themselves to the removal of those unjust monopolies, and the repeal of those monstrous laws, which have cramped commerce, and, raising the few at the expense of the many, have interfered with the blessed designs of a universal Providence. Some are working, in the spirit of God's Messiah, to destroy those sources of evil which blight man's understanding, and poison his best and purest affections, — to snap the fetters which bind to earth the souls and bodies of so many of God's children, and which render them virtually beasts of burden, the property of others, — instead of heirs of heaven, and immortal beings, made in the image of their Creator. Others, in the same holy spirit, are endeavouring to advance the reign of peace and goodwill among mankind, by opposing, with the arms of reason and the gospel, that demon of war and bloodshed which for some petty and selfish interest would separate nations from each other; and also by uplifting from degradation those poor outcasts of society who have been cradled in poverty, and nursed in vice and wretchedness, — who have been taught

to hate and plunder their fellow-men, for want of that food and knowledge which a paternal government or a Christian people might have easily supplied. Others are nobly engaged in fostering amongst all a desire for universal education; — for the developing, to their utmost extent, of the powers and faculties of the human soul, which were given to all for the purpose of being cultivated and brought into exercise; which, when thus developed, will break down such moral barriers as have been erected by pride and power on the one hand, and envy and ignorance on the other, between the two great classes of society, — the rich and the poor; and which will teach men to perceive, that their true happiness lies in aiding, in strengthening, and enlightening, each his neighbour and his fellow, in their progress through life. Some, again, — though indeed far too limited in number for their mighty task, — are endeavouring to spread the genuine influences of the gospel, by disencumbering it from the mass of corruptions with which it has been overloaded, — by presenting Christianity in a purer form to the hearts and minds of men, — and by erecting temples, and aiding churches, for the worship of the one only living and true God, through our Lord Jesus Christ.

With aims such as these you prove by your actions that you sympathise; and, as the dissemination of Christian Unitarianism is conceived by us both to be one great means of advancing human improvement and happiness, you will, I trust, permit me to inscribe to you a work written on its behalf.

I am,

Dear Sir,

Yours, with much esteem and respect,

JOHN WILSON.

York Buildings, Victoria Bridge, Feb. 2, 1846.

PREFACE TO THE THIRD EDITION.

In this edition of the "Scripture Proofs and Scriptural Illustrations of Unitarianism," it will be seen that the author has entirely changed the plan of the Second Part, which, having been of a tabular form, was regarded by some of his readers as rather complicated. To this plan he himself felt no serious objection; but, when called on again to publish the work, he was induced to remodel the machinery, because he was desirous of making numerous additions, unavoidably requiring a variation of the form in which the book was originally composed. It would be idle to point out the improvements which the author has endeavoured to effect throughout the volume; but it may be permitted him to say, that, sensible of its imperfections, — notwithstanding the kind reception which the work met with, and an appreciation of its value such as he could not have ventured to expect, — his great aim has been, so far as lay within his power, to render the "Illustrations" better calculated to aid the cause of Unitarian Christianity.

To his subscribers — without whose aid this new and enlarged edition could not have been brought out — the author would tender his most grateful acknowledgments.

York Buildings, Victoria Bridge,
Salford, *Feb.* 1846.

EXTRACT FROM PREFACE TO THE FIRST EDITION — 1833.

It will probably be asked, why an obscure and comparatively unlearned individual would dare to enter into the discussion of a subject which has employed the energies of the richest and most profound intellects both of this and former times; — a subject on which no new arguments can be offered, and nothing can be said which is not more beautifully or more eloquently expressed in the writings of others.

To the latter part of this interrogatory it is not difficult to reply, obviated as it is by the numerous passages which have been copied

into the following work from the writings of eminent men. With respect to the former, the author acknowledges that he is too conscious of the inferiority of his abilities, and the paucity of his attainments, to put himself on a level with a CLARKE, a LARDNER, or a CHANNING; and he is too strongly convinced of the power of prejudice over the best cultivated understandings, to imagine that he will destroy, as with a dash of his pen, what has been established by the *infallible* decisions of councils and synods, consecrated by creeds and confessions of faith, defended by the anathemas of ignorance and bigotry, and cherished and supported by many good and learned men belonging to the Trinitarian denomination. But he feels assured, that the great subject alluded to is not yet exhausted; — that it is yet possible, if not to employ original arguments, at least to present the old in a different, and perhaps in a more striking aspect; and to divest this branch of Biblical criticism of much of that air of pedantry and learning which is so unsuitable to the genius of the operative and middle classes of society. These objects the writer of the following work has endeavoured to promote. He does not, indeed, believe that he can with giant-strength apply the machinery of truth to the pulling-down of the strongholds of error; but he does believe, that, feeble as his abilities may be, he has presented such a mass of Scripture evidence in favour of Christian Unitarianism, as is calculated in itself to remove the errors of reputed orthodoxy. Yet, even though the mite of the widow should not enrich the treasury of the poor, the humble offering may stimulate the wealthy to give according to the abundance of their riches; and, though the undertaking and labours of a Unitarian layman should add little to the body of religious information, they may perhaps, in some unknown way, be the means of calling into action the zeal and abilities of men of greater genius, or of more extensive learning.

But it may be further inquired, Why assume the character of a religious controversialist at all? Why disturb the public mind with discussing points which have a tendency to rouse bigotry, and excite the malevolent passions? — at a time, too, when so many Christians are disposed to content themselves with the opinions which they entertain? The author replies, that, if controversy here signifies the attacking of individuals, — the imputing of false motives to those who differ from us, — the general use of the *odium theologicum*,

or the employment of persecution in any shape whatever, — he is not, and desires not to be, a controversialist; such a character being very unfavourable to the cause of truth, and directly inimical to the precepts and the example of Jesus Christ. He is fully persuaded, however, that when through supineness men are disposed to adopt the opinions of their forefathers, — then is the season for awakening them to a proper and manly exercise of their intellectual powers. Besides, the aim of the author is not to attack individuals, but opinions; not to wage war with the moral characters of men, but with what he considers the grossly absurd tenets which have been amalgamated with the pure and simple doctrines of the Christian religion, and which have excited against it the bitter prejudices and unsparing attacks of *credulous* unbelievers. The wish of his heart is, under the blessing of Providence, to inculcate what he conceives to be two of the great doctrines of the Bible, — the strict, undivided Unity of God, and the subordination of Christ to the universal Father. These doctrines he is anxious to promulgate, — not that he deems truth preferable to piety and virtue, or the knowledge of the meaning of revelation better than the performance of God's will; but because he believes, that proper and honourable conceptions of the object of the Christian's love and veneration are highly conducive to the growth and establishment of a more rational piety, of a greater degree of virtue, and of more solid and elevated enjoyments.

Thus convinced, as the writer is, of the intimate connection subsisting between the attainment of religious truth and the exaltation of the human character, and anxious to promote these important objects as far as lies in his power, — he humbly submits his work to the examination of an inquiring public, under the expectation, that, ere they pronounce a sentence on his opinions, they will first ascertain whether these be or be not conformable to the contents of that blessed volume from which he believes them to have been derived.

ABBREVIATIONS EXPLAINED.

Com. Ver.	Common or Public Version of the Bible.
Marg. Tran.	Marginal Translation of the Common Version.
Griesb. or *Griesbach*	Griesbach's text, or translation conformed to it.
LXX. or *Septuagint*	Old Testament translated into Greek by 72 persons.
Douay Ver.	Douay Version of the Old Testament.
Rheims Trans.	Rheims Translation of the New Testament.
Gen. 1802	French New Testament, pub. at Geneva in 1802.
Imp. Ver. *	Improved Version of the New Testament.
Eds. of Imp. Ver.†	Editors of the Improved Version.
Com.	Commentary.
L. T.	Last Thoughts.
Par. Pas.	Parallel Passage *or* Passages.
MS.	Manuscript.
MSS.	Manuscripts: written copies.
Chap.	Chapter.
Sect.	Section.
No.	Number.
Comp.	Compare.
ver.	verse, *or* verses.
p. *or* pp.	page, *or* pages.
ref.	reference.
apud	in the writings of; as quoted by.
et al. or *et alibi*	and elsewhere; other passages.
in loc. or *in loco* ‡	on the passage in question.
i.e. or *id est*	that is; namely.
q. d. or *quasi dicat*	as if he had said.
sim.	in a similar manner.

See p. 15.

* Translations thus marked belong to Archbishop Newcome, and are approved by his Editors.

† Renderings and citations thus given, belong, not to Newcome, but to Belsham, and his fellow-labourers.

‡ Used after extracts from Commentaries, where, from the nature of the work, it has been deemed unnecessary to refer to its title and page.

ERRATA.

Page 140, line 11, for *delarations* read *declarations.*

Page 147, line 5, insert the name of BISHOP BLOMFIELD before *Lectures on the Acts.*

Page 178, line 4, for *H. Stephens* read *R. Stephens.*

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SCRIPTURE PROOFS OF UNITARIANISM.

INTRODUCTION.

DIFFERENT OPINIONS CONCERNING GOD, JESUS CHRIST, AND THE HOLY SPIRIT; WITH BRIEF REMARKS ON THE MISAPPLICATION OF CERTAIN TERMS.

So many and so conflicting have been the opinions entertained by the Christian church respecting the essence of the Godhead and the person of Jesus Christ, that it would be altogether impracticable to state them in a few pages with sufficient accuracy and precision. To some readers, however, it may not be uninstructive to ascertain the principal points of difference that subsist among the leading sects; and for all who feel disposed to peruse the following treatise, it will be necessary to know in what sense the author uses appellations, designed to indicate the peculiar notions of the disciples of Jesus, but unhappily too often employed as epithets of ridicule or of intolerance.

The commonly-received opinion is, that the Supreme Being consists of three persons, to each of whom belong the essential attributes of Deity; and that these three persons constitute only one God. Of those who adopt this hypothesis, some consider that the terms Father, Son, and Holy Ghost, are merely relative; — that the persons in the Trinity did not exist under these characters from all eternity; — that there is no precedence amongst them, either in time, order, or dignity. Others, whose professed standard is the creed attributed to Athanasius, believe that the Father, whom they designate the first person in the Godhead, is alone the Source or Fountain of the Deity; that the Son, who, according to them, is the second person, was begotten of the Father; and that the Holy Ghost, the third person, proceeded from the Father and the Son: and yet that these three persons are co-equal, co-essential, and co-eternal. Some, again, have been of opinion, that the Father, Son, and Holy Ghost, are not three persons, but three modes, characters, or relations; and that only one and the same agent is meant by the sacred writers, whether they treat of the Father, the Son, or the Spirit: while, on the other hand, some have employed language concerning the three persons in the Godhead, unequivocally expressing the notion of three distinct Gods. The maintainers of these different opinions agree, that Christ was perfect man, as well as perfect God; and they are generally distinguished by the appellation of TRINITARIANS, but sometimes called, according to their peculiar views, *Athanasians; Sabellians*, or *Nominalists; Tritheists*, or believers in three distinct, infinite minds, or intelligences.

In this statement of the belief of Trinitarians, we employ the word *person* agreeably to their own usage; at the same time remarking, that, in relation to God and Christ, — the one represented as a Father, and the other as a Son; the former as the Sender and Inspirer, the latter as the Sent and Inspired, — the only conception we can form of its meaning is that of a *mind*, or an *intelligent being*. But the precise import of the term, as used by Trinitarians, it is difficult to ascertain: some of them defining it as "a mode or attribute;" some, as "an infinite mind;" others, as "an intelligent or absolute substance" — "a distinct subsistence" — "a real distinction" — "a perfect hypostasis." On this point, however, the more modern advocates of the Trinity are comparatively silent; making use of the word *person* without professing to employ it as the representative of any definite idea.

Another and a very different class of Christians, termed *Arians*, profess to believe that God is one person only; that his Son Jesus Christ is distinct from and inferior to him; and that the Holy Spirit is either a being inferior to them both, or merely an attribute or a gift of God. Respecting Christ, some of them hold that he was begotten of the Father before all ages, being a subordinate Deity, but superior to all other intelligences; and that, under the self-existent God, he created the universe, and supports and governs it. Others believe that he was a superangelic being, employed by the Almighty in forming the solar system, or "in reducing this globe out of a chaotic state to its present habitable form."* Others, again, affirm that he was a pre-existent spirit, but deny that he had any concern in the making of the universe, or in the formation of any world or system of worlds. All Arians, however, concur in opinion, that the Son of God came down from heaven, clothed himself with human flesh, and lived and died as a man, to accomplish the important ends for which he was sent by the Father into the world. Few of this denomination, if any at the present day, consider either the Son or the Spirit as an object of address in prayer.

The *Socinians* admitted the strict oneness of God, and the simple humanity of Christ, but conceived that, on account of Jesus' exaltation to the right hand of the Father, he is entitled to religious worship both from angels and from men.

Those Christians who assume the name of *Proper Unitarians*, but who are not unfrequently styled *Humanitarians*, believe that God is one, in the strictest sense of the word; that he alone is entitled to religious worship; and that his Son and Servant, Jesus Christ, was in nature only a human being, but in office superior to all other divinely-commissioned teachers; — that his mission was of a holier and a higher character; — that he was the Messiah, the Author and Finisher of our Faith, the great medium of communication from God to men, and the appointed of his Father to be the Judge of all mankind. Some Humanitarians admit the doctrine of Christ's

* Dr. PRICE: who seems to have considered Christ as the instrumental agent in the formation only of *this* world. — See his "Sermons on the Christian Doctrine," pp. 62, 91—93, Belfast edition.

miraculous conception; others reject it, believing Jesus to have been the son of Joseph as well as of Mary. With the Socinians, however, they unite in considering the holy spirit to signify, in the Bible, either the Father himself, or his power, wisdom, influence, gifts, &c.

The Proper Unitarians are sometimes named *Socinians*, but most erroneously. Socinus and his Polish brethren, with the old English Unitarians, were professed worshippers of Jesus Christ; but the believers in his simple humanity now earnestly contend, that the God and Father of all is the only proper object of religious worship. To class this sect, therefore, with those who pay divine homage to the Saviour, while they consider him, in respect to nature, as only a human being, seems to indicate either ignorance of the real import of the word *Socinian*, or a determination to misapply a name, which, however honourable to those whom it originally designated, is well known to be universally disclaimed by the "true worshippers of the Father." Perhaps, however, the misapplication of this term may have arisen, on the part of the orthodox, from an erroneous idea of the word *Unitarian*, which some of them conceive to denote a believer in one God, and to which they think their opponents have no exclusive right; whereas, in fact, this name is applied, by Antitrinitarians themselves, merely to point out a belief in the doctrine of God's strict *personal Unity*, in contradistinction to a belief in that of a *Trinity of persons* subsisting in the one God. But what is particularly worthy of remark — the appellation *Unitarian*, thus unreasonably denied to Humanitarians by many supporters of the popular belief, has been often used by others, still more unreasonably, as implying something very horrid and impious. And why? — Because the principles of those whom it betokens are either imperfectly understood, or have been expressly associated, by not a few religionists, with blasphemy, infidelity, and atheism. Hence, many pious but weak-minded individuals, who wish to be considered orthodox, but who are favourable to the great doctrine of Christianity — the Supremacy of the Father, shudder almost instinctively when denominated Unitarians. It is pleasing, however, to observe, that this feeling of repugnance to a name seems to be on the decline; and that liberal men of all sects are unwilling to use with opprobrium an appellation which has served to distinguish the theological opinions entertained by some of the best and wisest of our race.

From the preceding remarks, it follows that the designation UNITARIAN is properly used to signify all who maintain God to be one person only — including Arians, Socinians, and Humanitarians; and in this extended sense will it be employed in the following work.

Thus have we given a brief, but, we trust, a correct account of the leading tenets of the Christian world, respecting God, Christ, and the Holy Spirit, or Spirit of God. But that the reader may be enabled to form a judgment for himself, we subjoin a table, showing at one view the principal forms of belief which characterise the profession of Christianity.

I. — OF GOD.

TRINITARIAN DOCTRINE.

There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory. — *Westminster Shorter Catechism.*

ATHANASIAN.

The Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. ..... The Father eternal, the Son eternal, and the Holy Ghost eternal; and yet they are not three eternals, but one eternal. ..... So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God..... The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after other, none is greater or less than another; but the whole three persons are co-eternal together and co-equal. — *Athanasian Creed* (*so called*).

PLATONIC.

I hold that the Father's faculties are not exerted on external things, otherwise than through the Son and the Holy Ghost; that the Scriptures, by discovering a Trinity, teach clearly that the metaphysical unity of the divine nature is not an unity of persons, but that they do not teach such a separation and independence of these persons as amounts to tritheism. I maintain that the three persons are one being — one by mutual relation, indissoluble connection, and gradual subordination; so strictly one, that any individual thing in the whole world of matter and of spirit presents but a faint shadow of their unity. I maintain that each person by himself is God, because each possesses fully every attribute of the divine nature. But I maintain that these three persons are all included in the very idea of God. — BISHOP HORSLEY; *apud Hill's Lectures*, vol. i. p. 461.

SABELLIAN.

If, among us, one man may sustain three persons [as when Tully says, "*Sustineo unus tres personas; reum, advocati, judicis*"], without being three men, why should it be thought incredible that three divine persons may be one God, as well as those three other persons be one man? — WALLIS: *Letters on the Trinity*, pp. 68, 69; postsc. to Let. 3.

TRITHEISTIC.

It is plain the persons are perfectly distinct. A person is an intelligent being; and to say there are three divine persons, and not three distinct, infinite minds, is both heresy and nonsense. — DR. WM. SHERLOCK: *Vind. of the Trin.* sect. iv. p. 76.

[For other statements, see "Concessions," p. 29.

UNITARIAN DOCTRINE.

Jehovah, our God, is one Jehovah. — MOSES and CHRIST: Deut. vi. 4. Mark xii. 29.

To us there is but one God, the Father. — ST. PAUL: 1 Cor. viii. 6.

There is one Supreme Cause and Original of things; one simple, uncompounded, undivided, intelligent agent, or person; who is the Author of all being, and the Fountain of all power. ..... The Father alone is self-existent, underived, unoriginated, independent; made of none, begotten of none, proceeding from none; ... is the sole origin of all power and authority; ... is, in the highest, strict, and proper sense, absolutely supreme over all. — DR. SAMUEL CLARKE: *Scripture Doctrine of the Trinity*, part ii. § 1, 3, 6, 7.

We believe in the doctrine of God's Unity; — that there is one being, one mind, one person, one intelligent agent, and one only, to whom underived and infinite perfection and dominion belong. — DR. CHANNING: *Works*, vol. i. p. 535.

We believe that the Supreme Being is one God, in one person only; one in substance, one in essence, — the God and Father of all men; the God and Father of Jesus Christ; the only proper object of religious adoration. — GEO. HARRIS: *Sermons preached at Port-Glasgow*, p. 30.

There is one only living and true God — one in the strict and absolute sense of unity — a spirit, simple, uncompounded, indivisible, without parallel or equal, &c. — DR. DRUMMOND: *Essay on the Doctrine of the Trinity*, p. 2.

The Unitarian Christian, in contradistinction to all the complex systems of human invention, maintains that the all-glorious God of the universe is simply and absolutely one; that there is no God, in the proper sense of the term, with him, nor like him, nor equal to him; and consequently that he alone is the true God; that he alone is the great object of all religious adoration. — GIFFORD: *Elucidation of the Unity of God*, pp. 256, 257.

The Unitarians universally believe, not only that there is one God, but that God is one; that Jehovah, the Creator of heaven and earth, and all things therein, — the God of Abraham, Isaac, and Jacob, the God and Father of our Lord Jesus Christ, — is one, in substance indivisible, in being underived and independent, in power unequalled, in glory unrivalled, supremely great and infinitely wise, all holy, all just, and all gracious, "the blessed and only Potentate," "the King eternal, immortal, and invisible," — in short, "the only true God." This all-perfect Being, the Father of mercies and of all consolation, whose essential character is Love, they believe to be the sole original source of every good and perfect gift; his grace and mercy, the spring of all the inestimable blessings we derive from the gospel; his unerring wisdom and constant agency, the cause of all the means by which the gracious scheme of salvation through Christ was executed and permanently diffused. ..... This great and gracious Being they believe to be the only proper object of religious worship, &c. — DR. LANT CARPENTER: *Reply to Archbishop Magee*, p. 22.

II. — OF CHRIST.

TRINITARIAN DOCTRINE.

The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man; and so was, and continueth to be, God and man in two distinct natures and one person for ever. — *Westminster Shorter Catechism.*

Our Lord Jesus Christ, the Son of God, is God and man; ... equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood. — *Athanasian Creed.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures — that is to say, the Godhead and manhood — were joined together in one person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, &c. — *Thirty-nine Articles of Religion*, Art. 2.

ANTI-ATHANASIAN.

With all due respect for those who differ from me, the doctrine of the eternal Sonship of Christ is, in my opinion, antiscriptural and highly dangerous. — DR. ADAM CLARKE on Luke i. 35.

INDWELLING SCHEME.

God is so united to the derived nature of Christ, and does so dwell in it, that, by virtue of that union, Christ may be properly called God, and such regards become due to him as are not due to any created creature, be it in itself ever so excellent. — DR. DODDRIDGE.

UNITARIAN DOCTRINE.

We believe in the unity of Jesus Christ. We believe that Jesus Christ is one mind, one soul, one being: as truly one as we are, and equally distinct from the one God. — DR. CHANNING: *Works*, vol. i. p. 538.

We all regard Christ as a person distinct from God, and inferior to God; deriving his existence, his power, his wisdom, all his offices and attributes, from God, who was his Father. — J. SCOTT PORTER: *Lectures on Unitarianism*, p. 7.

ARIAN.

With the First and Supreme Cause, there has existed from the beginning a second divine person, which is his Word or Son; by whose operation the Father both made and governs the world; and whom he sent into the world to assume our flesh, to become man, &c. — Abridged from DR. S. CLARKE: *Script. Doct.* part ii. § 2, 26, 18.

SOCINIAN.

By nature, Jesus Christ was truly a man. ..... We are required to acknowledge the Lord Jesus himself as one who has divine authority over us, and in that sense as God: we are bound, moreover, to put our trust in him, and to pay him divine honour. — *Racovian Catechism*, pp. 51, 189.

HUMANITARIAN.

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God. — JESUS CHRIST: John viii. 40.

There is one God, and one mediator between God and men, the man Christ Jesus. — ST. PAUL: 1 Tim. ii. 5. [See ST. PETER: Acts ii. 22.]

III. — OF THE HOLY SPIRIT.

TRINITARIAN DOCTRINE.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God. — *Thirty-nine Articles of Religion*, Art. 5.

The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost, eternally proceeding from the Father and the Son. — *Westminster Confession of Faith.*

ANTI-ATHANASIAN.

While I am thus firmly convinced, that the Scriptures are incapable of any fair and consistent explanation, without the admission of the doctrine of the Trinity, I entertain strong doubts about the correctness of the notion, commonly received, of what is called the *eternal generation* of the Son from the Father, and the *eternal procession* of the Spirit from the Father and the Son, in the essence of Deity. This, I have long been disposed to think, is entering into the mode of the divine subsistence, further than the Scriptures authorise us to do. — DR. WARDLAW: *Discourses on the Socinian Controversy*, pp. 352, 353; Disc. x.

[See "Concessions of Trinitarians," p. 372.]

UNITARIAN DOCTRINE.

In the New Testament, the prevailing sense of the phrase *Spirit* is communication of light and power from on high. Like the *Spirit of God*, it is sometimes, simply, God himself. ... It seems, both in the Old and New Testament, to be used very largely to signify any testimony of the favour, friendship, patronage, and presence of God. — NEWCOME CAPPE: *Crit. Remarks*, vol. i. pp. 58, 59.

ARIAN.

The Holy Spirit is not self-existent, but derives his being from the Father (by the Son) as from the Supreme Cause. The Scripture, speaking of the Spirit of God, never mentions any limitation of time when he derived his being from the Father, but supposes him to have existed with the Father from the beginning. — DR. SAMUEL CLARKE: *Script. Doct.* part ii. § 19, 20.

The Holy Spirit seems to be described by our Lord, as a separate being, distinct from the Father; as a person sent by Christ after his ascension, and not having been with them before; not speaking of himself, but only what he heard, and receiving powers that belonged to Jesus, and were derived through him from the Almighty. — DR. BRUCE: *Sermons on the Study of the Bible*, p. 167.

The impracticability of exhibiting in a Table all the opinions respecting the nature of Almighty God, and especially the various modifications of the doctrine of the Trinity, which have obtained among Christian sects, will be regarded as a sufficient apology for not extending its bounds. As Unitarians have, almost universally, no recognised standard of belief except the Bible, their opinions are, in the preceding pages, represented either in the language of individual authors, or in the very words of Scripture. But Trinitarians having, in general, written creeds to which they appeal as the acknowledged standards of their faith, and the doctrine of a Triune God and of two natures in Christ being respectively declared in no one passage * of the Sacred Volume, — it has been deemed necessary to present their views of these subjects by means of extracts from the formulas of reputed orthodoxy; † although, to exhibit a few of the discrepancies of opinion existing amongst individuals, several quotations have also been made from some of those who are held in the highest esteem.

Having shown the distinguishing tenets of the principal classes of Christians, we now proceed to lay before the inquiring reader — I. The Scripture testimony to the strict Oneness of God, and the unrivalled Supremacy of the Father of all; — II. The Scripture testimony to the inferiority and unqualified subordination of Jesus Christ, in relation to the same almighty person or being; and — III. The Scripture testimony to the doctrine, not that the holy spirit is a third hypostasis in the Godhead, but that it signifies either God himself, the Father, or his agency, influence, inspiration, on the human mind — his favour, gifts, blessings, to man.

* We say, *in no one passage*, not that we consider these doctrines as fairly deducible from a *combination* of passages, but because there is not one of all those portions of Scripture generally cited in support of the Trinitarian's belief that would of itself convey to the mind of an unprejudiced reader the notion of a Triune God, or of a God-man. Let the correctness of this sentiment be freely examined, and we have no fear of the result.

† As it does not come within the plan prescribed for this work to show the *unreasonableness* or absurdity of the doctrine of the Trinity, the diligent inquirer may be requested merely to peruse with attention the whole of that celebrated formula, commonly attributed to St. Athanasius, and to examine whether the doctrines which it contains, as well as its damnatory clauses, are not at total war with the principles of reason, and the dictates of common sense. Indeed, so palpable and numerous are its absurdities, that, were it not acknowledged to contain the belief of the great majority of professing Christians, it might with appearance of justice be considered as the production of an enemy to the opinions which it inculcates. Were it possible to prove, that three persons, each of whom is uncreated, incomprehensible, eternal, and almighty, are only one uncreated, incomprehensible, eternal, and almighty being — that three intelligent agents, each of whom separately is God, are not three Gods, but only one God — that the Godhead of the Father, the Son, and the Holy Ghost, is one and the same; none of these persons being before or after other, none greater or less than another; and yet that they are essentially dissimilar; the Son alone being begotten of the Father, and the Holy Ghost proceeding from the Father and the Son; that is, the Son and the Holy Ghost are co-eval with him from whom they derived their existence: — we say, were it possible to prove such monstrous absurdities, there would be no doctrine, however revolting to reason, which might not be entertained by the human mind; and it might be admitted as an established principle, that *we ought to believe because it is impossible*. Well, then, may we say, as Bishop Hurd spoke of the orthodox scheme of redemption, that the Trinity is a doctrine at which "Reason stands aghast, and Faith herself is half confounded." Well may we, with the excellent TILLOTSON, be shocked at the irreverent and irrational details of the Athanasian Creed, and wish that the Church "were well rid" of it.

PART FIRST.

SCRIPTURE EVIDENCE FOR UNITARIANISM.

CHAPTER I. — OF GOD.

SECT. I. — PASSAGES OF SCRIPTURE, DECLARATORY OF THE STRICT, UNDIVIDED UNITY OF GOD.

(1) *God styled One.*

1. Deut. vi. 4: Hear, O Israel! Jehovah, our God, [is] ONE JEHOVAH.

יהוה אלהינו יהוה אחד

Jehova Deus noster, Deus unus est ..... *Calvin.*
Le Créateur (Jehova) est nôtre Dieu, le Créateur (Jéhova) seul. *Le Clerc* (*note on* Mark xii. 29).
The Lord our God is Lord only ..... *Bible of* 1596-7, 1607, 1614.
The Lord, the Lord only, is our God ..... *Geddes*; *Wellbeloved* (*note*).
The Lord our God, the Lord is one ..... *Poole* (*margin*).
The Lord our God, even the Lord, is one ..... *Samuel Clarke.*
Jehovah is our God, Jehovah alone ..... *Lindsey*, *Mardon*, *John Scott Porter.*
Jehovah our God, Jehovah is one ..... *Ainsworth*; *Wakefield*, *Carpenter*, *Burnap.*
Jehovah is our God; Jehovah is one ..... *Campbell*; *Belsham.*
Jehovah is our God, Jehovah, who is one ..... *Hewlett.*
Jehovah our Elohim, Jehovah is one ..... *Williams.*
Jehovah, our Elohim, is one Jehovah ..... *Burgess*, *J. P. Smith*, *Rogel.*
Jehovah, our Gods,* is one Jehovah ..... *Burgess*, *Wardlaw*, *Richard Watson.*†

2. Job xxxi. 15: Did not He that made me in the womb make him? and did not ONE fashion us in the womb?
3. Zech. xiv. 9: And Jehovah shall be King over all the earth: in that day shall there be ONE JEHOVAH, and HIS NAME ONE.
4. Mal. ii. 10: Have we not all ONE FATHER? Hath not ONE GOD created us? &c.
5. Matt. xxiii. 9: And call no [man] your father upon the earth; for ONE is your FATHER, who is in heaven.
6. Mark x. 18: And Jesus said unto him, Why callest thou me good? [There is] none good *but* ONE, [that is] GOD. — *Parallel Passages*: Matt. xix. 17. Luke xviii. 19.

Ουδεις αγαθος, ει μη εις, ὁ Θεος·

Niemand ist gut, denn der einige Gott. — *Luther.*
Non est bonus, nisi unus Deus. — *Tremellius.*
Nemo bonus, si non unus, Deus. — *Arias Montanus.*
Nemo est perfectus, nisi solus Deus. — *Schleusner.*
No one good but (or, only) the one God. — *H. Haynes.*
God alone is good. — *Campbell.*
None is good but one, [even] God. — *Boothroyd.*
There is none good but one, God. — *Samuel Sharpe.*

* This version has been offered by a few learned Trinitarians, avowed believers in one God. But, whatever may be the object for which it is proposed, such a translation cannot be admitted on the authority of any man. The sentiment which it expresses happily involves its own refutation, and is manifestly opposed to the whole scope and design of revelation, which, in ten thousand places, loudly proclaims the existence of ONLY ONE SUPREME GOD. The plural forms of some of the names of Deity, which occur so frequently in the Hebrew Bible, will be noticed in chap. i. sect. 1 of the second part of this work.

† In some of the above translations, the verb *is* is so printed in the books from which they are taken, as to show that it has been supplied.

7. Mark xii. 28, 29: And one of the scribes ... asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments [is], Hear, O Israel! the LORD our God is ONE LORD.

Κυριος ὁ Θεος ἡμων, Κυριος εἱς εστι·

Dominus Deus noster, Dominus unus est ..... *Arias Montanus.*
Jehovah est Deus noster; Jehovah unus est ..... *J. G. Rosenmüller.*
Le Seigneur est notre Dieu, le Seigneur seul ..... *Le Clerc.*
The Lord our God is the only Lord ..... *Bible, 1598-7, 1613; Wakefield.*
The Lord our God is the sole Lord, or the only God ..... *Waterland.*
The Lord, our God, even the Lord is one ..... *Samuel Clarke.*
The Lord is our God, the Lord alone ..... *Lindsey.*
The Lord is our God; the Lord is one ..... *Campbell, Boothroyd; Eds. of Imp. Ver.*
The Lord, our God, the Lord is one ..... *Carpenter, Acton, Livermore.*

8. Mark xii. 32—34: And the scribe said unto him, Well, Master, thou hast said the truth; for there is ONE GOD, and there is NONE OTHER BUT HE. ..... And when Jesus saw that he answered *discreetly*, he said unto him, *Thou art not far from the kingdom of God*, &c.

ὁτι εἱς εστι Θεος·

quia unus est Deus. — *Arias Montanus.*
for one is God. — *Samuel Clarke.*
for God is one. — *Wakefield.*

ὁτι εἱς εστι. — *Griesbach.*

quod unus est. — *Tremellius.*
that he is one. — *Eds. of Imp. Ver.*
for he is one. — *Edgar Taylor, Samuel Sharpe.*

9. John viii. 41: Ye do the deeds of your father. Then said they to him, We be not born of fornication: we have ONE FATHER, [even] GOD.

10. Rom. iii. 30: Seeing [it is] ONE GOD who shall justify the circumcision by faith, and uncircumcision through faith.

Επειπερ εἱς ὁ Θεος·

Si quidem unus Deus. — *Arias Montanus.*
Puis qu'il n'y a qu'un seul Dieu. — *Le Clerc.*

One is God; *or*, God is one. — *S. Clarke.*
One [is] the God [of all]. — *Wakefield.*

11. 1 Cor. viii. 4—6: We know that an idol [is] nothing in the world, and that [there is] NONE OTHER GOD BUT ONE. For though there be that are called Gods, whether in heaven or in earth, — as there be gods many, and lords many, — but to us [there is but] ONE GOD, THE FATHER, of whom [are] all things, and we in him; and *one Lord, Jesus Christ*, by whom [are] all things, and we by him.

12. Gal. iii. 20: Now, a mediator is not [a mediator] of one; but GOD IS ONE.

13. Eph. iv. 4—6: [There is] one body and one spirit, even as ye are called in one hope of your calling; — *one Lord*, one faith, one baptism; — ONE GOD and FATHER OF ALL, who [is] above all, and through all, and in you all.

14. 1 Tim. ii. 5: For [there is] ONE GOD, and one mediator between God and men, the man Christ Jesus.

15. James ii. 19: Thou believest that there is ONE GOD: thou doest well: the devils also believe, and tremble.

ὁτι ὁ Θεος εἱς εστι·

quoniam Deus unus est. — *Arias Montanus.*
qu'il n'y a qu'un Dieu. — *Le Clerc.*

that God is one. — *S. Clarke, Eds. of Imp. Ver.*
that there is [but] one God. — *Wakefield.*

OBSERVATIONS ON THE PRECEDING TEXTS.

With a clearness and a force of language which cannot be surpassed, these texts affirm that the uncreated Cause of universal nature — the Jehovah of the Jews — the God and Father of all — is ONE, and only one. This great doctrine was expressed, without any modification, by Christ and the apostles, as well as by Moses and the prophets; and was recognised even by the determined foes of the Saviour, who evidently regarded the single Being who had been the theme of Hebrew praise and prayer as Him whom Jesus professed to be his God and Father. Councils and synods, creeds and confessions, catechisms and comments, have pronounced the Divinity to be three in one sense, and one in another; and, by means of subtle distinctions and a mystical verbiage that none can understand, have obscured the clearest notions which men possess of unity and of plurality in relation to intelligent beings. But the Scriptures never assert the Deity to be more than one person — never affirm, or even imply, that the term *one*, when predicated of the Almighty, is used in a sense different from that employed in speaking of an individual man. We readily acknowledge, that the divine essence cannot be comprehended by the feeble powers of the human mind, and that even the moral attributes of God are imperfectly conceived by the human heart: but if, as has been shown, prophets and apostles, and particularly the great Founder of our Faith, declared that God is one; and if, as is owned by Trinitarians themselves, neither Jesus nor any other inspired messenger, on any one occasion, explicitly and directly revealed God as a being whose essence consists of three persons — as a Trinity in Unity, or a Unity in Trinity, — we are irresistibly led to believe, that the language of revelation was designed to convey that notion of oneness of mind and personality which all men understand, though, from the very simplicity of their conceptions, they may be unable to define it in terms metaphysically exact.

We do not mean to assert, that any theologian of the present day will in express words acknowledge his belief in the existence of three Gods; for the doctrine of the Divine Unity is so luminously displayed in the Sacred Writings, as to be considered by Christians of all denominations the very foundation of religion. We do, however, contend that the current phraseology of the believers in a Trinity of three eternal, almighty, omnipresent, omniscient, infinite persons, — each represented as performing peculiar works in creation, providence, and redemption, — necessarily subverts or weakens the idea of only one self-existent and infinitely perfect Cause, and leads to a mental, though not a verbal, recognition of a plurality of Gods, or Supreme Beings; and we also contend, that the texts which have been quoted in the preceding pages are diametrically opposed to the Trinitarian doctrine; — that they unequivocally teach the strict oneness of God, however we may speak of him, whether in the character of an

hypostasis or an essence, a substance or a spirit, a person, an agent, or a being.

Another important difference as respects the language of Scripture, and that of scholastic theology, is, that in the former the one God is spoken of only as THE FATHER, whereas in the latter he is mentioned as consisting of *two other* persons. St. Paul says, that there is "none other God but one," and that *that* "one God" is "the Father:" the Westminster Catechism asserts, that "there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God." Can these two statements — the one that of an apostle, who declared all the counsel of God, concerning which he could not be mistaken; the other, that of churches, whose "synods and councils," as the Westminster divines very justly confess, "may err, and many have erred," — *can* these statements be more antagonistic in the terms in which they are represented, and in the meaning which they convey? Can the Unitarian use a phraseology more expressive than St. Paul's, of the peculiar doctrine, by the belief of which he is separated from the Trinitarian? Can language be found more opposed to the declarations of the great Apostle of the Gentiles, than that which the Trinitarian is forced to use, when he endeavours to explain his sentiments regarding the nature of Almighty God?

In relation, however, to the passages from St. Paul, the attempt has been frequently made by believers in a Triune Deity to show, that he could not mean to restrict the term *one God* to the Father, any more than that he wished to limit the appellation of *one Lord* to Jesus Christ; and that, as the Father, as well as the Son, is entitled to the name *Lord*, — so has Christ the same right to be regarded as *God*, in the highest sense of the term, as he who is called the "one God." This is the answer which Trinitarians give, when 1 Cor. viii. 4—6 and Eph. iv. 4—6 are adduced to prove the strict unity of the Divine Being — the unrivalled Supremacy of the Father — and the inferiority of Jesus Christ. But we venture to say, that this is the subterfuge of a theology which will not be satisfied with the clearest and the most unequivocal language that can be used in reference to the subject under consideration. There is no reason whatever for believing, that in these texts the words *God* and *Lord* are synonymous or interchangeable; or that the writer designed to include the Father in the latter designation, at least in that sense in which it is predicated of Christ, who, according to both Peter and Paul (Acts ii. 36. Phil. ii. 9—11), was "made," or constituted, "Lord;" and was to be reverenced as such, "to the glory of God, the Father."

But on passages so plain, comment is unnecessary, if not futile. It has been introduced here only to point out the striking contrast that exists between the simplicity of Scripture truth, and the contradictions of Trinitarian error. "JEHOVAH, OUR GOD, JEHOVAH IS ONE." — "TO US THERE IS BUT ONE GOD, THE FATHER."

(2) *God styled Holy One, Mighty One, &c.*

1. Isa. i. 24: Therefore saith the Lord, Jehovah of hosts, the Mighty One of Israel, Ah! I will ease me of mine adversaries, and avenge me of mine enemies. — See Gen. xlix. 24 (see original). Ps. cxxxii. 2, 5 (see original). Isa. xxx. 29; xlix. 26; lx. 16.

2. Isa. lvii. 15: For thus saith the High and Lofty One that inhabiteth eternity, whose name [is] Holy: I dwell, &c.

3. Isa. xliii. 15: I [am] Jehovah, your Holy One, the Creator of Israel, your King. — See 2 Kings xix. 22. Job vi. 10. Ps. lxxi. 22; lxxviii. 41; lxxxix. 18. Isa. i. 4; v. 19, 24; x. 17, 20; xii. 6; xvii. 7; xxix. 19, 23; xxx. 11, 12, 15; xxxi. 1; xxxvii. 23; xl. 25; xli. 14, 16, 20; xliii. 3, 14, 15; xlv. 11; xlvii. 4; xlviii. 17; xlix. 7;[2] liv. 5; lv. 5; lx. 9, 14. Jer. l. 29; li. 5. Ezek. xxxix. 7. Hos. xi. 9. Hab. i. 12; iii. 3.

OBSERVATIONS.

In opposition to the numerous instances, adduced above, in which, by means of adjectives, the Supreme Being is styled the *Holy*, the *Mighty*, the *High and Lofty One*, it may be observed, that, in a few texts of the Old Testament, which will afterwards be considered, some of these epithets are used concerning the Deity, in the plural number; implying, as Dr. Pye Smith and many other Trinitarians conceive, a plurality of persons in the Godhead. Without, however, stopping to inquire whether the application is in each instance correct, we merely remark it to be the opinion of a majority of Hebrew scholars, — whether Jew or Christian, Protestant or Roman Catholic, — that names and epithets of a plural form are frequently employed in Scripture in relation to single intelligences and things, for the purpose merely of denoting excellence, greatness, or dominion. It is certainly far more probable, that the plural words occurring in Josh. xxiv. 19. Prov. ix. 10; xxx. 3. Hos. xi. 12. Dan. vii. 18, 22, 25, 27, if all applied to the Deity (which is exceedingly doubtful), are used in accordance with a Hebrew idiom, — the form being plural, and the signification singular, — than that the Bible should be supposed to contain sentiments directly repugnant to each other; in a *few* places countenancing the doctrine of *more than one* Supreme God, while in *many* others it favours the contrary doctrine, — of there being *only one* Divine Person who possesses underived power and absolute holiness. But any difficulty attending this branch of the controversy may be at once removed by an appeal to the authority of our Saviour; who, in the most unequivocal manner, disclaimed both independent authority, and absolute goodness of character: affirming that he was unable to do any thing of himself; that his Father was greater than he; and that God — the one God — is alone entitled to the appellation *good*. See John v. 19, 30; viii. 28; xii. 49; xiv. 10, 28. Mark x. 17, 18.

SECT. II. — PASSAGES OF SCRIPTURE, IN WHICH THE ONE GOD IS CHARACTERISED AS JEHOVAH ALONE — THE ONLY PERSON OR BEING WHO POSSESSES, IN ABSOLUTE PERFECTION, THE ATTRIBUTES OF DEITY.

1. Deut. xxxii. 12: Jehovah *alone* did lead him; and [there was] no strange god with him. — See Exod. xxii. 20. 2 Chron. xxxiii. 17.
2. 2 Chron. vi. 30: Hear thou from heaven thy dwelling-place, ... and render unto every man according unto all his ways, whose heart thou knowest; for thou *only* knowest the hearts of the children of men.
3. Neh. ix. 5, 6: Then the Levites ... said, ... Thou, [even] thou, [art] Jehovah *alone:* thou hast made heaven, &c.
4. Job ix. 2—8: God .... who *alone* spreadeth out the heavens, and treadeth upon the waves of the sea. — See Isa. xliv. 24.
5. Ps. iv. 8: I will both lay me down in peace, and sleep; for thou, Jehovah, *only* makest me dwell in safety. — See Ps. li. 4; lxii. 2.
6. Ps. lxxii. 18: Blessed [be] Jehovah God, the God of Israel, who *only* doeth wondrous things. — See Ps. cxxxvi. 4.
7. Ps. lxxxiii. 18: That [men] may know, that thou, whose name *alone* [is] Jehovah, [art] the Most High over all the earth.
8. Ps. lxxxvi. 10: For thou [art] great, and doest wondrous things: thou [art] God *alone.*
9. Ps. cxlviii. 13: Let them praise the name of Jehovah: for his name *alone* is excellent; his glory [is] above the earth and heaven.
10. Isa. ii. 11: The lofty looks of man shall be humbled, ... and Jehovah *alone* shall be exalted in that day. — *Par. Pas.* ver. 17.
11. Isa. xxxvii. 16: O Jehovah of hosts, God of Israel, that dwellest [between] the cherubim, thou [art] the God, [even] thou *alone*, of all the kingdoms of the earth, &c. — *Par. Pas.* 2 Kings xix. 15.
12. Isa. xxxvii. 20: Now, therefore, O Jehovah our God, save us from his hand, that all the kingdoms of the earth may know that thou [art] Jehovah, [even] thou *only.* — *Par. Pas.* 2 Kings xix. 19.
13. Matt. iv. 10: Thou shalt worship the LORD thy God, and him *only* shalt thou serve. — *Par. Pas.* Luke iv. 8. See 1 Sam. vii. 3.
14. Matt. xxiv. 36: But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father *only.*
15. Mark ii. 7: Who can forgive sins but God *only*?—*Par. Pas.* Luke v. 21.

εἰ μὴ εἷς ὁ Θεός·

nisi unus Deus. — *Tremellius, Castalio.*
nisi solus Deus. — *Beza.*
but God alone. — *Doddridge, Wynne.*

but the one God. — *Hayers.*
but one, [that is] God. — *Boothroyd; Whitby (L. T.), Priestley, Carpenter, S. Taylor, Imp. Ver.*

16. John v. 44: How can ye believe, who receive honour one of another, and seek not the honour that [cometh] from God *only*?

παρα του μονου Θεου·

ab uno Deo. — *Tremellius.*
à solo Deo. — *Arias Montanus, Castalio, Beza.*
de Dieu seul. — *Geneva Testament, 1602.*

from God alone. — *Campbell, Scarlett, Carpenter.*
from the only God. — *S. Clarke, Carpenter, S. Sharpe, Improved Version.*

17. John xvii. 3: And this is life eternal, that they might know THEE THE ONLY TRUE God, and Jesus Christ whom thou hast sent.

σε τον μονον αληθινον Θεον, και ὁν απεστειλας Ιησουν Χριστον·

te illum solum verum Deum, et quem misisti Jesum Christum ..... *Piscator, Wolzogenius.*
te [esse] illum solum verum Deum, et quem misisti Jesum Christum ..... *Beza.*
te unum verum Deum, et quem misisti Jesum, Messiam ..... *Kimchi.*
te qui est Deus verus solus, et eum quem misisti Iesohua Christum ..... *Tremellius.*
te qui solus es verus Deus, et quem misisti Iesum Christum..... *Slichtingius.*
toi qui es le seul vrai Dieu, et *Jésus* qui est le Christ, que tu as envoyé ..... *Le Clerc.*
toi qui es le seul vrai Dieu, et *Jésus pour* le Christ que tu as envoyé ..... *Gen.* 1802.

thee [to be] the onely very God, and whom thou hast sent, Jesus Christ..... *Bible*, 1596-7, 1607, 1615.
thee, the only true God, and whom thou hast sent, Jesus Christ ..... *Hammond.*
thee, the only true God, and him whom thou hast sent, Jesus Christ ..... *Tillotson, Whitby, S. Sharpe.*
thee, the only true God, and Jesus the Messiah thy apostle .. .. *Campbell.*
thee [to be] the only true God, and Jesus, thy messenger, [to be] the Christ ..... *Wakefield, Eds. of Imp. Ver.*
thee, the only true God, and him whom thou hast sent, [even] Jesus Christ..... *S. Clarke, Carpenter, Murdock.*
thee, the only true God, and him, even Jesus Christ, whom thou hast sent ..... *Boothroyd.*
thee [to be] the only true God, and Jesus [to be] the Christ, whom thou hast sent *Lindsey.*
thee [to be] the only true God, and Jesus, whom thou hast sent,[to be] the Christ *Haynes, T. Kenrick.*
thee [to be] the only true God, and him whom thou hast sent, Jesus, [to be] the Christ *J. P. Smith.*
that thou art the only true God, and that Jesus whom thou hast sent is the Messiah *Norton.*

18. Rom. xvi. 27: To God *only wise*, [be] glory, through Jesus Christ, &c.

Μονῳ σοφῳ Θεῳ·

Soli sapienti Deo. — *Arias Montanus, Castalio, Beza.*
To the wise God alone. — *Macknight.*
To the only wise God. — *S. Clarke, Doddridge, Wynne, Scarlett; Haynes, Carpenter, Imp. Ver.*

19. 1 Tim. i. 17: Now, unto the King eternal, immortal, invisible, *the only wise God*, [be] honour and glory for ever and ever.

μονῳ σοφῳ Θεῳ·

soli sapienti Deo. — *Arias Montanus, Castalio, Beza.*
à Dieu qui seul est sage. — *Le Clerc.*
to God only wise. — *Bible*, 1613; *Wakefield.*

μονῳ Θεῳ. — *Griesbach.*

qui est unus Deus. — *Tremellius.*
the only God. — *Wells, Boothroyd, Adam Clarke; Carpenter, Kelsham, H. Taylor, S. Sharpe, Imp. Ver.*

20. 1 Tim. vi. 15, 16: Which in his times He shall show [who is] the blessed and *only Potentate*, the King of kings, and Lord of lords; who *only* hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, &c.

21. Jude 4: Denying the *only Lord* God, and our Lord Jesus Christ.

Δεσποτην·

Herum. — *Beza, Calvin, Erasmus, Marlorat.*
Dominatorem. — *R. Stephens, D. Durand; Gen.* 1802.
Maître. — *Le Clerc, Beausobre et L'Enfant.*
Master. — *Hammond, Sharp.*
Supreme Governor. — *S. Clarke.*
Supreme Ruler. — *Wakefield.*
Sovereign Ruler. — *A. Clarke, Rheims Trans.*
Sovereign. — *Doddridge, Wynne, Scarlett, Boothroyd, J. P. Smith; Whitby (L. T.), Lindsey, Carpenter, Edgar Taylor, S. Sharpe, Imp. Ver.*

(For a different reading and for various translations of the passage, see Part Second, Chap. II. Sect. III.)

22. Jude 25: To the *only wise* God our Saviour, [be] glory and majesty, dominion and power, both now and ever.

Μονῳ Θεῳ σωτηρι ἡμων, δια Ιησου Χριστου του Κυριου ἡμων. — *Griesbach.*

To God alone our Saviour, through Jesus Christ our Lord, [be] glory, &c. ..... *Wardlaw.*
To the only God our Saviour, through Jesus Christ our Lord, &c..... *Hammond, H. Taylor, S. Sharpe, Editors of Improved Version, and others.* (See "Concessions" in loc.)

23. Rev. xv. 3, 4: And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous [are] thy works, Lord God Almighty. ..... Who shall not fear thee, O Lord! and glorify thy name? For [thou] *only* [art] holy; for all nations shall come and worship before thee, &c.

OBSERVATIONS ON THE TWO PRECEDING PAGES.

The passages of Scripture contained in the preceding list have been collected with the design of showing, that one Being, one Person, one Mind, is distinguished above all others in the universe; — that, "though there be gods many and lords many," there is only One God, in the highest signification of the term; — that, though there are potentates and princes who assume the loftiest titles, there is but one Sovereign, who is supereminently called "the only Potentate, the King of kings, and Lord of lords;" — that, though wisdom and knowledge and holiness do pertain to men and angels, there is but one Being who possesses these attributes in their utmost perfection; — one who is infinitely higher than the highest, holier than the best, and wiser than the wisest, of created intelligences; — in short, one only who is really worthy of being called True, Wise, Good, Great, Immortal.

The texts which we have quoted from the Old Testament fully and directly evince Jehovah to be one person only. Those which we have borrowed from the New Testament are equally sublime, and still more important to the Unitarian cause; for they prove that the One Jehovah is the God and Father of Jesus Christ. There, "the only wise God" is distinctly separated from his chosen Messenger, by having praise offered to him "*through Jesus Christ;*" and there, Jesus himself is said to have expressly called his Father *the only true God*. Were each and all of those passages erased from the Holy Scriptures, except this declaration of our Redeemer, we should have reason sufficient for giving our assent to the distinguishing doctrine of Unitarian Christianity. Jesus calls his Father "the only true God;" and those who associate the Son and the Holy Ghost with the Father as being *equally* with him the *only* true God, employ contradictory terms, and oppose, though without design, the plain language of their Lord and Master. No translation, except that which, according even to the most orthodox interpreters, does violence to the words, can at all obscure their sense in the mind of a dispassionate reader.

To evade, however, the force of the passage, it is contended that, in addressing his Father by the title *only true God*, Jesus did not mean to contradistinguish God from himself, but merely to exclude false divinities — the idols of the heathen. But this sense of the passage we conceive to be far too limited; and, from the general terms in which our Saviour expressed himself, we think it unquestionable that he must have designed to exclude *all* beings, except the Father, from participating in the glory of the only true God. Yet, even granting that Jesus employed this name merely to distinguish the Supreme Being from the deities of the Gentile nations, the admission would be of little value to Trinitarianism. The expression *only true God*, as used in reference to the Father, would still imply that no one else is entitled to such a designation. This is evident, not merely from the limited sense of the word *only*, but from the considera-

tion that Christ did not, in any part of the prayer, address either his divine nature (as it is called), or another almighty person, named the Holy Ghost; — an omission for which it is impossible to give a satisfactory reason, if we conceive the Son and the Spirit to be each the true God, as well as the Father. So far, indeed, from speaking of himself in this character, Jesus Christ here styles himself, what he had done on previous occasions, the Sent, or Messenger, of the Father, the one true God.

But, from the word *only* not being always used in Scripture in the most restrictive sense, Dr. WHITBY and others argue, that our Lord, by calling his Father *the only true God*, did not intend to exclude either himself or the Holy Ghost.* The falsity of this argument, however, is easily shown from the preceding observation, that, throughout this prayer, — as well as in all his other acts of devotion, — Jesus addressed *solely the Father*, the one almighty being whom, in the language of a child of heaven and a brother of man, he termed "his Father and our Father, his God and our God." It may be further remarked, that the instances in which the epithet *only* is applied to the Divinity afford no foundation whatever for Dr. WHITBY's criticism. This word may not, indeed, express a denial of other beings partaking, in a certain degree, of the perfections of Deity; but we have no doubt, that, to the God and Author of all, it *uniformly restricts* absolute, independent, infinite perfection. Thus, when it is predicated of God, that "He *only* knoweth the hearts of men," such language does not imply, that none are in any degree acquainted with the human heart, except the Omniscient Mind; — for, to a certain extent, this knowledge may be attained by human beings; — but it must and does imply, that One Being alone is in possession of underived, unerring knowledge. Thus, too, when God is declared to be "the only Potentate," "Him who only hath immortality," — it is evident to any reflecting person, that these terms are not used to indicate the total exclusion of any creature from the possession of regal power and immortal life; but are designed to express, with strength and simplicity, the unbounded dominion of the Almighty — the imperishable duration of that Being "with whom is no variableness, or shadow of turning." So, when the Deity is named *the only true God*, it cannot denote that those whom he had constituted gods† were not really invested with authority, and worthy of credence; and certainly does not mean, that the Messiah, who in mission and in character was superior to other prophets and rulers, was unworthy of receiving a name by which they had been called: but it does intimate, that, in the highest and most absolute sense, none are entitled to the designation of *true God*, EXCEPT JEHOVAH — THE ONE GOD — THE HOLY ONE OF ISRAEL — THE FATHER OF JESUS CHRIST, AND OF ALL INTELLIGENT BEINGS.

* See Whitby's "Commentary on the New Testament," note *in loc.* — With his own reasoning however, this eminent author became dissatisfied; and, in his "Last Thoughts," renounced the doctrine in support of which the argument had been advanced.

† See John x. 34—36, compared with Exod. vii. 1. Ps. lxxxii. 1, 6.

SECT. III. — PASSAGES OF SCRIPTURE IN WHICH THE ONE GOD, JEHOVAH, IS PRONOUNCED TO BE UNEQUALLED BY ANY BEING IN THE UNIVERSE.

1. Exod. ix. 14: For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that [there is] NONE LIKE ME in all the earth.
2. Exod. xv. 11: Who [is] like unto thee, O Jehovah! among the gods? who [is] like thee, glorious in holiness, fearful [in] praises, doing wonders? — See chap. viii. 10.
3. Exod. xviii. 11: Now I know that Jehovah [is] greater than all gods; for in the thing wherein they dealt proudly, [he was] above them.
4. Deut. iii. 24: O Lord God! thou hast begun to show thy servant thy greatness, and thy mighty hand; for what god [is there] in heaven or in earth that can do according to thy works, and according to thy might? — See Deut. xxxiii. 26.
5. Deut. x. 17: For Jehovah your God [is] God of gods, and Lord of lords, a great God, a mighty, and a terrible, &c. — See Josh. xxii. 22. Ps. cxxxvi. 2, 3. Dan. ii. 47.
6. 1 Kings viii. 23: Jehovah God of Israel, [there is] no god like thee, in heaven above, or on earth beneath, &c. — *Par. Pas.* 2 Chron. vi. 14. — See 2 Sam. vii. 22, and parallel passage, 1 Chron. xvii. 20.
7. 2 Chron. ii. 5: And the house which I build [is] great; for great [is] our God above all gods.
8. Job xxxiii. 12, 13: .... I will answer thee, that God is greater than man. Why dost thou strive against him? &c.
9. Job xxxvi. 22, 23: Behold, God exalteth by his power: who *teacheth like him*? Who hath enjoined him his way? or who can say, Thou hast wrought iniquity? — See chap. ix. 12; xxxiv. 13.
10. Job xl. 9: Hast thou an arm like God? or canst thou thunder with a voice like him?
11. Ps. lxxxvi. 8: Among the gods [there is] none like unto thee, O Jehovah; neither [are there any works] like unto thy works.
12. Ps. lxxxix. 6—8: For who in the heaven can be *compared unto Jehovah*? [who] among the sons of the mighty can be likened unto Jehovah? ... O Jehovah God of hosts! who [is] a strong Jehovah like unto thee? or to thy faithfulness round about thee?
13. Ps. xcvii. 9: For thou, Jehovah, [art] high above all the earth; thou art exalted far above all gods. — See Ps. xcv. 3; xcvi. 4; cxxxv. 5.
14. Ps. xcix. 2, 3: Jehovah [is] great in Zion; and he [is] high above all people. Let them praise thy great and terrible name; [for] it [is] holy.
15. Ps. cxiii. 5: Who [is] like unto Jehovah our God, who dwelleth on high? — See Ps. lxxi. 19.

16. Isa. xl. 13, 14: Who hath directed the spirit of Jehovah, or [being] his counsellor, hath taught him? With whom took he counsel, and [who] instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?

17. Isa. xl. 18—25: To whom, then, will ye LIKEN God? or what LIKENESS will ye COMPARE UNTO HIM? ..... To whom, then, will ye LIKEN ME, OR SHALL I BE EQUAL? saith the Holy One.

18. Isa. xlvi. 5—9: To whom will ye liken me, and make [me] equal, and compare me, that we may be like? ..... Remember the former things of old; for I [am] God, and [there is] none else: I [am] God, and [there is] NONE LIKE ME.

19. Jer. x. 6, 7: [There is] NONE LIKE UNTO THEE, O Jehovah! Thou [art] great, and thy name [is] great in might? Who would not fear thee, O King of nations? for to thee doth it appertain; forasmuch as, among all the wise [men] of the nations, and in all their kingdoms, [there is] NONE LIKE UNTO THEE. — See chap. xlix. 19; l. 44.

20. Dan. iv. 35: And all the inhabitants of the earth [are] reputed as nothing; and he doeth according to his will in the army of heaven, and [among] the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

21. Micah vii. 18: Who [is] a God like unto thee, that pardoneth iniquity, and passeth by the transgression? &c.

22. John x. 29: My Father, who gave [them] me, is GREATER THAN ALL; and none is able to pluck [them] out of my Father's hand.

23. John xiv. 28: Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for MY FATHER IS GREATER THAN I.

24. Rom. xi. 34—36: For who hath known the mind of the LORD? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, [are] all things, &c. — See 1 Cor. ii. 16.

OBSERVATIONS.

In these passages of Holy Writ, the Deity is spoken of or addressed as a Being UNPARALLELED BY ANY IN THE UNIVERSE — AS SUPERIOR TO MEN AND ANGELS — AS EXALTED FAR ABOVE ALL GODS — AS GREATER THAN JESUS CHRIST. With unapproachable force and sublimity, Jehovah is exhibited as challenging all intelligent beings for a likeness that may be compared to himself, and pronouncing NONE TO BE LIKE HIM. And this language is used, not of three persons or agents, but of one only; it being impossible to discover a single text, either in the above list, or in any part of the Bible, in which three truly divine persons are represented as equal to each other, or as unequalled by other intelligences.

SECT. IV. — PASSAGES OF SCRIPTURE DECLARING GOD TO BE ONE PERSON OR BEING, EXCLUSIVE OF, AND IN OPPOSITION TO, HEATHEN DEITIES.

1. Exod. xx. 2, 3. Deut. v. 6, 7: I [am] Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have NO OTHER GODS BEFORE ME. — See Isa. xliii. 10.
2. Deut. xxxii. 39: See now that I, [even] I, [am] he, and [there is] no god WITH ME: I kill, and I make alive, &c.
3. Isa. xliv. 6—8: Thus saith Jehovah, ... BESIDES ME [there is] no god. ..... Is there a god besides me? yea, [there is] no god: I know not [any]. — See chap. xlv. 5, 6, 21. Deut. iv. 35. 1 Sam. ii. 2. 2 Sam. vii. 22, and 1 Chron. xvii. 20.
4. Isa. xlv. 5: I [am] Jehovah, and [there is] NONE ELSE, &c. — See ver. 6, 14, 18, 22; xlvi. 9. Joel ii. 27; also Deut. iv. 35, 39. 1 Kings viii. 60.
5. Hos. xiii. 4: Yet I [am] Jehovah thy God from the land of Egypt, and thou shalt know no god BUT ME; for [there is] no saviour besides me.

OBSERVATIONS.

It is, we think, exceedingly obvious that the sentiments contained in the above passages emanated from ONLY ONE SUPREMELY INTELLIGENT MIND; — that the style is so framed as necessarily to exclude *more than one* being or person from a participation in the absolute and infinite perfections of Deity. But the Trinitarian replies, that these declarations were made in opposition to the false gods of the heathen, and not in contradistinction to the Son or to the Holy Ghost. And this we have no hesitation to acknowledge; for it does not seem to have entered into the conceptions of any one, that, even if supposed to have a present existence, these beings formed component parts of the Divinity. When such declarations were uttered, and indeed for centuries afterwards, neither Jew nor Gentile knew any thing, so far as we can learn, of the doctrine of the Trinity as now held by the generality of Christians. They had no idea of a God consisting of three persons, who are each and individually a God or divine being, but are not three Gods — not three divine beings. It is therefore reasonable to believe, that the declarations of Jehovah, and of his servants the prophets, were not announced with the *single aim* of evincing God to be one person or being; this truth having been recognised by all who believed in the existence of one Supreme Intelligence. Yet we contend, that the language of the Deity, here quoted or referred to, is that of ONE PERSON ONLY; and that the sentiments are repugnant equally to Trinitarianism, as to heathen idolatry. Indeed, we can scarcely conceive, that any language could be invented — that any words could be combined, which would express more concisely, and with greater energy, the oneness of Almighty God, as maintained by the Unitarian Christian.

SECT. V. — PASSAGES OF SCRIPTURE IN WHICH GOD IS REPRESENTED AS SPEAKING OF HIMSELF, AND AS ADDRESSED AND SPOKEN OF, IN LANGUAGE INTIMATING THE STRICTEST UNITY.

(1) *God represented as using Verbs and Pronouns in the Singular Number.*

1. Gen. xvii. 1, 2: Jehovah appeared to Abram, and said unto him, *I* [am] the Almighty God. Walk before *me*, and be thou perfect; and *I* will make *my* covenant between *me* and thee, &c.
2. Exod. iii. 14: And God said unto Moses, *I am that I am*: and *he* said, Thus shalt thou say unto the children of Israel, *I am* hath sent me unto you.
3. Exod. vi. 2, 3: *I* [am] Jehovah: and *I* appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty; but by *my* name Jehovah was *I* not known to them.
4. Isa. xxxiii. 10: Now will *I* rise, saith Jehovah; now will *I* be exalted; now will *I* lift up *myself*.
5. Isa. xlv. 7: *I* form the light, and create darkness: *I* make peace, and create evil. *I* Jehovah do all these [things].
6. Jer. xxiii. 23, 24: [Am] *I* a God at hand, saith Jehovah, and not a God afar off? Can any hide himself in secret places, that *I* shall not see him? ... Do not *I* fill heaven and earth? saith Jehovah.
7. Matt. iii. 17: And, lo, a voice from heaven, saying, This is *my* beloved Son, in whom *I* am well pleased.

(2) *God addressed in the Singular Number.*

8. 1 Kings viii. 27: But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain *thee*, &c.
9. 1 Chron. xxix. 10—13: Blessed [be] *thou*, Jehovah God of Israel our father, for ever and ever. *Thine*, O Jehovah, [is] the greatness and the power; ..... *thine* [is] the kingdom, O Jehovah, and *thou* art exalted as head above all, &c.
10. Ps. ix. 2: I will be glad and rejoice in *thee*: I will sing praise to *thy* name, O *thou* Most High.
11. Ps. xviii. 25: With the merciful *thou* wilt show *thyself* merciful; with an upright man *thou* wilt show *thyself* upright.
12. Ps. cxxxix. 7—14: Whither shall I go from *thy* spirit? or whither shall I flee from *thy* presence? If I ascend up into heaven, *thou* [art] there; if I make my bed in hell, behold *thou* [art there]. ... I will praise *thee*; for I am fearfully [and] wonderfully made, &c.
13. John xvii. 1—26: These words spake Jesus: .... Father, the hour is come; glorify *thy* Son, that *thy* Son also may glorify *thee*: as *thou* hast given him power over all flesh, &c.

(3) *God spoken of in the Singular Number.*

14. Gen. i. 27: So God created man in *his* [own] image: in the image of God created *he* him; male and female created *he* them.
15. Deut. vi. 13: Thou shalt fear Jehovah thy God, and serve *him*, and shalt swear by *his* name.
16. Deut. vii. 6: Jehovah thy God hath chosen thee to be a special people unto *himself*, above all people, &c.
17. Jer. x. 10: But Jehovah [is] the true God; *he* [is] the living God, and an everlasting King: at *his* wrath the earth shall tremble, and the nations shall not be able to abide *his* indignation.
18. John iii. 16: For God so loved the world, that *he* gave *his* only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
19. Heb. xi. 6: He that cometh to God must believe that *he* is, and [that] *he* is a rewarder of them that diligently seek *him*.
20. Rev. xxi. 3: *He* will dwell with them, and they shall be *his* people, and God *himself* shall be with them, [and be] their God.

OBSERVATIONS.

To these passages might be added such as, in the preceding lists, connect the name of God with verbs and pronouns in the singular number. The catalogue might, indeed, be increased to an indefinite extent; almost every page of the Sacred Volume being replete with texts of the same kind, and all bearing their testimony to the great truth, that "GOD IS ONE." In opposition, however, to MANY THOUSANDS of this description, and in order to prove that the Godhead consists of three persons, the advocates for the doctrine of the Trinity adduce a *very few* instances (Gen. i. 26; iii. 22; xi. 7. Isa. vi. 8), in which God is represented as speaking in the plural number. The peculiar phraseology thus used will be afterwards explained, and shown to be perfectly consistent with the strict oneness of the Divine Being, as sustained by the general tenor of the Bible. We shall only remark here, that there is not in Holy Scripture a single example of the Deity being *addressed* in the plural number.

The doctrine, that God is One — one person — one mind — one intelligent agent, is so clearly revealed in the portions of Scripture which have been cited in these sections, that it seems impossible for human language to exhibit this fundamental principle of Unitarianism in characters more resplendent with light. Without the conviction of the extensive influence of early prejudices over the best-regulated understandings, it might well be deemed astonishing that any man could peruse these forcible and sublime passages, without having a strong persuasion, that the dogma of a Triune God is the invention of speculative and erring men, unsatisfied with the noble simplicity of the Bible.

SECT. VI. — PASSAGES OF SCRIPTURE PROVING THAT ONE DIVINE PERSON OR BEING, NAMED JEHOVAH — GOD — THE FATHER OF CHRIST — WAS THE SOLE AGENT IN THE CREATION, AND IS ALONE EMPLOYED IN THE GOVERNMENT OF THE UNIVERSE.

1. Gen. i. *throughout:* In the beginning God created the heaven and the earth, &c. — See chap. ii. 1—7; v. 1, 2; vi. 6, 7.
2. Exod. xx. 11: For [in] six days Jehovah made heaven and earth, the sea, and all that in them [is], &c. — See chap. xxxi. 17.
3. Deut. x. 14: Behold, the heaven, and the heaven of heavens, [is] Jehovah's thy God, the earth [also], with all that therein [is]. — See Gen. xiv. 19, 22. Exod. ix. 29; xix. 5.
4. 2 Kings xix. 15: And Hezekiah prayed before Jehovah, and said, O Jehovah God of Israel, who dwellest [between] the cherubim! thou art the God, [even] thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. — *Par. Pas.* Isa. xxxvii. 15, 16. — See 1 Chron. xvi. 26. 2 Chron. ii. 12.
5. Neh. ix. 6: Thou, [even] thou, [art] Jehovah alone: thou hast made heaven, the heaven of heavens, with all their host; the earth, and all [things] that [are] therein; the seas, and all that [is] therein; and thou preservest them all, &c.
6. Job ix. 2—9: God, ... who removeth the mountains, ... who shaketh the earth out of her place; ..... who commandeth the sun, ... and sealeth up the stars; who alone spreadeth out the heavens, and treadeth upon the waves of the sea; who maketh Arcturus, Orion, and Pleiades, and the chambers of the south. — See chap. xxvi. 7—14; xxxviii. 4—41.
7. Ps. viii. 3—8: When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what [is] man, that thou art mindful of him; and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all [things] under his feet, &c.
8. Ps. xxxiii. 6—9: By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap; he layeth up the depth in storehouses. ..... He spake, and it was [done]; he commanded, and it stood fast.
9. Ps. xc. 2: Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou [art] God. — See Ps. xix. 1; xxiv. 1, 2; l. 10—12; lxxxix. 11; xcv. 5; xcvi. 5; civ.; cxv. 15, 16; cxxi. 2; cxxiv. 8; cxxxiv. 3; cxxxvi. 5—9; cxlvi. 6; cxlvii. 8—18; cxlviii. 3—6.

10. Prov. iii. 19: Jehovah by wisdom hath founded the earth; by understanding hath he established the heavens. — See chap. viii. 22—31.
11. Prov. xxii. 2: The rich and poor meet together: Jehovah [is] the Maker of them all. — See Job xxxi. 15.
12. Isa. xl. 12—29: Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? ..... [It is] he that sitteth upon the circle of the earth; ... that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in, &c.
13. Isa. xliv. 24: Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb, I [am] Jehovah that maketh all [things]; that stretcheth forth the heavens *alone;* that spreadeth abroad the earth *by myself.*
14. Isa. xlv. 12—18: I have made the earth, and created man upon it: I, [even] my hands, have stretched out the heavens, and all their host have I commanded. ..... Thus saith Jehovah, that created the heavens, God himself that formed the earth, and made it; he hath established it, he created it not in vain, &c.
15. Isa. xlviii. 13: Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: [when] I call unto them, they stand up together. — See chap. xlii. 5; li. 13. Jer. v. 22.
16. Jer. x. 12, 13: He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion, &c. — *Par. Pas.* chap. li. 15, 16.
17. Jer. xxvii. 5: I have made the earth, the man and the beast that [are] upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me. — See chap. xxxii. 17. Dan. iv. 17, 25, 32, 34, 35.
18. Amos iv. 13: For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what [is] his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, Jehovah, the God of hosts, [is] his name. — See chap. v. 8; ix. 6.
19. Matt. v. 45: That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
20. Matt. vi. 26—30: Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? ..... If God so clothe the grass of the field, &c. — *Par. Pas.* Luke xii. 24—28.
21. Matt. x. 29—31: Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore: ye are of more value than many sparrows. — *Par. Pas.* Luke xii. 6, 7.

22. Matt. xi. 25: At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, &c. — *Par. Pas.* Luke x. 21.
23. Mark xiii. 19: For [in] those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be. — See Mark x. 6.
24. Acts iv. 24—30: They lifted up their voice to God with one accord, and said: LORD, thou [art] God, who hast made heaven, and earth, and the sea, and all that in them is; ... grant unto thy servants, that with all boldness they may speak thy word, ... and that signs and wonders may be done by the name of thy holy child Jesus.
25. Acts xiv. 15—17: We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, who made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.
26. Acts xvii. 24—31: God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all the nations of the earth, to dwell on the face of the earth. ..... And the times of this ignorance God winked at, but now commandeth all men everywhere to repent; because he hath appointed a day, in which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance, &c. — See chap. vii. 48—50.
27. Rom. i. 20: For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and godhead, &c.
28. Heb. i. 10—12: And, Thou, LORD, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. — *Par. Pas.* Ps. cii. 25.
29. 2 Pet. iii. 5: By the word of God the heavens were of old, and the earth standing out of the water and in the water.
30. Rev. iv. 11: Thou art worthy, O LORD! to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.
31. Rev. x. 5, 6: And the angel ..... sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, &c.
32. Rev. xiv. 7: Worship Him that made heaven, and earth, and the sea, and the fountains of waters.

OBSERVATIONS ON THE THREE PRECEDING PAGES.

The above-cited host of Bible-witnesses concur in bearing their testimony to the proper Unitarian doctrine, that no subordinate agent whatever was employed in the creation of the universe; — that One Divine Being, and one only, produced, by his simple fiat, the heavens and the earth; — and that this Mighty One was Jehovah, the God of the Jews, the God of the Messiah, and the God of all mankind.

The texts quoted are numerous, plain, and unequivocal; and the sublime sentiments which they contain are expressed in various and in similar forms by different persons, — by Moses and the Prophets, by Christ himself, and the Apostles; — expressed, too, in such a manner, as, in our opinion, irresistibly to lead to the conviction of the strict oneness and independence of the Creator of all. "In the beginning," says the Jewish legislator, "God created the heavens and the earth. — God said, Let there be light, and there was light." Thus prayed the children of Israel: "Thou art Jehovah alone: thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all." — "The heavens," says the Psalmist, "declare the glory of God, and the firmament showeth his handywork." — "He spake, and it was done; he commanded, and it stood fast." — "By wisdom," the Hebrew philosopher beautifully observes, and with him agrees the prophet Jeremiah, — "by wisdom hath Jehovah founded the earth; by understanding hath he established the heavens." — "Who," exclaimed the Christian prophet, concerning the Creator, — "who hath directed the spirit of Jehovah; or, being his counsellor, hath taught him? With whom took he counsel? and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Hast thou not known, hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding."

The same great Being whom the Hebrews worshipped as the Designer and Former of all things, did our Lord address in the language of gratitude and submission, when he said, "I thank thee, O Father, Lord of heaven and earth! because thou hast hid these things from the wise and prudent, and hast revealed them to babes. Even so, Father; for so it seemed good in thy sight." — And it was of this Being he spake, when, in the style of authority befitting the most divine of Messengers, he pronounced the simple, yet sublime declaration of Moses: "Hear, O Israel! Jehovah our God, Jehovah is one." Christ did not, indeed, directly teach that the production of the universe was the handywork of Him only whom he called his Father. Nor was it necessary. This important doctrine was entertained by all the Jews; and a vital belief in its truth distinguished them, as God's peculiar people, from the surrounding nations. But Jesus certainly

taught his countrymen, though by way of illustrating other momentous truths, that it was his heavenly Father who causeth the sun to shine, and the rain to descend; who adorneth the lily, who feedeth the sparrow, and careth for the whole human race. And nowhere does Jesus intimate, that any one but the Father either made the world, or provides for his creatures. Nowhere does he say, that he is himself the Author and Preserver of animate or inanimate nature; — nowhere does he state himself to have been the Creator of her who bore him, or of the beloved disciple who leaned on his bosom, or of the man who rebuked and denied him, or of him who betrayed him, or of those who mocked and persecuted him, and put him to death; — nowhere does he inform us, that the food which appeased his hunger, the water that allayed his thirst, the air that he breathed, the ground which he trod, and the skies on which he must have loved to gaze, were his own — were the workmanship of his own hands. Such an omission forms a strong presumption, that he had no new doctrine to reveal concerning God, viewed as the Creator and Governor of the world; but rather that he concurred with Moses and Job, with David and Solomon, with Isaiah, and Jeremiah, and Amos, in ascribing the production of the heavens and the earth, and the sea, and all things that are therein, to the simple and effective energy of that Being whom he addressed in prayer as his Father, and as the only true God.

If, however, it be urged, that the minds of the Jews, and even of the apostles, were not prepared for the reception either of Christ's independent or of his subordinate agency in the framing and preservation of one or of innumerable worlds, — it may be remarked, that, after their Master's ascension, when, from an outpouring of inspiration, they must have entertained proper conceptions of his nature, the disciples addressed the *Father of Jesus*, and *Him alone*, as the Being who made "heaven, and earth, and the sea." In the Acts of the Apostles, it is recorded that the Christian brethren joined Peter and John in prayer to the Creator, that he would enable them to perform miracles in the name, or by the authority, of his holy child or servant Jesus; and, in the same book, Paul is reported to have said to the Athenian idolaters, that that "God who made the world — the Lord of heaven and earth — He who giveth to all life, and breath, and all things — hath appointed a day in which he will judge the world in righteousness by a man whom he hath ordained." Such language clearly indicates, that there is only one Creator; and that the Son and Servant of God — the man appointed by God, the Creator — is a being different from God the Creator, and even subordinate to him.

But what, above all, decisively proves the proper Unitarian doctrine of the undivided unity and absolute independence of the Maker and Governor of the world, is the declaration of God himself: — "I AM JEHOVAH, THAT MAKETH ALL THINGS; THAT STRETCHETH FORTH THE HEAVENS ALONE; THAT SPREADETH ABROAD THE EARTH BY MYSELF."

SECT. VII. — PASSAGES OF THE NEW TESTAMENT IN WHICH PECULIAR TITLES, EPITHETS, OR ATTRIBUTES, ARE ASCRIBED TO GOD — THE FATHER.

1.	Matt. xi. 25. Luke x. 21. Acts xvii. 24	Lord of heaven and earth.
2.	Luke ii. 29. Acts iv. 24. Rev. vi. 10 ..	Δεσποτης, or Sovereign Ruler.
3.	Jude 4 *	The only Sovereign. — *See* p. 13, No. 21.
4.	Rev. xi. 13; xvi. 11	The God of heaven. [therein.
5.	Acts xvii. 24.....	The God that made the world, and all things
6.	Acts iv. 24; xiv. 15. Rev. x. 6; xiv. 7..	The God who made heaven and earth, &c.
7.	Acts iii. 13.....	The God of Abraham, Isaac, and Jacob.
8.	Acts vii. 46	The God of Jacob.
9.	Matt. xv. 31. Acts xiii. 17	The God of Israel.
10.	Acts iii. 13; v. 30; xxii. 14	The God of our fathers.
11.	Rev. xxii. 6	The Lord God of the prophets.
12.	Rom. ix. 29. James v. 4.....	The Lord of sabaoth, *or* of hosts.
13.	Rom. i. 25	The Creator who is blessed for ever.
14.	Rom. ix. 5 *.....	He who is over all, God blessed for ever.
15.	Eph. iv. 6.....	The God and Father of all.
16.	2 Cor. xi. 31	The God and Father of our Lord Jesus Christ, who is blessed for evermore.
17.	John x. 29	The Father of Christ greater than all.
18.	John xiv. 28	The Father of Christ greater than Christ.
19.	Matt. xxiv. 36. Mark xiii. 32.....	The Father only knoweth that day.
20.	Acts i. 7	The Father† hath put the times or seasons in his own power, *or* disposal.
21.	Acts xv. 8. 1 Thess. ii. 4	God, who knoweth *or* trieth our hearts.
22.	Rom. iv. 17	God, who quickeneth the dead.
23.	1 Tim. vi. 13	God, who quickeneth all things.
24.	Rom. iv. 24. Col. ii. 12; *et al.*	God, who raised Jesus from the dead.
25.	2 Cor. i. 9	God, who raiseth the dead.
26.	Acts xvii. 31	God, who hath appointed a day in which he will judge the world by the man, &c.
27.	Luke i. 49	He that is Mighty.
28.	Tit. ii. 13 *.....	The Great God.
29.	1 Tim. i. 17. Jude 25.....	The Only God. — *See* p. 13, Nos. 10, 22.
30.	Rom. xvi. 27	The Only Wise God.
31.	Mat. xix. 17. Mark x. 18. Luke xviii. 19	The One God who alone is Good.
32.	Rev. xv. 4	The God who alone is Holy.
33.	1 John v. 20	The True God.
34.	John xvii. 3.....	The Only True God.
35.	1 Thess. i. 9	The Living and True God.
36.	Matt. xvi. 16; xxvi. 63. Acts xiv. 15. Rom. ix. 26. 2 Cor. iii. 3; vi. 16. 1 Tim. iii. 15; iv. 10; vi. 17. Heb. iii. 12; ix. 14; x. 31; xii. 22. Rev. vii. 2 ..	The Living God.

* These passages are adduced by Trinitarians to support the doctrine of the Supreme Divinity of Jesus Christ. But their total invalidity for this object will be shown in the Second part of this work, to which the reader may refer by means of the "Index of Texts," placed at the end of the volume. The distinguishing titles of Christ — *Lord, Saviour, Son of God, First and Last*, &c. some of which occur so frequently in the New Testament — will be explained also in the same part.

† A list of *all* the passages containing the term *Father*, as applied to the Deity, will be given in pages 46, 61.

37. John vi. 57 ..... The Living Father.
38. Rev. iv. 10; x. 6; xv. 7 ..... He who liveth for ever and ever.
39. 1 Tim. vi. 16 ..... He who only hath Immortality.
40. 1 Tim. i. 17 ..... The King Immortal.
41. 1 Tim. i. 17 ..... The King Eternal.
42. Rom. i. 23 ..... The Incorruptible God.
43. Rom. xvi. 26 ..... The Everlasting God.
44. Rev. i. 4, 8; iv. 8; xi. 17; xvi. 5 .... Who is, and who was, and who is to come.
45. John i. 18. 1 John iv. 12 ..... God, whom no man hath seen.
46. 1 Tim. i. 17 ..... The King Invisible.
47. Col. i. 15 ..... The Invisible God.
48. Heb. xi. 27 ..... He who is Invisible.
49. Luke i. 32, 35, 76; vi. 35. Acts vii. 48 The Highest, *or* Most High.
50. Mark v. 7. Luke viii. 28. Acts xvi. 17. Heb. vii. 1 ..... The Most High God.
51. Mark xiv. 61 ..... The Blessed.
52. 1 Tim. i. 11 ..... The Blessed God.
53. 1 Tim. vi. 15 ..... The Blessed and Only Potentate.
54. Eph. i. 11 ..... He who worketh all things *after* the counsel of his own will.
55. Rev. iv. 9, 10; v. 13; vi. 16; vii. 10; xix. 4; xxi. 5 ..... God, *or* He, who sitteth on the throne.
56. Heb. i. 3 ..... The Majesty on High.
57. Heb. viii. 1 ..... The Majesty in the heavens.
58. Luke i. 47. 1 Tim. i. 1; ii. 3. Tit. i. 3; ii. 10; iii. 4. Jude 25 ..... God our Saviour.
59. 2 Cor. i. 3 ..... The God of all comfort.
60. 1 Pet. v. 10 ..... The God of all grace.
61. Rom. xv. 5 ..... The God of patience and consolation.
62. Rom. xv. 13 ..... The God of hope.
63. Rom. xv. 33; xvi. 20. Phil. iv. 9. 1 Thes. v. 23. Heb. xiii. 20 ..... The God of peace.
64. 2 Cor. xiii. 11 ..... The God of love and peace.
65. Acts vii. 2 ..... The God of glory.
66. Eph. i. 17 ..... The Father of glory.
67. Heb. xii. 9 ..... The Father of spirits.
68. 2 Cor. i. 3 ..... The Father of mercies.
69. James i. 17 ..... The Father of lights.
70. Rev. i. 8 ..... The Almighty.*
71. 2 Cor. vi. 18 ..... The Lord Almighty.*
72. Rev. xvi. 14; xix. 15 ..... God Almighty.*
73. Rev. i. 8 ..... The Lord God.—*See* "Concessions," *in loc.*
74. Rev. iv. 8; xi. 17; xv. 3; xvi. 7; xix. 6; xxi. 22 ..... Lord God Almighty.*

* Ὁ παντοκρατωρ,

Omnipotens. — *Arias Montanus, Castalio, Beza, Schleusner.*
The Almighty. — *Common Version, B. Taylor, S. Sharpe.*
The Ruler over all things. — *Hammond.*
The Supreme Lord over all. — *Samuel Clarke.*

"The word παντοκρατωρ, *Almighty*, is used ten times in the New Testament, and about one hundred and twenty times by the Septuagint in the Old Testament; but is not once applied to Jesus Christ or the Holy Ghost. It seems evidently to have been the general faith of Christians in the three or four first ages after the apostles, and later, that the term *Almighty* ought to be applied only to the Father. Bishop Pearson observes, that the oldest and shortest creeds had always this attribute expressed, inasmuch that it was ordinarily by the ancients taken for the Father." — Abridged from HORTON HAYNES: *Scripture Account of the Attributes and Worship of God*, chap. xl. pp. 35, 37.

OBSERVATIONS ON THE PRECEDING TABLE.

The advocates for Trinitarianism universally affirm, that the names and titles of Deity, with epithets and phrases relating to him, are applied in the Scriptures to Jesus Christ. In reply to this argument, we contend that, when any of these do refer to the Saviour, they are used in a sense similar to that in which they are applied to men, and consequently have a lower signification than when spoken of Him whom Christ addressed as the Lord of heaven and earth. It is particularly deserving of remark, that there are found in the Bible numerous words and expressions concerning the Supreme Being, which are never used in relation to Jesus, but have an exclusive reference to the Father — to the one only living and true God. In proof of this, we appeal to the foregoing list, which might have been considerably swelled by references to the Old Testament.

These Scriptural facts speak loudly and clearly in support of Christian Unitarianism — namely, the absolute Supremacy of one divine person, called by our Saviour and his apostles, GOD, THE FATHER.

If the evangelists, and the other writers of the New Testament, had considered their Lord and Master to have been on a footing of equality with Jehovah, or the Lord God of the Jewish Scriptures, they would certainly have treated of him as such. From the words and phrases with which they were best acquainted, they would have selected those of the highest and most unequivocal import; — they would have freely quoted the numerous epithets and names made use of by the Hebrew prophets concerning the Almighty, in order to give utterance to those grand conceptions with which their minds must have been filled; — they would again and again have applied the peculiar names of Deity to Jesus Christ, if they had known him to be the Maker and Sovereign of the universe — the Lord God omnipotent — the God of Abraham, of Isaac, and of Jacob — the King eternal, immortal, invisible — the only living and true God.

That some of the expressions used concerning the Divinity — such as the titles *First and Last*, *King of kings*, *Saviour*, *Lord*, and, perhaps in one or two instances, *God* — should have been employed in reference to Christ, may be easily accounted for, by considering the character which he was appointed to sustain as the moral representative of Deity: but that the New Testament — consisting of many different books and epistles, all professedly relating to the Messiah, his mission, person, character, and doctrines — should contain a *great number* of names and phrases, some of them expressive of God's strict unity, others of his absolute supremacy, and others again of his natural and moral attributes, which are not applied to Jesus Christ, cannot well be conceived, without at the same time acknowledging, that the writers of that volume knew nothing — *nothing at all* — of the overwhelming mysteries of the Holy Trinity, and the incarnation of the second person of the Godhead.

SECT. VIII. — PASSAGES OF THE NEW TESTAMENT, IN WHICH ONE DIVINE PERSON OR BEING — THE FATHER — IS TERMED GOD ABSOLUTELY, AND IN CONTRADISTINCTION TO OUR LORD JESUS CHRIST:

(1) *By our Lord himself.*

1. Matt. xii. 50: Whosoever shall do the will of *my* FATHER who is in heaven, the same is my brother, &c. — *Par. Pas.* Mark iii. 35: Whosoever shall do the will of GOD, &c.
2. Mark x. 18: Why callest thou *me* good? [There is] none good but one, [that is] GOD. — *Par. Pas.* Luke xviii. 19.
3. John iv. 23, 24: The FATHER seeketh such to worship him. GOD [is] a spirit; and they that worship [him], &c.
4. John v. 25: The dead shall hear the voice of the *Son* of GOD, &c. — See chap. ix. 35; x. 36; xi. 4. Luke xxii. 70.
5. John v. 44, 45: How can ye believe, who ..... seek not the honour that [cometh] from GOD only? (or, "from the only GOD," p. 12.) Do not think that *I* will accuse you to the FATHER, &c.
6. John vi. 27: Labour ... for that meat ... which the *Son of man* shall give unto you; for *him* hath GOD, THE FATHER, sealed.

Ὁ πατηρ εσφραγισεν, ὁ Θεος·

hunc Pater signavit, Deus. — *Arias Montanus.*	him hath the Father, even God, sealed. — *S. Clarke.*
hunc Pater consignavit Deus. — *Castalio.*	to him hath the Father, even God, set his seal. — *T. Kenrick,*
hunc Pater obsignavit, [id est] Deus. — *Beza.*	him hath the Father, that is God, &c. — *Belsham.*
le Père, [à savoir] Dieu, l'a approuvé de son cachet. — *D. Durand.*	him hath the Father sealed, [even] God. — *Carpenter, Edgar Taylor.*

[See "Concessions of Trinitarians," *in loc.*]

7. John vi. 28, 29: Then said they unto him, What shall we do, that we might work the works of GOD? Jesus answered and said unto them, This is the work of GOD, that ye believe on *him whom* HE *hath sent.*
8. John vi. 32, 33: *My* FATHER giveth you the true bread from heaven. For the bread of GOD is he (or, that) which cometh down from heaven, and giveth life unto the world.
9. John vi. 45, 46: It is written in the prophets, And they shall be all taught of GOD. Every man, therefore, that hath heard and hath learned of the FATHER, cometh unto *me.* Not that any man hath seen the FATHER, save *he* who is of GOD; *he* hath seen the FATHER.
10. John vii. 17: If any man will do HIS will, he shall know of the doctrine, whether it be of GOD, or [whether] *I* speak of *myself.*
11. John viii. 40: But now ye seek to kill *me*, a *man* that hath told you the truth, which *I* have heard of GOD.
12. John viii. 42: *I* proceeded forth and came from GOD; neither came *I* of *myself*, but HE sent *me.*
13. John viii. 54: It is *my* FATHER that honoureth *me;* of whom ye say, that HE is your GOD.

14. John xiii. 31, 32: Now is the *Son of man* glorified, and GOD is glorified in *him*. If GOD be glorified in *him*, GOD shall also glorify *him* in HIMSELF, and shall straightway glorify *him*.
15. John xiv. 1, 2: Ye believe in GOD, believe also in *me*. In my FATHER'S house are many mansions, &c.
16. John xvi. 27—30: The FATHER HIMSELF loveth you, because ye have loved *me*, and have believed that *I* came out from GOD, &c.
17. John xvii. 1—3: FATHER, ... glorify THY *Son*, that THY *Son* also may glorify THEE. ..... This is life eternal, that they might know THEE the only true GOD, and *Jesus Christ whom* THOU *hast sent*.
18. Luke xxii. 69: Hereafter shall the *Son of man* sit on the right hand of the power of GOD.
19. Matt. xxvii. 46: *My* GOD, *my* GOD, why hast THOU forsaken *me*? — *Par. Pas.* Mark xv. 34.
20. John xx. 17: Go to my brethren, and say unto them, *I* ascend unto *my* FATHER, and your Father; and [to] *my* GOD, and your God.
21. Rev. ii. 7: To him that overcometh will *I* give to eat of the tree of life, which is in the paradise of *my* GOD. — (So Griesbach.)
22. Rev. iii. 1, 2: These things saith *he* that hath the seven spirits of GOD. ..... Be watchful; ... for *I* have not found thy works perfect before *my* God. — (So Griesbach.)
23. Rev. iii. 12: Him that overcometh will *I* make a pillar in the temple of *my* GOD; ... and *I* will write upon him the name of *my* GOD, and the name of the city of *my* GOD, [which is] new Jerusalem, which cometh down out of heaven from *my* GOD, &c.
24. Rev. iii. 14: These things saith the *Amen*, *the faithful and true Witness*, *the beginning* of the creation of GOD.

THE FATHER TERMED GOD IN CONTRADISTINCTION TO CHRIST:

(2) *By the angel Gabriel.*

25. Luke i. 31, 32: Behold, thou ... shalt call his name *Jesus*. *He* shall be great, and shall be called the *Son* of the HIGHEST; and the LORD GOD shall give unto *him* the throne of his father David.

(3) *By John the Baptist.*

26. John i. 29: Behold the *Lamb* of GOD, &c. — See ver. 36.
27. John i. 34: I saw, and bare record, that this is the *Son* of GOD.
28. John iii. 34: *He whom* GOD *hath sent* speaketh the words of GOD; for GOD giveth not the spirit by measure [unto him].

(4) *By the Jews in general.*

29. John i. 49: Nathanael answered and saith unto him, Rabbi, thou art the *Son* of GOD; thou art the King of Israel. — See Luke iv. 41. Mark iii. 11. John ix. 38, comp. ver. 35; xix. 7. Matt. xxvi. 63. Mark xiv. 61. Luke xxii. 70. Matt. xxvii. 40, 43.

30. John iii. 2: Nicodemus ... said unto him, Rabbi, we know that thou art a *teacher* come from GOD; for no man can do these miracles that thou doest, except GOD be with *him*.
31. Mark i. 24: I know who thou art, the *holy one* of GOD.
32. Mark ii. 7: Why doth *this* [man] thus speak blasphemies? Who can forgive sins but GOD only? — *Par. Pas.* Luke v. 21.
33. Matt. ix. 8: But when the multitudes saw [it], they marvelled, and glorified GOD, who had given such power unto *men*.
34. John v. 18: Therefore the Jews sought the more to kill *him*, because *he* not only had broken the sabbath, but said also that GOD was *his* FATHER, making *himself* equal with (or, like to) GOD.
35. Luke xxiii. 35: He saved others; let him save himself, if he be the *Christ*, the *chosen* of GOD.

(5) *By the Evangelists, Apostles, and other Disciples.*

36. Mark i. 1: The beginning of the gospel of *Jesus Christ*, the *Son* of GOD. — See Matt. xvi. 16. John iii. 16—18; vi. 69; xi. 27; xx. 31. Acts iii. 26; ix. 20. Rom. i. 4, 9; v. 10; viii. 3, 29, 32. 1 Cor. i. 9. 2 Cor. i. 19. Gal. i. 16; ii. 20; iv. 4. 1 Thess. i. 10. Heb. i. 1, 2; iv. 14; x. 29. 1 John i. 3, 7; iii. 8, 21—23; iv. 9, 10, 14, 15; v. 5, 9—13, 20.
37. Luke ii. 52: *Jesus* increased in wisdom and stature, and in favour with GOD and man.
38. Luke vi. 11, 12: *Jesus* ... continued all night in prayer to GOD.
39. Luke xxiv. 19: *Jesus of Nazareth*, who was a *prophet*, mighty in deed and word before GOD and all the people.
40. John i. 18: No man hath seen GOD at any time. The *only-begotten Son*, who is in the bosom of the FATHER, *he* hath declared [him].
41. John xiii. 3: *Jesus* knowing that the FATHER had given all things into *his* hands, and that *he* was come from GOD, and went to GOD.
42. John xvi. 30: We believe that *thou* camest forth from GOD.
43. Acts ii. 22: *Jesus of Nazareth*, a *man* approved of GOD among you by miracles, and wonders, and signs, which GOD did by *him*, &c. — See chap. iv. 24—30. Heb. ii. 3, 4.
44. Acts ii. 32: This *Jesus* hath GOD raised up, &c. — See ver. 24; iii. 15; iv. 10; v. 30; x. 40; xiii. 30, 33, 37; xvii. 30, 31. Rom. vii. 4; x. 9. 1 Cor. vi. 14; xv. 15. Gal. i. 1. Eph. i. 17—20. Col. ii. 12. 1 Thess. i. 9, 10. Heb. xiii. 20. 1 Pet. i. 21.
45. Acts ii. 33: Therefore (*Jesus*) being by the right hand of GOD exalted, and having received of the FATHER the promise of the holy spirit, &c. — See Mark xvi. 19. Acts v. 31; vii. 55, 56. Rom. viii. 34. Phil. ii. 9. Col. iii. 1. Heb. x. 12. 1 Pet. iii. 21, 22.
46. Acts ii. 36: GOD hath made that same *Jesus*, whom ye have crucified, both *Lord* and *Christ*.

47. Acts x. 38: God anointed *Jesus of Nazareth* with the holy spirit and with power; ..... for God was with *him*.

48. Acts x. 42: It is *he* (Jesus of Nazareth) who was ordained of God [to be] the *Judge* of quick and dead. — See chap. xvii. 30, 31.

49. Acts xiii. 23: Of this man's seed hath God, according to [his] promise, raised unto Israel a *Saviour*, *Jesus*. — See chap. iii. 26.

50. Acts xx. 21: Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our *Lord Jesus Christ*. — See chap. viii. 12; xi. 17; xxviii. 23, 31. 2 Thess. i. 8, 11, 12; ii. 13, 14. 1 Tim. i. 1; v. 21. Jude 21.

51. Acts xx. 24: The ministry which I have received of the *Lord Jesus*, to testify the gospel of the grace of God. — See 1 Cor. vi. 11. Eph. ii. 10. 1 Thess. ii. 15; iv. 1.

52. Rom. i. 7: Grace to you, and peace, from God our Father, and the *Lord Jesus Christ*. — See 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3, 4. Eph. i. 2; vi. 23. Phil. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Titus i. 4. Philem. 3. 2 John 3.

53. Rom. ii. 16: God shall judge the secrets of men by *Jesus Christ*, according to my gospel.

54. Rom. iii. 22: The righteousness of God, [which is] by faith of *Jesus Christ*, &c. — See ver. 24, 25; chap. i. 8; v. 15; vi. 23; vii. 25. 1 Cor. i. 4. 2 Cor. iv. 6; v. 18. Gal. iii. 26. Eph. ii. 4—7, 18, 20. Phil. i. 8; iii. 3, 14; iv. 7, 19. 1 Thess. ii. 14; v. 18. 1 Tim. vi. 13. 2 Tim. i. 8, 9; iv. 1. 1 Pet. ii. 5; iv. 11; v. 10. 2 Pet. i. 1.

55. Rom. v. 1: We have peace with God, through our *Lord Jesus Christ*. —See ver. 11; chap. vi. 11; viii. 39. 1 Cor. xv. 57. Eph. iii. 10, 11; v. 20. 1 Thess. v. 9.

56. Rom. v. 8: God commendeth his love toward us, in that, while we were yet sinners, *Christ* died for us. —See chap. viii. 17. 1 Cor. ix. 21. 2 Cor. ii. 14, 15, 17; v. 19, 21; ix. 13; x. 5; xii. 19. Gal. ii. 21. iv. 7. Eph. ii. 4, 5; iv. 32; vi. 6. Col. i. 27; iv. 3. 1 Thess. iii. 2. 2 Thess. iii. 5. Heb. v. 4, 5.

57. Rom. xv. 5, 6: Now the God of patience and consolation grant you to be like-minded one toward another, according to *Christ Jesus*; that ye may with one mind [and] one mouth glorify God, even the Father of our *Lord Jesus Christ*. — See 2 Cor. i. 3; xi. 31. Eph. i. 3, 17. Col. i. 3. 1 Pet. i. 3. Also 1 Thess. i. 3.

58. Rom. xv. 7: Receive ye one another, as *Christ* also received us, to the glory of God. — See chap. vi. 9, 10. 1 Cor. i. 24; iv. 1. 2 Cor. i. 21; iii. 3, 4; xiii. 3, 4. Eph. ii. 12; v. 2, 5. Phil. iii. 9. Heb. ii. 17; iii. 3, 4; ix. 14, 24. 1 Pet. iii. 18; iv. 14.

59. Rom. xv. 30: I beseech you, brethren, for the *Lord Jesus Christ's* sake, and for the love of the spirit, that ye strive together with me in in [your] prayers to God for me.

60. 1 Cor. i. 1: Paul, called [to be] an apostle of *Jesus Christ*, through the will of GOD, &c. — See 2 Cor. i. 1. Gal. i. 1. Eph. i. 1. Col. i. 1. 1 Tim. i. 1. 2 Tim. i. 1. Titus i. 1. James i. 1.

61. 1 Cor. i. 27—30: GOD. ... Of HIM are ye in *Christ Jesus*, who of GOD is made unto us wisdom, &c. — See ver. 2. 2 Cor. i. 19, 20.

62. 1 Cor. iii. 23: Ye [are] *Christ's*, and *Christ* [is] GOD's.

63. 1 Cor. xi. 3: The head of every man is *Christ;* and the head of the woman [is] the man; and the head of *Christ* [is] GOD.

64. 1 Cor. xii. 3: I give you to understand, that no man speaking by the spirit of GOD calleth *Jesus* accursed.

65. 1 Cor. xii. 4—6: There are diversities of gifts, but the same spirit; and there are differences of administrations, but the same *Lord;* and there are diversities of operations, but it is the same GOD who worketh all in all.

66. 1 Cor. xv. 24—28: Then [cometh] the end, when *he* (Christ) shall have delivered up the kingdom to GOD, even the FATHER. ..... And when all things shall be subdued unto *him*, then shall the *Son* also *himself* be subject unto HIM that put all things under *him*, that GOD may be all in all.

67. 2 Cor. v. 20: We are ambassadors for *Christ*, as though GOD did beseech [you] by us: we pray [you] in *Christ's* stead, be ye reconciled to GOD.

68. 2 Cor. xiii. 14: The grace of the *Lord Jesus Christ*, and the love of GOD, and the communion of the holy spirit, [be] with you all.

69. Eph. ii. 10: For we are HIS workmanship, created in *Christ Jesus* unto good works, which GOD hath before ordained that we should walk in them.

70. Phil. i. 11: Being filled with the fruits of righteousness, which are by *Jesus Christ*, unto the glory and praise of GOD. — See chap. ii. 5, 6, 11. Rom. xv. 8, 16, 17. 2 Cor. i. 19, 20.

71. 1 Thess. i. 1: Paul ... unto the church of the Thessalonians, [which is] in GOD, THE FATHER, and [in] the *Lord Jesus Christ.* — See chap. iii. 11, 13. 2 Thess. i. 1; ii. 16.

72. 1 Thess. iv. 14: If we believe that *Jesus* died and rose again, even so them also who sleep in *Jesus* will GOD bring with *him.*

73. 1 Tim. ii. 5: [There is] one GOD, and one *Mediator* between GOD and men, the *man Christ Jesus.*

74. 2 Tim. i. 7, 8: GOD hath not given us the spirit of fear. ..... Be not thou therefore ashamed of the testimony of *our Lord*, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of GOD.

75. Tit. iii. 4—6: After that the kindness and love of GOD our Saviour toward man appeared, ... by the ... renewing of the holy spirit, which HE shed on us abundantly through *Jesus Christ* our Saviour.

76. Philem. 4, 5: I thank my GOD, ... hearing of thy love and faith, which thou hast toward the *Lord Jesus*, &c.
77. Heb. i. 9: GOD, [even] *thy* GOD, hath anointed *thee* (the Son, ver. 8) with the oil of gladness above thy fellows.
78. Heb. vii. 25: Wherefore *he* (Jesus, ver. 22) is able also to save them to the uttermost that come unto GOD by *him*, &c.
79. Heb. xii. 22—24: Ye are come ... unto the city of the living GOD; ... and to GOD, the Judge of all; ... and to *Jesus*, the mediator of the new covenant, &c. — See chap. ii. 9; xiii. 15, comp. ver. 12.
80. 1 Pet. i. 2: Elect according to the foreknowledge of GOD, THE FATHER, through sanctification of the spirit, unto obedience and sprinkling of the blood of *Jesus Christ*, &c. — See Jude 1.
81. 2 Pet. i. 2: Grace and peace be multiplied unto you through the knowledge of GOD, and of *Jesus our Lord*.
82. 1 John v. 1: Whosoever believeth that *Jesus* is the *Christ*, is born of GOD, &c. — See chap. iv. 2, 3.
83. 2 John 9: Whosoever transgresseth, and abideth not in the doctrine of *Christ*, hath not GOD. He that abideth in the doctrine of *Christ*, he hath both the FATHER and the *Son*.
84. Rev. i. 1, 2: The revelation of *Jesus Christ*, which GOD gave unto *him*; ... and he sent and signified [it] by his angel unto his servant John; who bare record of the word of GOD, and of the testimony of *Jesus Christ*, &c. — See chap. xii. 17; xx. 4.
85. Rev. xx. 6: They shall be priests of GOD and of *Christ*, and shall reign with him a thousand years. — See chap. i. 5, 6.
86. Rev. xxi. 22, 23: The LORD GOD ALMIGHTY, and the *Lamb*, are the temple of it. ..... The glory of GOD did lighten it, and the *Lamb* [is] the light thereof. — See ver. 9, 10.
87. Rev. xxii. 1: He showed me a pure river ..... proceeding out of the throne of GOD and of the *Lamb*. — See ver. 3; chap. xiv. 4.

(6) *By Symbolical Beings.*

88. Rev. v. 9, 10: *Thou wast slain*, and hast redeemed us to GOD by *thy blood*, out of every kindred, and tongue, and people, and nation; and hast made us unto our GOD kings and priests.
89. Rev. vii. 10: Salvation to our GOD, who sitteth upon the throne, and unto the *Lamb*.
90. Rev. vii. 14—17: These are they who ... have washed their robes, and made them white in the blood of the *Lamb*. Therefore are they before the throne of GOD, and serve him day and night. ... The *Lamb*, which is in the midst of the throne, shall feed them; ... and GOD shall wipe away all tears from their eyes. — See chap. xiv. 10, 12.
91. Rev. xii. 10: Now is come salvation, and strength, and the kingdom of our GOD, and the power of HIS *Christ*, &c.

OBSERVATIONS ON THE SIX PRECEDING PAGES.

The Scripture evidence just adduced in support of general Unitarianism we consider to be very ample, and in the highest degree satisfactory; — ample, because it speaks the current language of the New Testament — of the Gospels, the Book of Acts, the Epistles, and the Apocalypse; — satisfactory, because it clearly shows, that the appellations *God* and *Father* were commonly applied by the Founder of our Faith to a being or person contradistinguished from himself, the Messenger, Prophet, Servant, and Son of the Most High; and that the same appellations were used in a precisely similar manner by the apostles, evangelists, and others. The whole host of witnesses, indeed, which might be brought forward, have not been cited; as the testimony which they would offer for the absolute Supremacy of a Father-God, though certainly valuable, is not all equally clear and convincing, and, if reported, would require a volume for its insertion. But the numerous extracts here taken from the Christian Scriptures warrant us in concluding, that there is only one God, in the highest signification of the term; — that this Being is exclusively restricted to the person of the Father; — and that he is, in essence or nature, totally distinct from his Son, Jesus Christ; or, in simpler and more scriptural language, that "THE FATHER" IS THE SUPREME, "THE ONE — ONLY — WISE — and TRUE GOD."

It seems scarcely possible, that these passages could be read, either as a whole, or separately in their connection, by any attentive and unbiassed mind, without perceiving that the terms *God* and *Father* were used by Jesus of Nazareth, and the disciples of the apostolic age, as interchangeable, synonymous, or explanatory; perhaps only with this difference, that the latter name was designed to be understood in a more endearing and expressive sense than the former; — and without also perceiving, that both terms, when applied to the Deity, refer only to one being — one person — one intelligence, and never indicate what is called the first, the second, or the third hypostasis in a Triune God, — or all these persons combined in one essence. Were, indeed, such texts explained in accordance with the principles of Trinitarianism, or agreeably to the doctrine that Jesus Christ is the Supreme God, equally with the Father of all, — they would not only utter a language unwarranted by the nature and import of the expressions contained in them, and by the general tenor of the Bible, but would even shock those feelings of reverence and piety which, despite of a stern, metaphysical, dogmatic theology, must exist in the common heart of Christians towards the God and Father of the universe. Let the reader try for himself the Trinitarian gloss, and compare it with the interpretation here recommended; and he will probably be unable to avoid seeing the beauty, the force, and the truth of St. Paul's declaration, that there is but "ONE GOD, the FATHER; and ONE LORD, JESUS CHRIST."

SECT. IX. — A TABLE, EXHIBITING AT ONE VIEW THE NUMBER OF INSTANCES IN THE SEVERAL BOOKS OF THE NEW TESTAMENT, IN WHICH THE TERM GOD IS APPLIED TO THE ALMIGHTY, AND TO HIS SON JESUS CHRIST.

ACCORDING TO THE AUTHORISED VERSION, THE WORD GOD IS APPLIED					
In the following Books,	To a Being distinct from Christ.	To Christ himself.	To Divine Messengers, or to Magistrates.	As an Epithet of Strength or Excellence.	In the Singular or Plural, to Idols or Heathen Deities.
	Times.	Times.	Times.	Times.	Times.
Matthew's Gospel	55	.1 *(a) ...	.....	.....	.....
Mark's	52	.....	.....	.....	.....
Luke's	124, & once *s.*	.....	.....	1 *pr.* ‡(p)	.....
John's	81, & once *s.*	1 *al.* *(b) 1 *(c) ... 1 *po.* *(d)	.2 †(n) .	.....	.....
Acts of Apostles .	166, & twice *s.*	1 *s.* *(e).. 1 *al.* *(f).	.....	.....	8 ‖(t)...
Romans	160, & once *s.*	.1 *al.* *(g) .	.....	1 ‡(q) ..	.....
1 Corinthians ...	100, & once *s.*	.....	.....	3 ‡(r)...	2 ‖(u) ..
2 Corinthians ...	74	.....	.....	.....	1 ‖(v) ..
Galatians	31	.....	.....	.....	1 ‖(w) ..
Ephesians.....	32	.....	.....	.....	.....
Philippians	22	.....	.....	.....	1 ‖(x) ..
Colossians	22	.....	.....	.....	.....
1 Thessalonians .	37, & once *s.*	.....	.....	1 ‡(s)...	.....
2 Thessalonians .	18	.....	.1 †(o) .	.....	.....
1 Timothy.....	21	.1 *al.* *(h).	.....	.....	.....
2 Timothy.....	14, & once *s.*	.....	.....	.....	.....
Titus	12 or 13	.1 *am.* *(i).	.....	.....	.....
Philemon	2	.....	.....	.....	.....
Hebrews	70, & once *s.*	.1 *pr.* *(j).	.....	.....	.....
James	17	.....	.....	.....	.....
1 Peter	30, & once *s.*	.....	.....	.....	.....
2 Peter	6 or 7	.1 *am.* *(k)	.....	.....	.....
1 John	62 or 63	1 *s.* *(l) .. 1 *al.* *(m)	.....	.....	.....
2 John	4	.....	.....	.....	.....
3 John	2	.....	.....	.....	.....
Jude	5	.....	.....	.....	.....
Revelation	98	.....	.....	.....	.....
TOTAL.....	1326 times.	18 times.*	3 times.†	6 times.‡	13 times.‖

☞ MARKS. — *s.* denotes supplied; *pr.* probably; *po.* possibly; *al.* alleged; *am.* ambiguously. — The observations in the pages immediately following will more particularly explain the Table.

* (a) Matt. i. 23. (b) John i. 1; (c) x. 33; (d) xx. 28. (e) Acts vii. 59; (f) xx. 28. (g) Rom. ix. 5. (h) 1 Tim. iii. 16. (i) Titus ii. 13. (j) Heb. i. 8. (k) 2 Pet. i. 1. (l) 1 John iii. 16; (m) v. 20.

† (n) John x. 34, 35. (o) 2 Thess. ii. 4.

‡ (p) Luke ii. 40. (q) Rom. i. 16. (r) 1 Cor. i. 18, 24, *twice*. (s) 1 Thess. iv. 16. —— There are very probably several other instances in which the word *God*, by a Hebrew idiom, is used in the Christian Scriptures as an epithet denoting intensity, power, or excellence.

‖ (t) Acts vii. 40, 43; xii. 22; xiv. 11; xvii. 18, 23; xix. 26; xxviii. 6. (u) 1 Cor. viii. 5, *twice*. (v) 2 Cor. iv. 4. (w) Gal. iv. 8. (x) Phil. iii. 19.

Had the table been constructed from any other reputable version of the New Testament, it would have differed in several of the particulars, and been probably more correct. The important inference, however, would have remained the same; namely, that ONE DIVINE PERSON, THE FATHER, is generally distinguished by the title *God*, from all other persons or beings in the universe.

OBSERVATIONS ON THE PRECEDING TABLE.

Perhaps with no very great impropriety, the term *God* might have been introduced into the seventh section, to point it out as peculiarly belonging to the almighty and universal Father. But, as the term is not thus restricted in the Sacred Writings, particularly in the Jewish Scriptures, — being used in the Bible in reference to angels, idols, and divine messengers, and in the evangelical narratives and epistles probably to Jesus Christ, — we have deemed it expedient to form a separate table; showing, at one view, the vast preponderance of New Testament passages in which this word is applied to a Being, not only distinct from, but infinitely superior to, our Lord and Saviour.

From this table it may be seen, that, in the Public Version of the Christian Scriptures, the term *God* is applied to the Supreme Being at least one thousand three hundred and twenty-six times; while the applications of the same word to Jesus Christ do not at the most exceed thirteen. These few instances, however, — and the circumstance is particularly remarkable, — will be found to dwindle into a very insignificant number, by considering that the only certain cases of this nature are contained in Matt. i. 23, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being interpreted, is *God with us;*" — and in John x. 33, "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself *God.*" But it is evident, that the name Emmanuel, *God with us*, used of Jesus by the evangelist, in a passage taken from Isaiah, no more implies the Supreme Divinity of the Saviour, than the names Ithiel, *God with me* (Neh. xi. 7), and Lemuel, *God with them* (Prov. xxxi. 1), prove the men thus called to be persons in the Godhead; and that it indicates merely the peculiar manifestation of God in the mission of his Son, and his favourable regards to the human race. As respects the accusation of the Jews, in which they charged him who was "meek and lowly in heart" of making himself *God*, or, rather, of assuming the authority of a god, or messenger of Heaven, without really possessing a divine commission, — the argument drawn for the Deity of Christ from such a perverse and impure source is as worthless as if it were employed to prove the Messiah to have been a madman or an impostor.

It is not, however, impossible that Jesus was denominated *god*, in the old Jewish sense of Divine Teacher, by the apostle Thomas, when he identified his Master after having risen from the tomb (John xx. 28); but, whether the expression, "my God," was used in reference to the Father or to Christ, the whole circumstances of the scene must preclude the idea, that the apostle should have recognised in his resuscitated Lord the actual being of the immortal and invisible Jehovah. It is also possible, and even probable, — in reference to Heb. i. 8, "Thy throne, O *God!* is for ever and

ever," — that the writer of an epistle addressed to Hebrews, abounding as it does in Jewish allusions, and tinctured with Jewish phraseology, should have spoken of Christ as a god, or mighty prince, whose throne of righteousness was to be perpetual and immoveable; in imitation of his illustrious forefathers, who, as instanced both in the Psalms, from which the passage is quoted, and in other places of the Old Testament, were wont to use the appellation *God* in a lower sense, with far greater frequency than the writers of the New Testament. These seem to have been fearful, lest, by a loose employment of the word, they should encroach on the divine prerogative.

Three of the alleged applications of the term *God* to Jesus Christ we deem to be altogether erroneous: — John i. 1, "The Word was God;" Rom. ix. 5, "Who is over all, God blessed for ever;" and 1 John v. 20, "This is the true God." These passages, indeed, are insisted on with the greatest emphasis by the supporters of the doctrine of our Lord's Deity, as if they were perfectly valid and conclusive on the matter; but we regard them all as referring, not to Christ, but to his God and Father, and for this opinion will state our reasons at some length in a subsequent portion of this work, which may be consulted by means of the "Index of Texts."

Two applications to the Saviour of the appellation *God* may be thrown aside as quite irrelevant; being confessed interpolations, and marked as such by our translators: — Acts vii. 59, "They stoned Stephen, calling upon [God], and saying, Lord Jesus, receive my spirit;" and 1 John iii. 16, "Hereby perceive we the love [of God], because he laid down his life for us." The two passages, Acts xx. 28, "Feed the church of God, which he hath purchased with his own blood;" and 1 Tim. iii. 16, "God was manifest in the flesh," apparently refer to the person of Jesus Christ; but were, in all probability, written in a different manner by those in whose books they appear. Our reasons will be assigned when these texts are brought under notice in their respective places.

There yet remain unnoticed two passages which have been introduced into the table: — Tit. ii. 13, "The glorious appearing of the great God and our Saviour Jesus Christ;" and 2 Pet. i. 1, "Through the righteousness of God and our Saviour Jesus Christ." These, however, are admitted by many of those who maintain the Deity of Christ to be of very doubtful application, particularly as they are translated in the common version of the Bible. — Other six passages of this nature, ambiguous in the original (Eph. v. 5. 2 Thess. i. 12. 1 Tim. v. 21. 2 Tim. iv. 1. James i. 1. Jude 4), are, indeed, pressed into the Trinitarian service; but, since those who are regarded as orthodox are themselves far from being decided respecting their appropriateness to Christ, we think it advisable to interpret them in consistency with the general tenor of Scripture. These texts have not been enumerated in the table as applicable to the Saviour, because our translators, though biassed in favour of generally received opinions, had rendered them conformably to the practice of the sacred writers, who in a

vast number of instances, as has been shown in the preceding section, speak of God and Christ as distinct beings.

Having now alluded briefly to the passages commonly adduced to prove that Christ is called, in the New Testament, *God* in the supreme sense, — and having found that the instances of the application of this term to the Saviour in any sense are very few indeed, — we think that we are justified in asking how this circumstance can be accounted for, in accordance with the doctrine that he is God, equal to that being or person who in so many hundred passages is thus denominated. We do not wonder, that the highest of teachers, the most divine of prophets, should be sometimes designated by a title which had been applied to others; but we are perfectly unable to assign a sufficient reason, why, on the supposition of his being really in essence and attributes God, he should not be so called in every page of the Christian Scriptures. From the extreme paucity, therefore, of instances in which the appellation *God* is indubitably applied to our Saviour, we feel entitled to form a strong presumption, that the doctrine of his Supreme Divinity was totally unknown to the apostles and other early disciples. It appears to us highly improbable, and inconsistent with the laws by which the human mind is regulated, that all the different writers of the New Testament — that all the speakers, whose declarations are undoubtedly reported with fidelity in that volume — should have made Jesus Christ and his doctrines the constant theme of their discourses, or of their epistolary correspondence — should have spoken or written of him in the eloquent, though simple, language of truth and earnestness; and, while believing their Lord and Master to be Almighty God, should have refrained almost universally from applying to him a name which, though not peculiar to the Deity, is the common term by which he is designated in the Sacred Writings.

Jesus, in reply to some of his countrymen, who had falsely accused him of blasphemy, seems to have approved of the inferior acceptation of the word in reference to prophets: "Jesus answered them, Is it not written in your law, 'I said, *Ye are gods*'? If he called them GODS *unto whom the word of God came*, — and the Scripture cannot be broken, — say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemist; because I said, I am the Son of God?" (John x. 34—36.) But though, in this appeal to the Jewish Scriptures, Christ admits the propriety of using the word *god* as an appellative, he never, either before or after his resurrection, so far as we can learn, employed it regarding any one, EXCEPT THE FATHER. As respects the apostles, one or two of them, as we have seen, may have given this name to their Master; but, in speaking and writing of the Father and the Son, they generally appropriated to the former the title *God;* clearly implying, that, in its most eminent sense, HE ALONE IS WORTHY OF THAT DESIGNATION. The truth of this remark has been satisfactorily proved in the preceding section.

SECT. X. — PASSAGES OF THE NEW TESTAMENT, IN WHICH THE DIVINE BEING IS CHARACTERISED AS THE GOD AND FATHER OF JESUS CHRIST, AND AS THE GOD AND FATHER OF CHRISTIANS AND OF ALL MANKIND.

(1) *The God of Jesus Christ.*

1. Matt. xxvii. 46: *My God, my God,* why hast thou forsaken me? — *Par. Pas.* Mark xv. 34. — See p. 30 for Rev. ii. 7; iii. 2, 12.
2. 1 Cor. xi. 3: The head of every man is Christ, ... and *the head of Christ* [is] *God.* — See chap. iii. 23.
3. Eph. i. 17: That the *God of our Lord Jesus Christ,* the Father of glory, may give unto you the spirit of wisdom and revelation, &c.
4. Heb. i. 9: God, [even] *thy God,* hath anointed thee with the oil of gladness above thy fellows.

(2) *The Father of Jesus.*

5. Matt. vii. 21: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of *my Father* who is in heaven.
6. Matt. x. 32, 33; xi. 27; xii. 50; xv. 13; xvi. 17, 27; xviii. 10, 19, 35; xx. 23; xxv. 34; xxvi. 29, 39, 42, 53. Mark viii. 38. Luke ii. 49; x. 22; xxii. 29; xxiv. 49. John ii. 16; v. 17, 18, 43; vi. 32, 65; viii. 19,[2]* 28, 38, 49, 54; x. 17, 18, 25, 29,[2] 32, 37; xiv. 2, 7, 12, 20, 21, 23, 28; xv. 1, 8, 10, 15, 23, 24; xvi. 10; xviii. 11. Rev. ii. 27; iii. 5, 21; xiv. 1.

(3) *The Father; viz. the Father of Jesus and his Disciples.*

7. John vi. 57: As the living *Father* hath sent me, and I live by *the Father;* so he that eateth me, even he shall live by me.
8. 1 John iii. 1: Behold what manner of love *the Father* hath bestowed upon us, that we should be called the sons of God!
9. Matt. xi. 25, 26, 27;[2] xxiv. 36 (see Griesbach); xxviii. 19. Mark xiii. 32; xiv. 36. Luke ix. 26; x. 21,[2] 22;[2] xi. 2 (see Griesbach); xxii. 42; xxiii. 34, 46. John i. 14, 18; iii. 35; iv. 21, 23;[2] v. 19, 20, 21, 22, 23,[2] 26, 36,[2] 37, 45; vi. 37, 44, 45, 46,[2]; viii. 16, 18, 27, 29; x. 15,[2] 30, 36, 38; xi. 41; xii. 26, 27, 28, 49, 50; xiii. 1, 3; xiv. 6, 8, 9,[2] 10,[2] 11,[2] 13, 16, 24, 26, 28, 31;[2] xv. 9, 16, 26;[2] xvi. 3, 15, 16, 17, 25, 26, 27, 28,[2] 32; xvii. 1, 5, 11, 21, 24, 25; xx. 21. Acts i. 4, 7; ii. 33. Rom. vi. 4; viii. 15. Gal. iv. 6. Eph. ii. 18. Col. i. 12. Heb. xii. 9. James i. 17. 1 Pet. i. 17. 1 John i. 2, 3; ii. 1, 13, 15, 16, 22, 23,[2] 24; iv. 14. 2 John 3, 4, 9.

* The small figures 1, 2, denote how often the word *Father* occurs in the respective verses after which they are placed.

(4) *The Father of mercies; the Father of glory; the Father of spirits; the Father of lights.*

10–13. 2 Cor. 1. 3. Eph. 1. 17. Heb. xii. 9. James i. 17.

(5) *Our Father, or our Heavenly Father.*

14. Matt. v. 16: Let your light so shine before men, that they may see your good works, and glorify *your Father who is in heaven.*

15. Matt. v. 45, 48; vi. 1, 4, 6,[3], 8, 9, 14, 15, 18, 26, 32; vii. 11; x. 20, 29; xiii. 43; xviii. 14; xxiii. 9. Mark xi. 25, 26. Luke vi. 36; xi. 13; xii. 30, 32. 2 Cor. vi. 18.

(6) *God our Father, or our God and Father.*

16. 2 Thess. i. 1, 2: Paul ..... unto the church of the Thessalonians in *God our Father*, and the Lord Jesus Christ; grace unto you, and peace, from *God our Father*, and the Lord Jesus Christ.

17. Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 4. Eph. i. 2. Phil. i. 2; iv. 20. Col. i. 2. 1 Thess. i. 1, 3; iii. 11, 13. 2 Thess. ii. 16. 1 Tim. i. 2. Philem. 3.

(7) *God, the Father; God and the Father; or, God even the Father.*

18. John vi. 27: Labour ... for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath *God, the Father*, sealed. — See p. 29, No. 6.

19. James i. 27: Pure religion and undefiled before *God and the Father* is this, — to visit the fatherless and widows in their affliction, &c.

παρα τῳ Θεῳ και πατρι·

vor Gott dem Vater. — *Luther.*
before [our] God and Father. — *Bentheroyd; Wakefield, S. Sharpe, Imp. Ver.*

before God, even the Father. — *Bible, 1596-7; Doddridge, Macknight; S. Clarke, Edgar Taylor, J. Scott Porter; and others.*

20. 1 Cor. viii. 6; xv. 24. Gal. i. 1, 3. Eph. v. 20; vi. 23. Phil. ii. 11. Col. iii. 17. 1 Thess. i. 1. 2 Tim. i. 2. Titus i. 4. James iii. 9. 1 Pet. i. 2. 2 Pet. i. 17. 2 John 3. Jude 1.

(8) *The God and Father of Jesus, and of all Mankind.*

21. John xx. 17: Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto *my Father*, and *your Father;* and [to] *my God*, and *your God.*

22. 2 Cor. xi. 31: *The God and Father of our Lord Jesus Christ*, who is blessed for evermore, knoweth that I lie not. — See Rom. xv. 6. 2 Cor. i. 3. Eph. i. 3. Col. i. 3. 1 Pet. i. 3. Rev. i. 6.

23. Eph. iii. 14, 15: For this cause I bow my knees unto *the Father* of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.

24. Eph. iv. 6: One *God and Father of all*, who [is] above all, and through all, and in you all (or, according to Griesbach, "in us all").

OBSERVATIONS ON THE TWO PRECEDING PAGES.

We think that no man, unshackled by prejudice, fashion, or self-interest, could peruse the numerous portions of Scripture which have been quoted or referred to in this section, without being irresistibly impelled to adopt the Unitarian faith, expressed by St. Paul with such beautiful precision,— "TO US THERE IS ONE GOD, THE FATHER."

It is, indeed, alleged by "orthodox" writers, that the appellation *Father* is sometimes in the Scriptures employed as a designation of the "ever-blessed Trinity." But what authority is there for such an hypothesis? In what passage of the Bible is it declared, that this name sometimes denotes three persons? Does Jesus or his apostles give any countenance to such an application of the word? Do they not, rather, uniformly restrict it to one God, or one divine Person, by connecting it with pronouns and verbs in the singular number? Do they not always ascribe the parental character to the God of the Jews — the Creator of heaven and earth — to Him who sanctified and sent his Son to be the Saviour of the world, and who invested his Messenger with all the power and qualifications necessary for accomplishing the salvation of mankind?

But, besides requesting our opponents to adduce their authority for regarding *Father* as a term signifying a Trinity of persons, we ask them also to point out one passage of the New Testament,* in which the term is unequivocally applied either to Christ or to the Holy Ghost. And as this cannot be done, we would make a different request — we ask only for a single passage, from the whole compass of the Sacred Writings, in which the Saviour is called *God the Son;* and another and a third person, *God the Holy Ghost.* As already shown, the Unitarian can produce an *immense* number of texts, wherein the name *Father* must be restricted to one divine person: is it unreasonable to request the Trinitarian to cite *only one* passage, in which the same word is clearly applied to three divine persons, or to any other being than Him to whom Jesus attributed all that he possessed? The Unitarian finds no difficulty in giving scriptural authority for the use of the expression *God, the Father*, or *God even the Father:* is it unfair to require the Trinitarian to assign the same authority for his employment of the appellations *God the Son*, and *God the Holy Ghost*?

As it is impossible to answer any of these interrogatories in conformity with the principles of reputed orthodoxy, we may justly conclude, that the strict Unity of the Almighty, and the absolute Supremacy of the same being, expressly styled THE ONE GOD AND FATHER OF ALL, is a doctrine not only declared by Moses and the prophets, but inculcated in the strongest terms by Christ and the apostles.

* We have said — *the New Testament*, because Isa. ix. 6 is considered by most commentators to be a prophecy of our Saviour. Dr. Lowth's translation of this passage is, however, we believe, generally admitted by Trinitarians to be correct; and it will hardly be contended, that "the father of the everlasting age" is an expression indicating the *nature* of the being so called.

SECT. XI. — PASSAGES OF THE NEW TESTAMENT, EVINCING THE FATHER TO BE THE ONLY PROPER OBJECT OF RELIGIOUS WORSHIP.

(1) *Christ prayed to the Father only.*

1. Luke x. 21: In that hour, Jesus rejoiced in spirit, and said, I thank thee, *O Father*, Lord of heaven and earth! that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, *Father*, for so it seemed good in thy sight. — *Par. Pas.* Matt. xi. 25, 26.
2. John xi. 41, 42: Jesus lifted up [his] eyes, and said, *Father*, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people who stand by, I said [it], that they may believe that thou hast sent me.
3. John xii. 27, 28: Now is my soul troubled; and what shall I say? *Father*, save me from this hour: but for this cause came I unto this hour. *Father*, glorify thy name, &c.
4. John xiv. 16, 17: And *I will pray* the *Father*, and he shall give you another Comforter, that he may abide with you for ever; [even] the Spirit of truth, whom the world cannot receive, &c.
5. John xvii. 1, *to the end:* These words spake Jesus, and lifted up his eyes to heaven, and said, *Father*, the hour is come: glorify thy Son, that thy Son also may glorify thee. ... And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. ... And now, *O Father!* glorify thou me with thine own self, with the glory which I had with thee before the world was, &c.
6. Matt. xxvi. 39—44: And he went a little further, and fell on his face, and prayed, saying, *O my Father!* if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou [wilt]. ..... He went away again the second time, and prayed, saying, *O my Father!* if this cup may not pass away from me, except I drink it, thy will be done. ... And he left them, and went away again, and prayed the third time, saying the same words. — *Par. Pas.* Mark xiv. 35—39. Luke xxii. 41—45.
7. Matt. xxvi. 53: Thinkest thou that I cannot now *pray to my Father*, and he shall presently give me more than twelve legions of angels?
8. Luke xxiii. 34: Then said Jesus, *Father*, forgive them; for they know not what they do.
9. Matt. xxvii. 46: And about the ninth hour, Jesus cried with a loud voice, saying, ... *My God! my God!* why hast thou forsaken me? — *Par. Pas.* Mark xv. 34.
10. Luke xxiii. 46: When Jesus had cried with a loud voice, he said, *Father*, into thy hands I commend my spirit. And having said thus, he gave up the ghost.

☞ In the following passages, it is not stated, that he whom Christ addressed in prayer and thanksgiving was the *Father*. But, as all his addresses to the Deity that are recorded by the evangelists were uniformly directed to "the one God, the Father," we have not the slightest hesitation in believing, that those which are merely alluded to were presented to the same beneficent Source of intelligence and power.

11. Luke vi. 12: He (Jesus) went out into a mountain *to pray*, and CONTINUED ALL NIGHT IN PRAYER TO GOD. — See Matt. xiv. 23. Mark i. 35; vi. 46. Luke iii. 21; v. 16; ix. 18, 28, 29; xi. 1; xxii. 31, 32.

12. Matt. xv. 36: And he (Jesus) took the seven loaves and the fishes, and *gave thanks*, &c. — See Matt. xiv. 19; xxvi. 26, 27. Mark vi. 41; viii. 6, 7; xiv. 22, 23. Luke xxii. 17, 19; xxiv. 30. John vi. 11, 23. 1 Cor. xi. 23, 24.

13. Matt. xxvi. 30: And when they had *sung a hymn*, they went out into the Mount of Olives. — *Par. Pas.* Mark xiv. 26.

14. Heb. ii. 12: I will declare thy name unto my brethren; in the midst of the church *will I sing praise unto thee.*

15. Heb. v. 7, 8: Who (Christ) in the days of his flesh, when *he had offered up prayers and supplications, with strong crying and tears,* UNTO HIM THAT WAS ABLE TO SAVE HIM from death, and was heard *in that he feared:* though he were a Son, yet learned he obedience, &c.

εισακουσθεις απο της ευλαβειας·

exauditus pro reverentiâ. — *Arias Montanus.*
pro eâ religione exauditus. — *Castalio.*
exauditis precibus [liberatus] ex metu. — *Beza.*
liberatus à sollicitudine animi. — *Schleusner.*
Il fut exaucé et [délivré] de sa crainte. — *Le Clerc; Gen.* 1803.

was heard for his reverence. — *Rheims Trans.*
was heard for his piety. — *Marg. Trans.*; *Haynes.*
was heard .. from his pious reverence. — *Wakefield.*
was heard for his godly reverence. — *Imp. Ver.*
being heard from his devotion. — *S. Sharpe.*
being delivered from his distress. — *J. F. Smith.*

16. Heb. vii. 25: Wherefore he (Jesus) is able also to save them to the uttermost that come unto God by him, seeing he ever liveth *to make intercession** for them.

17. Rom. viii. 34: Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also *maketh intercession** for us.

Heb. vii. 25: εις το εντυγχανειν υπερ αυτων·

et offert preces pro eis. — *Tremellius.*
ad interpellandum pro eis. — *Arias Montanus.*
ad supplicandum pro eis. — *Castalio.*
und bittet für sie. — *Luther.*
to manage their concerns for them. — *Wakefield.*
to interpose for them. — *Edv. of Imp. Ver.*

Rom. viii. 34: ὁς και εντυγχανει υπερ ημων·

et orat pro nobis. — *Tremellius.*
qui etiam interpellat pro nobis. — *Arias Montanus, Beza.*
et pro nobis supplicat. — *Castalio.*
und vertritt uns. — *Luther.*
and maketh request also for us. — *Bible*, 1613.
who is even interposing for us. — *Belsham.*

* "Εντυγχανειν υπερ τινος signifies, in a forensic sense, to manage and recommend the cause of another; or, simply, to intercede, to do something for the advantage of another, to assist or bring help." — SCHLEUSNER: *Lex. in Nov. Test.*

"The word εντυγχανω is of very general import. It signifies interposing in any way, either for or against another. It is applied to Christ only twice in the New Testament, here and Rom. viii. 34. There is no reason to limit the sense to intercession, or praying for or against another. 'The perpetual intercession of Christ here noted,' says Mr. Lindsey, 'may perhaps be the continual operation and effect of his miracles and doctrine in the world, by which men are brought to believe in God by him, and to be saved.' Perhaps it may mean, that Christ, in his exalted state, is exerting his powers, in some unknown way, for the benefit of his church." — EDS. OF IMP. VER.: note on Heb. vii. 25.

"Although the original word εντυγχανω ... be not found in the four Gospels, yet the true sense and meaning of it may not be overstrained, if it be construed in a literal sense; for Christ, while here on earth, said, 'O Father! I thank thee that thou hast heard me, and I know that thou hearest me always,' John xi. 41, 42. Much more, then, when sitting at God's right hand, in a state of high favour; where it is not to be supposed, his charity and high regard for his followers were abated." — HAYNES, c. lvii.

OBSERVATIONS ON THE TWO PRECEDING PAGES.

Who can read the many pathetic passages contained in the preceding list, without acknowledging that the Being whom Christ addressed in the language of entreaty, of thankfulness, and submission, was no other than the Creator and Governor of the universe — the Jehovah whom he declared to be One, and to be alone absolutely good — the only true God — his God and Father, and the God and Father of all? Who would hesitate to admit, that this Being was distinct from, and superior to, the humble, earnest, devout Petitioner? Who can conceive that the addresser and the addressed were in essence one and the same? — that he who repeatedly prayed, "O my Father! if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt," was on a footing of perfect equality with Him to whose will he bowed with perfect resignation? — that, in short, he who, in the agony of suffering humanity, cried out, "My God! my God! why hast thou forsaken me?" was himself the ever-blessed and omnipotent Deity? Catechisms and creeds, liturgies and hymns, *may* and do recognise such absurdities; but the prayers and the thanksgivings of our divine Master protest against them: his words and his actions — his life and his death — were all directed to the worship and the glory of one Person, the Father. Yes: Jesus Christ, the Righteous, devoted to the service of the One Almighty and Universal Parent, every emotion of the heart — every faculty of the soul — every action of the life: commencing in childhood to perform the business of his Father; making it his daily meat and drink to do the will of his Father; and presenting his last benevolent prayer to the same gracious Being — to HIS FATHER AND OUR FATHER, to HIS GOD AND OUR GOD.

Now, if Christ were himself the infinite Source of all power and happiness, he could not possibly have submitted to the will of another, or have required his assistance or support. Suppose, however, that, in order to exhibit to his disciples merely an example of piety and devotion, he considered it fit to offer up petitions and thanksgivings to the Deity, — it would surely not be unreasonable to expect, that the Gospels should contain some allusions to the prayers which he in his human nature presented to his divine, if he possessed these two opposite natures, and he were equally with the Father entitled to religious adoration. But, in all the devotional acts of our Lord, no mention is made of any other object of worship, than the one only God; no ascriptions of praise — no humble acknowledgment of mercies — no prayers — no pious aspirations — either to himself, or to an ever-blessed Trinity. So far, indeed, was Jesus from countenancing the worship of two divine persons, called God the Son, and God the Holy Ghost, that, in the clearest and most unequivocal manner, he requested his disciples to pray to the Father only. This assertion will be fully borne out by the following passages from the Gospels.

(2) *Christ desired Religious Homage to be paid to the Father only.*

18. Matt. iv. 10: Then saith Jesus, ... Thou shalt worship the LORD thy God, and *Him only shalt thou serve.** — *Par. Pas.* Luke iv. 8. Comp. Deut. vi. 13; x. 12, 20; xiii. 4. 1 Sam. vii. 3.

19. Matt. v. 16: Let your light so shine before men, that they may see your good works, and *glorify your Father* who is in heaven.

20. Matt. vi. 6—13: When thou prayest, enter into thy closet; and when thou hast shut thy door, PRAY TO THY FATHER, who is in secret; and thy Father, who seeth in secret, shall reward thee openly. ..... Your Father knoweth what things ye have need of, before ye *ask him. After this manner*, therefore, *pray ye:* OUR FATHER who art in heaven, hallowed be thy name, &c.

21. Matt. vii. 11: If ye then, being evil, know how to give good gifts unto your children, how much more shall *your Father* who is in heaven give good things to them that *ask him.* — *Par. Pas.* Luke xi. 13.

22. Matt. xviii. 19: Again I say unto you, that, if two of you shall agree on earth as touching any thing that they shall *ask*, it shall be *done* for them *of my Father* who is in heaven.

23. Mark xi. 25, 26: When ye stand *praying*, forgive, if ye have aught against any; that *your Father* also who is in heaven may forgive your trespasses. But, if ye do not forgive, &c.

24. Luke xi. 1, 2: As he was praying in a certain place, when he ceased, one of his disciples said unto him, *Lord, teach us to pray*, as John also taught his disciples. And he said unto them, *When ye pray, say*, FATHER, hallowed be thy name, &c. — (See Griesbach.)

25. John iv. 23: The hour cometh, and now is, when the true worshippers *shall worship the Father* in spirit and in truth; for THE FATHER SEEKETH SUCH TO WORSHIP HIM.

26. John xv. 16: That whatsoever ye shall *ask of the Father* in my name, he may give it you.

27. John xvi. 23—26: In that day YE SHALL ASK† ME NOTHING. Verily, verily, I say unto you, Whatsoever ye shall *ask the Father* in my name, *he* will give [it] you. Hitherto, &c.

εμε ουκ ερωτησετε ουδεν

me non interrogabitis quicquam. — *Tremellius, Beza, &c.*
nihil ex me scisciteris. — *Castalio.*
werdet ihr mich nichts fragen. — *Luther.*
vous ne me demanderez rien. — *Le Clerc. Ost. 1809 (sim.)*
ye will put no questions to me. — *Campbell.*
ye shall not inquire any thing of me. — *Boothroyd.*
ye will have no need to ask me any thing. — *Wakefield.*
ye shall request nothing of me. — *Imp. Ver.; Carpenter.*

[See "Concessions of Trinitarians," *in loc.*]

* αυτῳ μονῳ λατρευσεις, "pay religious service to him alone." — WAKEFIELD. "The verb λατρευω is used twenty-one times in the New Testament (and *always* in the sense of religious service), but never once in reference to Jesus Christ." — DR. CARPENTER: *Unitarianism, &c.* p. 103.

† "We are told that the first *ask*, in Greek ερωτησει, signifies to ask questions; and the second, αιτησητε, to beseech. But the former verb occurs in one or another of its tenses, in numerous places of Scripture, in the sense of *praying, entreating*, and *beseeching*. Luke xiv. 18; xvi. 27, *I pray*. In John xiv. 16, Christ himself says, *I will pray*, ερωτησω. No fewer than three times does he use the same verb in the same sense, in John xvii. 9, 15, 20. In Phil. iv. 3, it is rendered, *I entreat*; thrice

OBSERVATIONS ON THE PRECEDING PAGE.

With a force of evidence to us perfectly irresistible, it was shown in a former part of this section, that the one Jehovah, God even the Father, was the only person or being to whom our Lord presented his thanksgivings, and his various acts of adoration; and that he never addressed either his divine nature, as a portion of him is termed, or another person, different from the Father, called the Holy Ghost. Now, the same mind should be in us as was also in Christ Jesus; for he assuredly left us an example, than which none can be of greater authority, that we should follow in his footsteps, and imbibe that spirit of piety and devotion to the universal Father, which he so beautifully exhibited in his mission of benevolence to mankind. One might reasonably suppose, that this brightest and most perfect of examples would decide the matter at issue, — that no other argument would be needed for limiting our religious addresses to the God of Jesus Christ and of all intelligences.

But suppose, for a moment, that there was something in the nature of Jesus, or in his relationship to the Almighty, so different from that which we possess, or sustain to God, that his example was not in this respect a safe and a sufficient guide, — it would be manifestly inconsistent with our profession as the disciples of a wiser Teacher than was ever sent on an embassy from heaven, to refuse obedience to his clear, express, and repeated declarations. If, then, the honest inquirer come, by means of the New Testament, to Jesus himself, and, with the disposition of one of his first disciples, virtually address him thus, "Lord, teach me to pray," he will find his Master's peremptory command to be, "When ye pray, say, Our Father — Pray to the Father — Worship the Father in spirit and in truth; for the Father seeketh such to worship him." If he further inquire of Jesus, "Shall I present my highest gratitude — the supreme homage of my lips and my heart — to any besides the Father?" his Master will reiterate the sublime behest, "Pay religious service to Jehovah alone." If, not satisfied with the express affirmation of Jesus, that prayer and praise are to be offered up only to Him who is the God of the Jews and the Father of all; — if he again draw near to the Saviour, and say, "Shall I present my petitions *to thee?* Shall I request *thy* personal aid, in the hour of doubt, of difficulty, or of distress?" — his divine Master will reply, through the teachings of the Gospel: "*Ye shall ask me nothing.* — Whatsoever ye shall ASK THE FATHER in my name, HE WILL GIVE IT YOU."

In the two Epistles to the Thessalonians, *beseech*; I. iv. 1; v. 12. II. ii. 1. In 2 John 5, *beseech*; and in 1 John v. 16, αἰτέω is translated *ask*, and ἐρωτάω, *pray*. Doddridge is one of those who think that the latter verb in John xvi. 23 should be understood as an interrogatory, for no very apparent reason, except that, if it be rendered *pray*, it is fatal to his doctrine. Accordingly, his paraphrase runs thus, 'When I have sent the Comforter, you shall *not inquire any thing of me*.' But if they were not to *inquire*, much less, *à fortiori*, were they to *pray* to him, as is sufficiently clear from the context; for he immediately subjoins by a solemn asseveration, that, if they would ask or pray to the Father in his name, their prayers would be heard." — DR. DRUMMOND: *The Doctrine of the Trinity, &c.* p. 87.

(3) *The Angels, and other Attendants on the Birth of Jesus, offered up Praise to One Divine Being distinct from Christ.*

28. Luke ii. 13, 14: And suddenly there was with the angel a multitude of the heavenly host, *praising God*, and saying, *Glory to God* in the highest; and on earth peace, good will toward men.
29. Luke ii. 20: The shepherds returned, *glorifying and praising God* for all the things that they had heard and seen, as it was told unto them.
30. Luke ii. 28—32: Then took he him up in his arms, and *blessed God*, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

(4) *The Witnesses of Christ's Miracles, the Objects of his Benevolence, and other pious Jews, glorified and praised God — the Being who had conferred on him Divine Power.*

31. Matt. ix. 8: When the multitudes saw [it], they marvelled, and *glorified God*, WHO HAD GIVEN SUCH POWER UNTO MEN. — *Par. Pas.* Mark ii. 12. Luke v. 26.
32. Matt. xv. 31: The multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and *they glorified the God of Israel.*
33. Luke vii. 16: And there came a fear on all; and *they glorified God*, saying, That a great prophet is risen up among us; and, That God hath visited his people.
34. Luke xvii. 15—18: And one of them, when he saw that he was healed, turned back, and with a loud voice *glorified God;* and fell down on [his] face at his feet, giving him thanks: and he was a Samaritan. And Jesus, answering, said, Were there not ten cleansed? but where [are] the nine? There are not found that returned *to give glory to God*, save this stranger.
35. Luke xviii. 43: And immediately he received his sight, and followed him, *glorifying God;* and all the people, when they saw [it], *gave praise unto God.* — See chap. v. 25; xiii. 13; xix. 37, 38.
36. John iv. 19—22: Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, *worship the Father.* Ye worship ye know not what: *we know what we worship;* for *salvation is of the Jews.*
37. John xi. 21, 22: Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever THOU WILT ASK OF GOD, God will give [it] thee.

OBSERVATIONS ON THE PRECEDING PAGE.

In most of these portions of the evangelical narratives, the term *Father* does not occur. But, if regard be had to the context, and to the general tenor of Scripture, there can be no doubt that the Being addressed in the language of praise was considered by the worshippers as distinct from Jesus Christ, and superior to him.

Indeed, it is scarcely conceivable, that the shepherds who joined the angelic host in praising God for the glorious prospect of universal peace and good will, should have adored, as the infinite Jehovah, — whom the heaven of heavens cannot contain, — that frail and helpless babe which they had just seen lying in a manger. It is incredible, that the witnesses of Christ's miracles, and the recipients of his benevolent energies, — who were, like the rest of their countrymen, distinguished for their belief in the unity of the God of Israel, — should have offered up their most ardent gratitude to three divine persons, spiritual, immortal, and unchangeable. It is in the highest degree improbable, that the followers of the Lord Jesus, many of whom had observed the profound piety which characterised his words and his actions, should have paid religious worship to *him* who required the assistance of the Sovereign of the universe to conduct him in the trying scenes of his godlike ministry.

But all conjecture apart: None of these individuals — if we judge from the gospel-histories — ever paid religious worship to the Trinity; not one of them ever adored God the Son, or God the Holy Ghost. Though they had witnessed the most astonishing results of divine power in the miracles of Christ, they never once conceived that the visible agent who performed them was himself the invisible, the eternal, the omnipresent, and omnipotent God. They considered him merely as the Messenger or Prophet of the Most High — as one who could not have done the miracles which he wrought, unless God had been with him. Some of the devout Jews did, indeed, thank Jesus for the benevolent exertions of the power which his Father had bestowed on him; others, by falling at his feet, or worshipping him, paid him those marks of respect which were usually given to persons of high authority in Palestine, and other eastern nations: but their religious homage, and their supreme gratitude, they restricted to that Being to whom Christ himself prayed — to the one God of Israel, whom they acknowledged as the Source of that "wonderful power" whose effects they had witnessed.

That the God of the Jews was he whom Jesus called by the endearing name of *Father*, we cannot have any reasonable doubt; for our Lord himself has clearly established the fact. "Believe me," said he to the Samaritan woman, "the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, *worship the Father*. Ye worship ye know not what: WE KNOW WHAT WE WORSHIP; *for salvation is of the Jews*."

(5) *The Apostles, and other Primitive Disciples of Christ, paid Religious Homage to the Father only.*

38. Acts iv. 24—30: They (the apostles) lifted up their voice to God with one accord, and said, *Lord*, thou [art] *God*, who hast made heaven, and earth, and the sea; ..... grant ... that signs and wonders may be done by the name of thy holy child Jesus.

39. Acts xxiv. 14: But this I (Paul) confess unto thee, that after the way which they call heresy, so *worship I the God of my fathers*, believing all things which are written in the law and in the prophets.

οὕτω λατρευω, so pay I religious service ..... *Wakefield.*

40. Rom. i. 8—10: *I thank my God*, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom *I serve* with my spirit in the gospel of his Son, that without ceasing I make mention of you always *in my prayers*; making request ..... to come unto you.

ᾧ λατρευω εν τῳ πνευματι μου, to whom my mind payeth its religious service ..... *Wakefield.*

41. Rom. vii. 25: *I thank God*, through Jesus Christ our Lord.

42. Rom. xv. 5, 6: Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind [and] one mouth *glorify God, even the Father of our Lord Jesus Christ.*

τον Θεον και πατερα του Κυριου ἡμων Ιησου Χριστου

the God and Father of our Lord Jesus Christ. — *Hammond, Whitby (Com.), Scarlett; S. Clarke, Wakefield, Hagnus, Carpenter, Byrn, S. Sharpe, and Imp. Ver.*

43. Rom. xvi. 27: *To God only wise*, [*be*] *glory*, through Jesus Christ, for ever. — See p. 13, No. 18.

44. 1 Cor. i. 4: *I thank my God* always on your behalf, for the grace of God which is given you by Jesus Christ.

45. 1 Cor. xv. 57: But *thanks* [*be*] *to God*, who giveth us the victory, through our Lord Jesus Christ.

46. 2 Cor. i. 3: *Blessed* [*be*] *God, even the Father of our Lord Jesus Christ*, the Father of mercies, and the God of all comfort.

ὁ Θεος και πατηρ του Κυριου ἡμων Ιησου Χριστου

the God and Father of our Lord Jesus Christ. — *Hammond, Macknight, Carlile, Byrn; Locke, S. Clarke, Wakefield, Belsham, Carpenter, S. Sharpe.*

47. 2 Cor. ii. 14: Now *thanks* [*be*] *unto God*, who always causeth us to triumph in Christ, &c.

48. Gal. i. 4, 5: Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of *God and our Father, to whom* [*be*] *glory* for ever and ever.

του Θεου και πατρος ἡμων

of God even our Father. — *Bible, 1526-7, 1613; Doddridge, Dwight, Scarlett, John Hughes.*
of our God and Father — *Hammond, Whitby, Macknight, Scarlett, Byrn; S. Taylor, S. Sharpe, Imp. Ver.*
of God our Father. — *Tyndal; Wakefield, Belsham.* de Dieu notre Pere. — *D. Durand; Geo. 1862.*

49. Eph. i. 3: *Blessed* [*be*] *the God and Father of our Lord Jesus Christ*, who hath blessed us with all spiritual blessings in heavenly [places] in Christ.

50. Eph. i. 15—17: I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to *give thanks* for you, making mention of you in my *prayers*; that *the God of our Lord Jesus Christ, the Father of glory*, may give unto you the spirit of wisdom and revelation in the knowledge of him.

51. Eph. iii. 14—16: For this cause *I bow my knees unto the Father of our Lord Jesus Christ*, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man.

52. Eph. iii. 20, 21: Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, *unto Him* [*be*] *glory* in the church by Christ Jesus, throughout all ages, world without end.

53. Eph. v. 18—20: Be filled with the spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, *singing* and *making melody* in your heart *to the Lord; giving thanks* always for all things *unto God and the Father*, in the name of our Lord Jesus Christ.

τῳ θεῳ και πατρι·

to God even the Father. — *Bible, 1594-7; Hammond, Doddridge, Macknight, Wynne; E. Taylor, Imp. Ver.*
to our God and Father. — *Newcome's marginal translation; Boothroyd; Belsham, S. Sharpe.*
to God the Father. — *Tyndal, John Heylyn; Wakefield.* unto God who is the Father. — *Whitby's Com.*

54. Phil. ii. 11: And [that] every tongue should confess, that Jesus Christ [is] Lord, *to the glory of God, the Father.*

55. Phil. iv. 6, 7: Be careful for nothing; but in every thing, by *prayer and supplication, with thanksgiving, let your requests be made known unto God.* And the peace of *God*, which passeth all understanding, shall keep your hearts and minds *through Christ Jesus.*

56. Phil. iv. 19, 20: But my God shall supply all your need, according to his riches in glory, by Christ Jesus. Now *unto God and our Father*, [*be*] *glory* for ever.

τῳ θεῳ και πατρι ἡμων

Deo qui idem Pater est noster. — *Grotius.* à Dieu, [qui est] notre Père. — *Gen. 1802.*
unto God, even our Father. — *Bible, 1607, 1613; Macknight, John Heylyn, Scarlett.*
unto our God and Father. — *Hammond, Doddridge, Boothroyd; Wakefield, Belsham, S. Sharpe, E. Taylor.*
unto Him who is our God and Father. — *Carlile.* unto God and [*i.e.* who is] our Father. — *Whitby's Com.*

57. Col. i. 3: *We give thanks to God and the Father of our Lord Jesus Christ, praying* always for you.

τῳ θεῳ και πατρι του Κυριου ἡμων Ιησου Χριστου

à Dieu, qui est le Père de notre Seigneur Jésus-Christ. — *D. Durand; Gen. 1802.*
to God, even the Father of our L. J. C. — *Bible, 1607; John Heylyn, Scarlett, Wynne; J. S. Porter, E. Taylor.*
to God who is the Father of our Lord Jesus Christ. — *Whitby's Commentary.*
to the God and Father of our Lord Jesus Christ. — *Hammond, Doddridge, Macknight, Boothroyd, Byrc; A. Clarke, Wakefield, Merdon, S. Sharpe, &c.*

58. Col. i. 9—12: We do not cease to *pray* for you, and to desire, that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; ... *giving thanks unto the Father*, who hath made us meet to be partakers of the inheritance of the saints in light.

59. Col. iii. 16, 17: Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, *singing* with grace in your hearts *to the Lord* (τῳ Θεῳ, "to God," Griesbach and Vater). And whatsoever ye do in word or deed, [do] all in the name of the Lord Jesus, *giving thanks to God and the Father* by him.

τῳ Θεῳ και πατρι·

à Deo le Père. — *R. Stephens, Calmet.*
à Deo [nostro] Pâre. — *Gen. 1662.*
à [nostro] Deo et Pâre. — *D. Durand.*
Deo [con] Pâre. — *Le Clerc.*
God who is our Father. — *Whitby's Commentary.*
your God and Father. — *Eyre.*

God the Father. — *Tyndal, John Hoylyn; Wakefield, who says that in this he follows the ancient versions.*
God, even the Father. — *Bible, 1576, 1587; Doddridge, Wynne, Macknight, Scarlett, Boothroyd; Belsham, Marden, Edgar Taylor, Samuel Sharpe, and Improved Version.*

60. 1 Thess. i. 2, 3: *We give thanks to God* always for you all, making mention of you *in our prayers;* remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of *God and our Father.*

του Θεου και πατρος ἡμων·

of God our Father. — *Tyndal, John Hoylyn.*
of our God and Father. — *Boothroyd; Wakefield, Belsham, J. S. Porter, S. Sharpe, Imp. Ver.*
of God, even our Father. — *Bible, 1576, 1606-7, 1613; Whitby (Com.), Doddridge, Wynne, Dwight, Macknight, Scarlett; Edgar Taylor.*

61. 1 Tim. i. 17: Now, unto the King eternal, immortal, invisible, the only wise God, [*be*] *honour and glory*, for ever and ever. — See p. 13, No. 10.

62. 1 Tim. vi. 15, 16: Which in his times He shall show, [who is] the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: *to whom* [*be*] *honour and power* everlasting.

63. 2 Tim. i. 2, 3: Grace, mercy, [and] peace, from *God the Father*, and Christ Jesus our Lord. I thank *God, whom I serve* from [my] forefathers with pure conscience, that without ceasing I have remembrance of thee *in my prayers* night and day.

λατρευω, I religiously serve ..... *Wakefield.*

64. Heb. xiii. 15: By him (Jesus), therefore, let us offer the sacrifice of *praise to God* continually, that is, the fruit of [our] lips, *giving thanks to his name.*

65. James iii. 9: Therewith *bless we God, even the Father;* and therewith curse we men, who are made after the similitude of God.

τον Θεον και πατερα·

Gott den Vater. — *Luther.*
Deus [noster] Pâre. — *D. Durand; Gen. 1662.*
God and the Father. — *Hammond.*
[our] God and Father. — *Boothroyd, Imp. Ver.*

66. 1 Pet. i. 3, 4: *Blessed* [*be*] *the God and Father of our Lord Jesus Christ*, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, &c.

67. 1 Pet. ii. 5: Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to *offer up spiritual sacrifices*, acceptable *to God* by Jesus Christ.

68. 1 Pet. v. 10, 11: But the *God of all grace*, who hath called us unto his eternal glory *by* Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle [you]: to Him [be] *glory and dominion* for ever and ever.

69. 1 John iii. 21—23: Beloved, if our heart condemn us not, [then] have we *confidence toward God*. And whatsoever we *ask*, we receive of *him*, because we keep his commandments. ... And this is his commandment, That we should believe on the name of *his* Son Jesus Christ, and love one another, &c.

70. Jude 25: To the *only wise God our Saviour*, [*be*] *glory and majesty, dominion and power*, both now and ever.* — See p. 13, No. 21.

71. See Luke xxiv. 53. Acts i. 24; ii. 47; iii. 8, 9; iv. 21; xii. 5; xvi. 14, 25; xviii. 7; xxvii. 23, 35; xxviii. 15. Rom. i. 25; vi. 17; ix. 5; xi. 33, 36; xii. 1; xiv. 6; xv. 30. 1 Cor. i. 14; vi. 20; x. 30, 31; xiv. 18, 25. 2 Cor. i. 20; iv. 15; viii. 16; ix. 11—15; xi. 31. Eph. i. 6, 12, 14. Phil. i. 3—6, 11; iii. 3. Col. iv. 2, 3. 1 Thess. ii. 13; iii. 9, 10. 2 Thess. i. 3, 11; ii. 13. 1 Tim. ii. 1—3; iv. 3—5; v. 5. Philem. 4—6. Heb. xii. 28. 1 Pet. iv. 11, 16. 1 John v. 14, 15.

* Besides the texts cited above in support of the doctrine, that religious adoration is due only to God, the Father, we might have quoted Rev. iv. 8—11; v. 13, 14; vii. 10—12; xi. 16, 17; xiv. 3, 6, 7; xv. 3, 4; xix. 1—7: for though, in some of these and other passages, Jesus Christ is represented as an object of glory and praise, yet he is so distinctly marked out from the "Lord God Almighty" — from "Him who sat on the throne," by his being called "the Lamb that was slain," that hardly any doubt can arise respecting the kind of homage intended to be paid. There seems, indeed, to be as much reason for conceiving the worship given by the Jews to Jehovah and king David (1 Chron. xxix. 20) to have been of the same nature. But on this subject we gladly quote an excellent passage from Dr. Carpenter on 2 Pet. iii. 18: "To him be glory, both now and for ever."

"In this ascription," he observes, "I presume every Unitarian Christian would cordially unite; though he might, in some situations, find it requisite to declare, that he understands by it the glory which Jesus obtained by his fulfilment of the purposes for which he came forth from God. To him be glory, the exalted glory of being the author of eternal salvation to all who believe in and obey him; and may his dominion extend, till every one of the rational offspring of God own his sovereignty, till all acknowledge and obey the only true God, and Jesus Christ whom he has sent. The blessings of the gospel, by which millions, and millions of millions, will have been led on to holiness and happiness, originated in the free mercy of God; Jesus, by his obedience unto death, obtained the glory of being the Mediator by whom they were communicated to mankind; they claim the warmest tribute of gratitude; wherever they are cordially embraced, there will be willing, obedient subjects of the kingdom of truth and righteousness: 'Blessing, therefore, and honour, and glory, and power, be unto Him that sitteth on the throne, and to the Lamb,' Rev. i. 6; v. 13." — *Unitarianism the Doctrine of the Gospel*, pp. 252, 253.

The passages adduced in support of the religious worship of Christ will be fully considered in the Second Part of this work.

OBSERVATIONS ON THE FOUR PRECEDING PAGES.

Did the apostle Paul, and his co-adjutors in the Christian ministry, pay religious service to any being, save the one God, the Father? Did they bless and adore other two co-equal and co-eternal persons? Did they express the warm and grateful emotions of their hearts to a Trinity in Unity — a Unity in Trinity? No: they had not thus learned Christ. They had not thus regarded the uniform example and the express language of their Lord and Master. His holy example they *did* imitate; his authoritative commands they *did* obey. They worshipped, as he did, the same one Jehovah — the same Almighty Creator and Ruler — the same universal Parent. The first Christians "lifted up their voice with one accord, and said, Lord, thou art God, who hast made heaven, and earth, and the sea, and all that in them is; grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." Paul fearlessly proclaimed, in the presence of the Roman Felix, "I worship the God of my fathers;" — that God whom he had represented to the Athenians as the Proprietor of heaven and earth, the Preserver of the human race, and their future Judge through the man Christ that he had appointed. And with this apostle did Peter, and James, and John, and Jude agree; for they also adored the one "only God, through Christ;" they also "bowed the knee to the Father of our Lord Jesus," and of "the whole family" of mankind; they also confessed Jesus as their "Lord, to the glory of God, the Father."

The apostles were not, indeed, unmindful of the obligations under which they lay to their beloved Master; and their gratitude they evinced equally by the warmth of their expressions towards him, and by the ardour of their zeal in the cause of his most holy religion. But the thanks and the glory which they gave to Jesus of Nazareth ought never to be confounded with the solemn gratitude which they offered up to the Almighty: for they frequently spoke of Christ as the Appointed or Commissioned of the Father; and of God as the Source or Fountain of all the blessings of the gospel — the Bestower of "eternal life, through" the agency or instrumentality of "Jesus Christ our Lord."

In fine, to sum up the evidence presented in this section. The angelic host, and the shepherds, who were attendants on the birth of Jesus — the devout Simeon — the witnesses and intelligent subjects of Christ's miracles — the pious Jews — the apostles and the early disciples of the Saviour — the Saviour himself, both by precept and example — all concurred in preferring their religious services to One Being or Person — all supported the great Unitarian doctrine, that THE GOD AND FATHER OF OUR LORD JESUS CHRIST IS ALONE ENTITLED TO THE SUPREME LOVE AND VENERATION OF HIS RATIONAL OFFSPRING.

OBSERVATIONS ON THE INCONSISTENCIES OF TRINITARIAN WORSHIP.

It is a curious circumstance, and one which strikingly exhibits the force of truth, even when encountered by the strongest prejudices, that though Trinitarians, particularly in their controversial writings, are much disposed to consider the appellation *Father* in the Sacred Writings as sometimes denoting altogether the three persons of the Trinity, they almost invariably employ the word, at other times, to represent the first person; and many of them, in their acts of devotion, address this Being as if *he* was the only object of religious homage, and Christ merely some inferior but great intelligence, whom the Father sent into the world to redeem mankind. This undoubtedly betokens a species of Unitarianism: but its beauty is dimmed by the mists of error; for the very prayers which contain the worship of the Father, as the only Source of reason and revelation, are often closed with an antiscriptural doxology to "the ever-blessed Trinity — God the Father, God the Son, and God the Holy Ghost."

We do not mean to assert, that all Trinitarians are, *in this respect*, inconsistent with their professed principles; for, instead of ascribing the whole honour to the Father, and of worshipping him as the only Being entitled to supreme adoration, many single out the Son as the great object of their religious affections, and neglect the Father and the Holy Ghost — the former as if he performed little or no service in the work of redemption, and the latter as if he was merely an agent in the hands of the Saviour.

The truth of these observations may be readily evinced by any one who will take the trouble of examining the Prayers and Hymns that are made use of by the members of different churches. The adherent to English episcopacy, who, in the Litany, presents his prayers to a suffering and crucified God, and who not unfrequently employs a short ascription of praise to the Trinity, unwarranted by any portion of Scripture, is yet so inconsistent with his own profession of the co-equality of "the three divine persons," as to offer up to the one Being, the Father, a vast majority of his petitions; unlike, in this respect, to his Roman Catholic brother, who *mostly* adores Jesus Christ and the Virgin Mary. It is worthy of remark, that the Wesleyan Methodist, who has communion with the established church of England, almost uniformly, in his spiritual songs, presents his prayers and ascriptions of praise to "God the Son;" generally omitting any address to the Father or the Holy Ghost, as such, except in a few doxologies to the "Blessed Trinity;" — an observation which may be applied with equal justice to the Moravian Brethren. While, on the other hand, the generality of "orthodox" Presbyterians and Independents or Congregationalists, who are all more or less opposed to the profession of Unitarianism, seem to address the God and Father of all as one person or being, in the name of the Mediator Jesus Christ.*

* See "Concessions of Trinitarians," Introduction, chap. vi. sect. 4, 5; pp. 63—87.

SECT. XII. — OBSERVATIONS ON THE DEFICIENCY OF EVIDENCE FOR THE DOCTRINE OF A TRINITY OF PERSONS IN THE GODHEAD.

In the preceding sections we have shown, that the absolute or unrivalled Supremacy of One Divine Person is clearly, explicitly, and repeatedly taught in the Sacred Writings; and hence, like all the other important truths of the Bible, it may justly be deemed a doctrine, not of mere inference or allusion, but of *express revelation*. Now, if the doctrine of the Trinity, as is generally received, were equal in importance to that of the Unity of God — if, as is confidently asserted, man's salvation depends in a great measure on its belief — if, according to the language of reputed orthodoxy, the great saving truths of the gospel are built on it, and cannot subsist without it, — that doctrine *must* be stated, with the utmost clearness, in the volume which professes to contain a disclosure of God's will. It is, however, unnecessary to argue this point; for if any opinion be not plainly stated in the Holy Scriptures, it cannot be a doctrine of revelation; this term being expressive only of those truths which are *clearly made known*.

Is the doctrine of a triune God thus manifested in the Bible? Is it derived from the express and unequivocal teachings of divine revelation? Was it announced by Moses? — was it declared by the prophets? — was it taught by Christ? — was it preached by the apostles, or inculcated in their writings? We emphatically answer, No. And the answer is not our own merely: it is that of eminent Roman Catholics, echoed by Protestant Reformers and Divines. Some of the most celebrated advocates of the popular belief have admitted, that the Trinity is a doctrine of mere inference; and that the words employed to express it are barbarous, — insipid, — profane, — of human invention, — not found in Scripture, — pernicious to the interests of true religion; while others, who warmly and learnedly contend for the Deity of Christ, do not profess to adduce a text from the Bible to prove that there are three persons in one God. Many acknowledge, that the doctrine of the Trinity was unknown to the ancient Jews, and that nothing can be urged for it from the Old Testament but mere umbrages and shadows. The BISHOP OF RIPON and Dr. JOHN PYE SMITH do not hesitate to say, that the doctrines of the Trinity, and of the Deity of Christ, were not fully revealed till the period subsequent to his death and resurrection. Dr. LONGLEY again expresses his opinion, which accords with that of some of the fathers, that Christ's divine nature was but little dwelt on by the apostles in their preaching, as recorded by Luke in the Acts of the Apostles; and that St. Paul reserved the doctrine of the Trinity for the future instruction of the Gentiles. Dr. TOWNSEND and Dr. HAMPDEN contend, that no truths additional to those previously revealed by Jesus himself were propounded by the apostles in their

epistolary communications. Many writers of the Catholic church freely and honestly admit, that Trinitarianism cannot be proved from the Holy Scriptures; and even the acute and erudite doctors at Oxford, who, equally with the Romanists, would bend the necks of the laity to the yoke of a despotic priesthood, allow that the dogmas under consideration have never been learned merely from Scripture, — and that the Sacred Volume was not intended, or even adapted, to teach the Trinitarian creed.*

With great justice have all these concessions been made; and it is no wonder that the more clear-sighted supporters of the dogma of a Triune Deity should prop up their opinion by mere inferences from a collection of texts, some of which are obscure, and others corrupted or mistranslated; and that they should shrink from the vain attempt to prove it by means of clear, express, and undoubted passages of Scripture. For never has there existed a Trinitarian, who, whatever might be his learning and ingenuity, could quote a passage from the sacred writers, declaring the only true God to consist of "three persons, — the Father, the Son, and the Holy Ghost; the same in substance, and equal in power and glory."

In many and various forms have the reputedly orthodox made statements of their belief in the doctrine of the Trinity. It is to be found in the Mass-book of the Roman Catholic — in the Liturgy and Articles of the English Episcopalian — in the Confession and Catechisms of the Scottish Presbyterian — in the Hymns and Doxologies of the Methodist — in thousands and tens of thousands of tracts, and sermons, and ponderous tomes. Now, we affirm that nothing which at all approaches in explicitness to the declarations of such writings can be found in the pages of the Bible. Never did Moses, or Job, or David, or Isaiah, or any other of the Jewish prophets — never did a greater than they — the Lord Jesus Christ, or any of the inspired apostles of Christianity, even once declare that there are three persons in the Godhead; God the Father, God the Son, and God the Holy Ghost. How is this great omission to be accounted for? Are Trinitarians more able to express their ideas of the nature of the Almighty, than Moses and the prophets, Christ and the apostles? Can Athanasius and his followers explain any doctrine better than God himself, through the agency of his inspired messengers? Is the infinite Source of human intelligence and human language not qualified to communicate, in terms direct and unambiguous, a doctrine which has been expressed by uninspired man himself in all the forms perhaps of which such a dogma is susceptible? To these questions every rational mind must answer in the negative. Why, then, exists this discrepancy between the Sacred Records, and the decisions of councils, of synods, and of churches? — For this simple reason: The messengers of the Deity, and the writers of the Holy Scriptures, were totally unacquainted with the doctrine of a "Trinity in Unity;" — a doctrine

* A corroboration of these remarks, and references to the authorities from which they are drawn, may be had in "Concessions of Trinitarians," Introduction, chap. v. pp. 40—55.

which was introduced in aftertimes by the vain speculations of falsely philosophizing Christians.

In these observations, it has been proved that Trinitarianism, to be made known, requires the united assistance of fallible men, unsupported by the clear, decisive voice of Divine Revelation. Not so with Unitarianism, which "has God for its author" and revealer. It was proclaimed by the Hebrew legislator — reiterated by the inspired poets of Palestine — sanctioned by the teachings, and recommended by the example, of Him of Nazareth — and beautifully expressed by the great apostle of the Gentiles. To have just and honourable conceptions of the nature and character of the Deity, it is unnecessary to inquire of a Price or a Priestley, of a Channing or a Ware, great and good as were these men, and much as they have done for the cause of Unitarian Christianity: we need only peruse our Bibles with sufficient attention to such direct and explicit declarations as the following, which are scattered with a liberal hand throughout many portions of the Sacred Volume: "Hear, O Israel! Jehovah our God is ONE Jehovah. — I, even I, am HE, and there is NO GOD WITH ME. — Jehovah shall be King over all the earth: in that day shall there be ONE JEHOVAH, and HIS NAME ONE. — Jesus answered, The first of all the commandments is, Hear, O Israel! the Lord our God is ONE LORD. — FATHER, this is life eternal, that they might know THEE, THE ONLY TRUE GOD, and Jesus Christ whom THOU hast sent. — When ye pray, say, OUR FATHER. — To us there is but ONE GOD, THE FATHER."

Such is a specimen of the scriptural evidence which has been presented, in the preceding sections, for general Unitarianism; a mass of evidence so strong and complete as to stand unshaken by all the arts of sophistry — all the verbalities of criticism — all the ambiguities and mysteries of orthodoxy; a mass of evidence that presents its mighty front against all the puny assaults of Trinitarianism — that, with trumpet-tongue, proclaims the God of nature and of revelation to be UNEQUALLED BY ANY BEING IN THE UNIVERSE — ABSOLUTELY SUPREME — STRICTLY ONE.

CHAPTER II.—OF CHRIST.

SECT. I. — PASSAGES OF SCRIPTURE EVINCING THAT JESUS CHRIST DOES NOT POSSESS THE ESSENTIAL ATTRIBUTES OF DEITY.

(1) *Christ not Self-existent or Eternal.*

1. For he was born of a woman; —— Luke ii. 33: "Joseph and *his mother* (or, according to Griesbach, "his father and mother") marvelled at those things which were spoken of him." — See Matt. i. 18—25; ii. 11—21; xii. 46, 47; xiii. 55. Mark iii. 31, 32; vi. 3. Luke i. 26—38, 42, 43; ii. 4—20, 41, 51; viii. 19, 20. John ii. 1—5; vi. 42; xviii. 37; xix. 25—27. Acts i. 14. Gal. iv. 4.

2. And was descended from David and Abraham. —— See Matt. i. 1; ix. 27; xii. 23; xv. 22; xx. 30, 31; xxi. 9, 15; xxii. 42, 45. Mark x. 47, 48; xii. 35, 37. Luke i. 32; iii. 23—34; xviii. 38, 39; xx. 41, 44. John vii. 42. Acts xiii. 22, 23. Rom. i. 3. 2 Tim. ii. 8.* Also, Rom. xv. 12. Rev. v. 5; xxii. 16.†

Rom. xv. 12: ..... a root† of Jesse ..... *Common Version.*
the sucker or offspring from Jesse ..... *Eyre.*
i.e. surculus ex radice Jesse ..... *Slichtingius.*
i. e. un rejeton sorti de cette racine ..... *Le Clerc.*
un rejeton de Jessé ..... *Beausobre et L'Enfant, Calmet.*

Rev. v. 5; xxii. 16: the root of David ..... *Common Version.*
i.e. a rod from the stem of David; a scion from his roots ..... *Carpenter.*
de la race de David ..... *Father Simon.*
le rejeton de David ..... *Le Clerc, Beausobre et L'Enfant, Calmet.*

Isa. xi. 10: ..... the shoot† of Jesse ..... *Gesenius, Noyes.*

(See "Concessions of Trinitarians," under Rom. xv. 12. Rev. v. 5; xxii. 16. Isa. xi. 10.)

3. He was the Son of God; — Matt. xvi. 16: "And Simon Peter answered, and said, Thou art the Christ, the Son of the living God." — See p. 29, No. 4; p. 30, Nos. 25, 29; p. 31, No. 36.

* We omit Heb. ii. 16, "Verily he took not on him [the nature of] angels; but he took on him the seed of Abraham;" because this rendering has been generally disapproved of by the most learned critics.

ου αγγελων επιλαμβανεται, αλλα σπερματος Αβρααμ επιλαμβανεται·

he taketh not hold of angels; but of the seed of Abraham he taketh hold ..... *Marg. Trans.; Boothroyd, Christie.*
he lays not hold of (or, helps not) angels, but the seed of Abraham ..... *S. Clarke, Whitby.*
he helpeth not angels; but he helpeth the seed of Abraham ..... *Newcome, Carpenter.*
he succoureth not angels; but he succoureth the seed of Abraham ..... *E. Taylor.*
it (*i.e.* the fear of death) layeth not hold of angels; but it layeth hold of, &c. .. *Belsham.*
it taketh not hold of angels, but taketh hold of the seed of Abraham ... . *S. Sharpe.*

(See "Concessions of Trinitarians," *in loc.*)

† "Ῥιζα, by metonymy, *that which shoots forth and grows up from a root*; and, figuratively, *one descended from a stock, a race, offspring, posterity, those or one coming after.*" — SCHLEUSNER.

"שֹׁרֶשׁ, 2. *what springs up from the root, a shoot, branch,* Isa. liii. 2; xi. 10." — GESENIUS: *Hebrew and English Lexicon,* edited by Gibbs.

4. He was indebted to the Father for the support of his existence; —— John vi. 57: "As the living Father hath sent me, and *I live by the Father*," &c. 2 Cor. xiii. 4: "Though he was crucified through weakness, yet *he liveth by the power of God*." — See John v. 26.

5. And, after his crucifixion, was restored to life by Almighty God. —— Rom. x. 9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that *God hath raised him from the dead*, thou shalt be saved." — See Rom. iv. 24; vi. 4; viii. 11. 2 Cor. iv. 14. — See also p. 31, No. 44.

(2) *Christ not invisible.*

6. For he lived upwards of thirty years on earth, during which time he associated in the most familiar manner with his parents, his relatives, his disciples, and his countrymen. — See the Gospels, *passim*.

(3) *Christ not Ever-blessed or Impassible.*

7. For he was subject to the wants and sorrows of mortality. —— Isa. liii. 2, 3: "He is despised and rejected of men; *a man of sorrows*, and *acquainted with grief*; and we hid as it were [our] faces from him," &c. — See Phil. ii. 7. Heb. iv. 15.

8. He had the appetites and other properties of human nature. —— Heb. ii. 14, 16, 17: "Forasmuch, then, as the children are partakers of flesh and blood, he also himself *likewise took part of the same*," &c.

αυτος παραπλησιως μετεσχε των αυτων

Ipse eodem modo communicavit in iisdem	*Tremellius.*
Ipse similiter iisdem præditus fuit	*Castalio.*
he in the same manner shared in the same	*Wakefield.*
he in the very same manner participated in the same	*Belsham.*
he in like manner partook of the same	*Carpenter.*
he himself in like manner partook thereof	*E. Taylor.*
he himself in the same manner partook of the same	*E. Sharpe.*
[Christ] himself in like manner partook of them	*Imp. Ver.*

[See "Concessions of Trinitarians," *in loc.*]

9. He was, therefore, liable to the claims of hunger and thirst. —— Matt. iv. 2: "When he had fasted forty days and forty nights, he was afterward an *hungered*." John xix. 28: "After this, Jesus ... saith, *I thirst*." — See Matt. ix. 10, 11; xi. 19; xiv. 19, 20; xv. 36, 37; xxi. 18; xxvi. 17—29. Mark ii. 15, 16; vi. 41, 42; viii. 7, 8; xi. 12; xiv. 3, 12—25. Luke iv. 2; v. 29, 30; vii. 34, 36, 37; ix. 16, 17; xi. 37, 38; xxii. 7—30; xxiv. 30, 41—43. John iv. 7, 31; xii. 2; xiii. 2, 4, 26; xxi. 20. 1 Cor. xi. 23—25.

10. His bodily frame, which often became exhausted by his labours of love, required the necessary repose of nature. —— John iv. 6: "Jesus, ... *wearied* with [his] journey, sat thus on the well." Luke viii. 23: "As they sailed, he fell *asleep*." — See Matt. viii. 24. Mark iv. 38.

11. His lot, indeed, was one of toil, and of almost uninterrupted exertion in the cause of religion and human happiness. —— Matt. viii. 20: "The foxes have holes, and the birds of the air [have] nests; but the Son of man hath not where to lay [his] head." Acts x. 38: "Jesus of Nazareth *went about* doing good." — See the Gospels, *passim.*

12. He felt virtuous indignation at the hypocrisy, sacrilege, and wilful unbelief of his countrymen. —— Mark iii. 5: "He looked round about on them with *anger*." — See Matt. xi. 20; xii. 34; xxi. 12; xxii. 18; xxiii. 13—33. Mark xi. 15, 16. Luke xi. 39—52; xix. 45. John ii. 15; viii. 55.

13. Yet did he grieve for the depravity of their hearts, and fervently pray for the forgiveness of their sins. —— Mark iii. 5: "Being *grieved* for the hardness of their hearts." Luke xxiii. 34: "Father, *forgive* them; for they know not what they do."

14. With the deepest pathos he deplored the unhappy fate of his beloved country. —— Matt. xxiii. 37, 38: "O Jerusalem! Jerusalem! ... *how often* would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not! Behold, your house is left unto you desolate." — *Par. Pas.* Luke xiii. 34, 35. See chap. xix. 41—44.

15. He commiserated the wants of his disciples, and the distresses of the people. —— Matt. ix. 36: "When he saw the multitudes, he was *moved with compassion* on them, because they fainted." — See Matt. xiv. 14; xv. 32; xx. 34. Mark i. 41; v. 19; vi. 34; viii. 2. Luke vii. 13.

16. Though he loved the whole human race, his heart was delicately sensible to the purest partialities of friendship. —— John xi. 33—36: "When Jesus therefore saw her weeping, and the Jews also weeping who came with her, *he groaned in the spirit, and was troubled*, and said, Where have ye laid him? They say unto him, Lord, come and see. *Jesus wept.* Then said the Jews, *Behold how he loved him!*" See ver. 5; chap. xiii. 23, 25; xix. 26, 27; xx. 2.

17. And no one ever evinced a holier spirit of filial piety than Jesus of Nazareth. —— Luke ii. 51: "And he went down with them, and came to Nazareth, and *was subject unto them.*" John xix. 26, 27: "When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, *behold thy son!* Then saith he to the disciple, *Behold thy mother!*"

18. He was denied by one of his disciples, betrayed by another, forsaken by his friends, mocked and scourged and crucified by his enemies; all of which, with the native sensibility of his heart, operated to render him extremely unhappy. —— Luke xxii. 44: "Being *in an agony*, he prayed more earnestly; and his sweat was as it were great drops of

blood falling down to the ground." — See Matt. xxvi.; xxvii. 1—50. Mark xiv. 10, *throughout;* xv. 1—37. Luke xxii.; xxiii. 1—46. John xii. 27; xiii. 21—38; xvi. 32; xviii.; xix. 1—30.

(4) *Christ not Immutable.*

19. For he was once an infant at his mother's breast, grew in stature, and at length reached the state of manhood. —— See Luke ii. 7, 12, 16, 40, 52; iii. 23.

20. He "*waxed* strong in spirit," and "in favour with God and man." —— See Luke ii. 40, 52.

21. At one moment he seemed reluctant to enter on the most arduous and trying scenes of his sufferings; at another, he submitted himself unreservedly to the will of his Father. —— Matt. xxvi. 39, 42, 44: "O my Father! *if it be possible*, let this cup pass from me: nevertheless, not as I will, but as thou [wilt]," &c. — See John xii. 27.

22. He was removed, at last, from a state of humiliation, pain, and death, to eternal life; to the most exalted honours, and the highest felicity. —— Eph. i. 19—23: ... "His mighty power, which he wrought in Christ, when he raised him from the dead, and *set* [*him*] *at his own right hand* in the heavenly [places], far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all [things] under his feet, and gave him [to be] *the head over all* [*things*] *to the church*," &c. — See Mark xvi. 19. Acts ii. 33—36; iii. 13; v. 31. Rom. viii. 34. Phil. ii. 9—11. Col. iii. 1. Heb. i. 3; viii. 1; x. 12; xii. 2. 1 Pet. i. 21; iii. 22. Rev. iii. 21.

(5) *Christ not Omnipresent.*

23. For it is not recorded in the Sacred Scriptures, that he ever was *personally* present in more than one place, at one and the same time.

(6) *Christ not Good in the same sense in which the attribute of Goodness is ascribed to the Deity.*

24. For he was subject to temptation. —— Heb. iv. 15: "We have not a high priest who cannot be touched with the feeling of our infirmities, but was *in all points tempted* like as [we are, yet] without sin."—See chap. ii. 18. Matt. iv. 1—11. Mark i. 13. Luke iv. 1—13; xxii. 28.

25. And refused the epithet *good*, by declaring that none was worthy of being so called but God only. —— Mark x. 17, 18: "There came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, *Why callest thou me good?* [There is] NONE GOOD BUT ONE, [that is] GOD." — *Par. Pas.* Matt. xix. 16, 17. Luke xviii. 18.

OBSERVATIONS ON OUR SAVIOUR'S DISAVOWAL OF THE ATTRIBUTE OF SUPREME GOODNESS.

It is only justice to state, that, on the authority of GRIESBACH, and other eminent critics, Matt. xix. 16, 17 is thus or similarly rendered by Dr. ADAM CLARKE, EDGAR TAYLOR, and SAMUEL SHARPE: — "O Teacher (*or*, Good Master), what good thing shall I do that I may have eternal life? And he said unto him, Why dost thou question me concerning that good thing? There is one that is good (*or*, he who is good is one)," &c. It is, however, worthy of special remark, that the parallel passages contained in the Gospels of Mark and Luke remain unaltered by any authority; the reading in the common text being supported by external, as well as by internal evidence. We may therefore, with the utmost propriety, argue from those passages, the integrity of which cannot be, and are never, called in question. The Saviour, then, was undoubtedly called "*Good* Master" by a certain ruler amongst the Jews; and there can be as little doubt, that he inquired of that distinguished person, "Why callest thou me good?" declaring, in the same breath, that there was "NONE GOOD" — originally and perfectly good — "BUT THE ONE GOD." What is the import of such language?

Unitarians are of opinion, that, in this conversation, the holy and humble Jesus, the Son and Servant of the Most High, spoke of the disparity that existed between himself and his Father, to whom alone he attributed absolute, inherent goodness; and we do think, that any one coming to the perusal of the record without being influenced by the tenets of a particular theology, would arrive at the same conclusion. Trinitarians, however, strenuously assert, that Christ did not disavow the attribute of supreme goodness; and they allege, that, in putting the question, "Why callest thou me good?" he meant either to censure the Jewish doctors, who were fond of being complimented by flattering titles, or to inquire into the views of the ruler concerning his own personal dignity; as if he had said, "Do you mean by your address to ascribe this goodness to me? — to acknowledge and honour me in my divine character? 'I and my Father are one.' Dost thou believe this? Or is your salutation a mere title of flattering courtesy, to be understood as when addressed to your own Rabbies?"* But, from the scope of the passage, there is no reason to understand our Saviour as having put any such interrogatory, particularly in the sense which it is here intended to convey; for to the question, or rather the exclamation, "Why callest thou me good?" it does not appear from the Gospels, that he waited for any reply. He declared one Being alone to be good, namely God — that Being whom he and his countrymen worshipped — by whose power he did his mighty works — whose holy and sublime doctrines he taught — whose all-perfect will he made it his

* Dr. Wardlaw's "Discourses on the Socinian Controversy," p. 546, fourth edition.

invariable practice to perform. He proceeded, not to represent himself as of one and the same essence with the Almighty, but to instruct the respectful petitioner in those duties, the discharge of which he deemed necessary for the attainment of eternal life. Nor did he who accosted Jesus by the title of "Good Master" seem to understand him as asking his opinion concerning the *person* of the Messiah; for the answer which he gave referred not to this subject, but to the observance of the commandments that Christ had specified: — "Master, all these have I observed from my youth."

It is not, indeed, improbable that our Lord designed to humble the pride of the chief men among the Jews. For, if he who did no sin — in whose mouth was found no guile — refused the titles that were currently paid to the Rabbies, a more pointed censure he could not have passed on Pharisaical pomp and hypocrisy; but from his solemn declaration, that none was good but the one God, we infer that he intended to carry the thoughts of the ruler away from himself to the Source of all good. This view of the passage will be confirmed, when we take into consideration, that the best, the wisest, and the most gifted of men have an humble opinion of their own goodness or wisdom, — their moral and intellectual powers. And the reason for such modesty is obvious; for those who are most highly distinguished in religion or in philosophy — in the walks of literature — or in such arts and sciences as require for their attainment uncommon talent or extraordinary genius — have before their eyes a perfect though sometimes an ideal standard, by which they measure themselves, — a model of artistic or spiritual excellence, the faultless imitation of which they feel to lie beyond their grasp. Now, there never appeared in the world's history a person of greater purity and elevation of character, and at the same time of less self-righteousness, than Jesus of Nazareth, — never one whose conception of moral and spiritual worth was so profoundly graven on the soul, as on that of *him* who imaged forth the love and mercy of the universal Parent, — never one whose heart and whose conduct were more thoroughly imbued than his with the principles of piety and devotion: "God was in all his thoughts." Hence do we perceive the beautiful consistency implied in his refusal of the epithet *good*, considered in its highest sense, with the whole tenor of his life as related by the evangelists.

If, however, it be still contended, that on this occasion our Lord did not exemplify that modesty of deportment which characterised his general behaviour, and that he put the question to the young man with a view merely of ascertaining his opinion, the argument for the Unitarian doctrine would lose but little of its strength. Jesus Christ pronounced GOD ALONE to be GOOD, in the most unqualified sense of that epithet; and most unreasonable would it be for us to believe, that he was himself that good God; for here, and everywhere in the New Testament, he is represented as contradistinguished from God, or the Father. — See p. 29—30.

(7) *Christ not in possession of Omniscience, or of Underived Knowledge.*

26. For, when a boy, he embraced opportunities of acquiring religious information; —— Luke ii. 46, 47: "It came to pass, that after three days, they found him in the temple, sitting in the midst of the doctors, both *hearing them*, and *asking them questions*. And all that heard him were astonished at his understanding and answers."

27. He, consequently, "*increased* in wisdom, ... and in favour with God and man," Luke ii. 52.

28. He "*learned* obedience by the things which he suffered," Heb. v. 7, 8.

29. He wondered at the belief of the Roman centurion, and at the unbelief of some of his countrymen. —— Mark vi. 6: "He *marvelled* because of their unbelief." — See Matt. viii. 10. Luke vii. 9.

30. Although, as respects the possession and communication of religious truth, he was vastly superior to other divine messengers; —— John iii. 34: "He whom God hath sent speaketh the words of God; for God giveth not the spirit *by measure* [unto him]."

31. Yet it was the inspiration of Jehovah that was bestowed upon him. —— Luke iv. 18, 19: "The *spirit* of the Lord [is] *upon me*, because *he hath anointed me* to preach the gospel to the poor, he hath sent me to preach deliverance to the captives," &c. Col. i. 19: "For it *pleased* [the Father] that in him should all fulness dwell" (comp. Col. ii. 8, 9). — See Isa. xi. 1, 2; xlii. 1; lxi. 1, 2. Matt. xii. 18. Acts x. 38.

32. He, indeed, expressly asserted, that his doctrine was not his own, but His that sent him; —— John vii. 15—17: "The Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, *but His that sent me*. If any man will do His will, he shall know of the doctrine, whether it be of God, or [whether] I speak of myself." Chap. xiv. 24: "The word which ye hear is not mine, *but the Father's who sent me*."

33. That he did nothing of himself; but spake only what he had seen with the Father, and heard from him; and what he had been shown and taught by the Father. —— John viii. 26—28: "He that sent me is true; and I speak to the world *those things which I have heard of him*. ... I do nothing of myself; but as *my Father hath taught me*, I speak these things." Ver. 38—40: "I speak *that which I have seen with my Father*. ... But now ye seek to kill me, a man that hath told you the truth, *which I have heard of God*." Chap. x. 32: "Many good works have I *showed you from my Father*."

Chap. xv. 15: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for *all things that I have heard of my Father* I have made known unto you." Chap. xvii. 8: "I have given unto them *the words which thou* GAVEST *me;* and they have received them," &c.

34. The great object to which he devoted his heart and soul was to act in conformity with the instructions of his Father. —— John iv. 34: "My meat is *to do the will of Him that sent me*, and to finish his work." Chap. v. 30: "*I can of mine ownself do nothing*: AS I HEAR, *I judge;* and my judgment is just; *because* I SEEK NOT MINE OWN WILL, *but the will of the Father who hath sent me.*" Chap. vi. 38: "I came down from heaven, NOT TO DO MINE OWN WILL, *but the will of Him that sent me.*" Chap. xii. 49, 50: "*I have not spoken of myself;* but the Father who sent me, HE GAVE ME A COMMANDMENT *what I should say, and what I should speak.* And I know that his commandment is life everlasting: whatsoever I speak therefore, EVEN AS THE FATHER SAID UNTO ME, *so I speak.* Chap. xvii. 4: "I have glorified thee on the earth: *I have finished the work* WHICH THOU GAVEST ME TO DO." Chap. xviii. 11: "Then said Jesus unto Peter, Put up thy sword into the sheath: THE CUP WHICH MY FATHER HATH GIVEN ME, *shall I not drink it?*" — See chap. x. 18; xiv. 31; xv. 10. Matt. xxvi. 39—44, *et al.*

35. Jesus Christ declared his ignorance of the precise period of his own coming; — Matt. xxiv. 36: "But of that day and hour knoweth no [man], no, not the angels of heaven, BUT MY FATHER ONLY." Mark xiii. 32: "But of that day, and [that] hour, knoweth no man, no, not the angels who are in heaven, NEITHER THE SON, *but the Father.*"

οὐδείς, no man. — *Com. Ver.* none. — *Boothroyd, Imp. Ver.* no one. — *Wakefield, E. Taylor, Wardlaw, &c.*

36. And affirmed that an acquaintance with certain events belongs to the Father only. —— Acts i. 7: "And he said unto them, It is not for you to know the times or the seasons which THE FATHER HATH PUT IN HIS OWN POWER."

οὐς ὁ πατηρ εθετο εν τῃ ιδιᾳ εξουσιᾳ·

quæ Pater posuit in propriâ auctoritate ..... *Arias Montanus.*
quæ Pater in sui ipsius auctoritate statuit ..... *Beza.*
which the Father hath reserved in his own power ..... *Doddridge, Wynne.*
which the Father hath appointed, or determined, by his own power ..... *Kypke, apud Parkhurst.*
which the Father hath put in his own disposal ..... *Boothroyd, E. Taylor, Imp. Ver.*
which the Father keepeth in his own disposal ..... *Wakefield. Shellarly, Norton.*
which the Father hath disposed according to his own authority ..... *Linemann.*

37. The knowledge which he possessed, even in his glorified state, was derived from the Almighty. —— Rev. i. 1: "The Revelation of Jesus Christ, *which God gave unto him*, to show unto his servants things which must shortly come to pass," &c.

OBSERVATIONS ON THE IGNORANCE OF JESUS RESPECTING THE PRECISE TIME OF HIS COMING.

I. The opinion generally entertained by Trinitarian commentators is, that, when our Lord declared ignorance of the precise time of his coming, he spoke *only* in his human nature. This opinion is well known to be founded on the hypothesis, that Christ possesses *two* natures, — the one human, and the other divine: the former including all the sinless properties of humanity; and the latter, every thing essential to the nature and perfections of the Deity. But as neither prophet, nor apostle, nor evangelist, nor any inspired person whatever, not even Jesus Christ himself, announced that he was in possession of these two natures, we dare not take for granted the truth of this opinion, even supposing the words under consideration could be explained in consistency with it. The assumption, however, we are bold to say, would not answer the purpose intended. The strict integrity of our Lord's character — the moral perfection that shone so conspicuously in his discourses and behaviour — forbids our conceiving him to assert, without the least apparent hesitation, — without the slightest modification of his own language, that he did not know the exact time of that event of which he had been treating; while he was conscious — as on Trinitarian principles he must have been conscious — of being acquainted with the precise moment of the fulfilment of his prophecy. To attribute to the righteous Jesus such an assertion of ignorance, and such a consciousness of knowledge, is surely imputing to him conduct which it will be difficult to clear from the charge of culpability. But, in truth, no plausible reason can be assigned for supposing Christ to know perfectly the exact time of an event, while he disclaimed all knowledge of it; except that which arises from the necessity of the case; — a necessity created only by the mysteries and contradictions involved in the popular doctrine of the Trinity.

On this subject, the observations of ABAUZIT are worthy of being quoted: "Supposing that Jesus Christ be the Supreme God, he cannot say, that he knows not the day of judgment, as on this supposition he knows it in an infallible manner by his Divinity. He cannot say in a general manner, and without any limitation, that this day is unknown to him, without violating truth. The language which they have made Jesus Christ employ, in supposing that he had present to his mind this imaginary distinction, resembles that which I might hold, when, interrogated by a judge concerning facts which are very well known to me, I should reply, that they were unknown to me, under pretence that my body had no knowledge of them. It is as if one asked me if I had seen such a person, I should answer, no; because when I saw him I had one of my eyes shut, and did not see him with that eye. It is as if, when one should desire me to write upon some subject, I should reply that I was not able to write,

because my mind could not hold a pen. There is nobody who does not see how absurd such a mode of speaking would be. There is no absurdity a man might not advance, if he were allowed to employ similar reservation. A man might say, that he neither eats nor drinks, because his mind properly does not eat or drink. He might say, that he does not think, that he has not an idea of any one thing, that he remembers nothing, that he cannot reason, — because all these operations do not belong to his body. One might say, in speaking of Jesus Christ, that he was not born, that he did not suffer, that he was not crucified, that he did not die, that he was not raised again, or ascended into heaven, — because all this is not true of him with regard to his Divinity. One easily sees that this would be to institute an egregious abuse of language: one ought therefore to be cautious of attributing it to Jesus Christ, in supposing that he adopted this mode of expressing himself, in pretending that he declared to the world his ignorance of the day of judgment, because he knew it not as man, though at the very time, as God, this day was perfectly known to him."*

II. With the common interpretation of our Lord's words, some eminent Trinitarians are dissatisfied. Dr. MACKNIGHT† and others propose to understand the verb γινωσκειν, *to know*, in the sense of *making known, declaring;* and to prove that the word has sometimes this signification, they refer to 1 Cor. ii. 2, containing a different verb, though similarly translated: "I determined *to know* (ειδεναι) nothing among you, but Jesus Christ, and him crucified;" that is, "I determined to make known, to preach, nothing among you but Jesus Christ." Whether this be the true meaning of St. Paul, or whether he rather designed to represent himself so fully absorbed in the preaching of the gospel, as comparatively to be unacquainted with any thing else, is perhaps of little importance in forming a proper conception of Christ's meaning. The sense of *making known*, however it may apply to the sentiment of the apostle, is replete with absurdity when employed in the explication of our Saviour's language: "That day and that hour no one maketh known; no, not the angels; not even the Son; but the Father only — *he* maketh it known." Such a rendering affords no clue whatever to the discovery of the sense: it implies, if it does not express, that God reveals the precise time of the destruction of Jerusalem, or of the day of judgment; while, inconsistently enough, those to whom such a revelation is imparted are either unacquainted with the time of the event, or do not make it known.

Suppose, however, that an additional idea be assigned to the verb *to know*, and that it signify, as further interpreted by Dr. MACKNIGHT, *to have power to make known*, then will the passage read thus: "No one hath power to declare the day and hour of Christ's coming — not even the angels: Christ himself has not this power; the Father alone possesses it." According to

* "Miscellanies of Absurdity," translated from the French by E. Harwood, D.D. pp. 137, 138.

† See his "Harmony of the Gospels," sect. cxxiii.

this explanation, it will justly be inferred, that God has more power than his Son; and that he is superior — infinitely superior to him. But such a mode of rendering the passage — though as favourable to the principles of Unitarianism as that which supposes Jesus to have had limits set to his knowledge — will scarcely accord with the spirit of the context, or with the question of the apostles, "When shall these things be?"

III. An interpretation different from both of these has been proposed by the learned WHITBY in his "Commentary," and defended by Dr. WARDLAW* with all that ingenuity which characterises his writings; but which we consider as untenable, on rational and scriptural grounds, as any of those that have been suggested by other Trinitarians. Dissatisfied, as he well might be, with the common opinion, that our Saviour "was ignorant of" the day of judgment "*in his human nature*, although he knew it in his divine;" and objecting to MACKNIGHT'S criticism, for reasons similar to those already given; he proposes to consider Christ as speaking in his "official capacity — as the commissioned ambassador of heaven to men." In this character, the Doctor admits that Jesus knew not "the time of the final judgment:" it "was not among the things *communicated to him* as the commissioned messenger of the Father." So far, we perfectly agree with him. Christ, as the Servant and Messenger of the Most High, did not receive this knowledge from God: it was concealed from him in his "official capacity;" he therefore could not impart it to men. But in what did this capacity consist? Was it not in this character that he was so pre-eminently distinguished above all former messengers? Was it not as the Sent of God that he performed the most astonishing and benevolent miracles — that he taught the purest and most sublime religion — that he exemplified the deepest piety, and the most disinterested philanthropy — that he laid down his life to promote the happiness of the human race — that he was restored to existence, and appointed to be the spiritual King and Judge of all mankind? In other words, did not the Almighty *send* him to be our Instructor, our Exemplar, our Guide, our Saviour? And, if in these truly noble and important capacities, our Lord knew not the day of judgment, or the precise time of the destruction of Jerusalem, — is it probable that *he did know* the day and the hour of that event in any *other* character?

When, however, the Doctor contends that "it is of *knowledge received by communication* that our Saviour speaks," and that the phrase *not to know* does not indicate absolute ignorance, but merely "not having official communication to make known," we beg to differ entirely from him. According to this view, the passage may be rendered by either of the following methods: "No being whatever has learned the time of Christ's coming — not even Christ has received the knowledge of that period: the Father only is, by communication, acquainted with the day and the hour." — "Neither man, nor angel, nor the Son of God, the Messenger of Heaven, has been

* "Discourses on the Socinian Controversy," pp. 538—544, fourth edit.

commissioned to reveal the precise time of the destruction of Jerusalem (or of the final judgment): the Father only has received a commission to impart this knowledge." But who does not see the total falsity of the principle of interpretation employed in these renderings of the passage in question? Who would approve of a criticism which makes the Lord Jesus Christ assert, that the infinite Source of all knowledge and power is indebted to some other being for an acquaintance with a particular event, or for power and authority to make it known?

To get rid of these difficulties, Dr. WARDLAW acknowledges, "that, with regard to the Father, that is, to Deity, the knowledge spoken of *could not be* by communication;" although he had previously affirmed it to be "of *knowledge received by communication* that our Saviour speaks." We conceive, however, that Jesus did not mean to speak of such knowledge; for he predicated of God what he denied of all other beings; and had he said — as he is made to say — that no one had *received* a knowledge of the precise time of the final judgment, but the Father, he could not have used language more expressive of the derived intelligence of the omniscient Mind!

IV. The sense of the passage we conceive to be, that the precise time of the destruction of Jerusalem (or of the day of judgment) was not known to any being whatever; not even to Jesus Christ himself, the Son of God, — who, either from his agency in the transaction, or from his accurate acquaintance with other particulars, was more likely to be in possession of the time than either man or angel, — not even to him was the day and hour known, but to the Father only, the infinite Source of all wisdom, who withholdeth from the most favoured of his servants the knowledge of those "times and seasons which he hath put in his own power." This exposition of the text is nothing more than our Saviour's language somewhat amplified; but it cannot be more expressive than his own words: "Of that day and hour knoweth no one, no, not the angels who are in heaven, neither the Son, but the Father;" — a sentiment which, if understood as expressed, contains a very pertinent answer to the question of the curious disciples, "When shall these things be?"

V. Dr. ADAM CLARKE, in his valuable "Commentary," strongly suspects, that the clause, "neither the Son," was not originally in Mark's Gospel, although confessed to be found in all the manuscripts and versions extant. Were an unfortunate heretic to indulge in *his* suspicions respecting the purity of the Received Text, he would be liable to be branded — at least morally — in the forehead. To the cause of Christian Unitarianism, however, it is of little importance whether the clause be an interpolation or not; for, according to the Gospel of St. Matthew, THE FATHER ONLY is acquainted with the day and hour of the Son of man's coming.*

* For a fuller exposition of Mark xiii. 32, see Dr. Hutton's very excellent sermon, entitled "Omniscience the Attribute of the Father only," and the notes appended. See also "Concessions of Trinitarians," *in loc.*

(8) *Christ not in possession of Almighty Power, or of Underived Authority.*

38. For he most unequivocally disclaimed inherent power. —— John v. 19, 20: "Verily, verily, I say unto you, THE SON CAN DO NOTHING OF HIMSELF, *but what he seeth the Father do;* for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and *showeth him* all things that himself doeth; and he *will show him* greater works than these, that ye may marvel." Ver. 30: "I CAN OF MINE OWNSELF DO NOTHING: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father who hath sent me."

39. He acknowledged that he could grant high stations in his kingdom only to those persons for whom they were prepared by his Father. —— Matt. xx. 21—23: "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. ... He saith unto them, ... To sit on my right hand, and on my left, *is not mine to give*, but [it shall be given to them] for whom it is PREPARED OF MY FATHER." — *Par. Pas.* Mark x. 37—40.

οὐκ ἐστιν ἐμον δουναι, ἀλλ' οἷς ἡτοιμασται ὑπο του πατρος μου

is not mine to give, unless [to those] for whom it is prepared by my Father. — *Wakefield. Similarly rendered by Hammond, Doddridge, Campbell, Bootheroyd, Carpenter, E. Taylor, S. Sharpe, and others.*

40. He explicitly asserted the Supremacy of the Father. —— John x. 29: "My Father, who *gave* [them] me, is GREATER THAN ALL; and none is able to pluck [them] out of my Father's hand." Chap. xiv. 28: "If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is GREATER THAN I."

41. St. Paul, too, supported the same doctrine; —— 1 Cor. iii. 23: "Ye [are] Christ's; and *Christ* [is] GOD'S." Chap. xi. 3: "I would have you know, that the head of every man is Christ; and the head of the woman [is] the man; and THE HEAD OF CHRIST [IS] GOD."

42. And, in the most decisive language, declared the Saviour's subjection to the Father and Governor of the universe. —— 1 Cor. xv. 24—28: "Then [cometh] the end, when *he shall have delivered up the kingdom to God, even the Father;* when he shall have put down all rule, and all authority and power. For he must reign, till He hath put all enemies under his feet. The last enemy [that] shall be destroyed [is] death. For He hath put all things under his feet. But when he saith, All things are put under [him, it is] manifest that He is excepted *who did put all things under him.* And when all things shall be subdued unto him, then shall THE SON ALSO HIMSELF BE SUBJECT UNTO HIM THAT PUT ALL THINGS UNDER HIM, that God may be all in all."

[See "Concessions of Trinitarians," under John v. 19, 20, 30; xiv. 28. 1 Cor. iii. 23; xi. 3; xv. 24—28.]

43. Jesus derived all his power and authority from his God and Father. —— Acts x. 38: How God *anointed* Jesus of Nazareth with the holy spirit and WITH POWER." John x. 18: "No man taketh it from me, but I lay it down of myself. I have *power** to lay it down, and I have *power** to take it again. *This commandment have I* RECEIVED *of my Father.*" Chap. xvii. 2: "As thou hast GIVEN him *power** over all flesh, that he should give eternal life to as many as thou hast given him." Matt. xxviii. 18: "All *power** is GIVEN unto me in heaven and in earth." Rev. ii. 26, 27: "He that overcometh, and keepeth my works unto the end, to him will I give *power** over the nations, ... EVEN AS I RECEIVED OF MY FATHER."

Acts x. 38:

Ιησουν τον απο Ναζαρετ, ὡς ἐχρισεν αυτον ὁ Θεος πνευματι ἁγιῳ και δυναμει

Jesum à Nazareth, ut unxit eum Deus Spiritu Sancto et efficaciâ ..... *Arias Montanus.*
Ut Jesum illum à Nazarethâ unxerit Deus Spiritu Sancto et potentiâ ..... *Beza.*
Jesum à Nazarethâ, ut eum Deus Sancto Spiritu ac potestate unxerit ..... *Castalio.*
Et que Dieu a oint de [son] Esprit Saint et de [sa] puissance Jésus de Nazareth..... *Le Clerc.*
Comment Dieu a oint du Saint Esprit et de force Jésus le Nazarien ..... *D. Durand.*
How God anointed [this Jesus] with a holy spirit and with power ..... *Wakefield.*
How God anointed Jesus of Nazareth with a holy spirit and with power; *or*, with a holy and powerful spirit ..... *Simpson.*
Jesus of Nazareth, how God anointed him with holy spirit and power ..... *S. Sharpe.*

[See "Concessions of Trinitarians," *in loc.*]

44. Every thing that he possessed he received from the same gracious Being. —— Matt. xi. 27: "All things are DELIVERED unto me *of my Father.*" Luke i. 32: "The Lord God shall GIVE unto him the throne of his father David." John iii. 35: "The Father loveth the Son, and hath GIVEN all things into his hand." Chap. vi. 37—39: "All that the Father GIVETH me shall come to me," &c. Chap. xiii. 3: "Jesus knowing that the Father had GIVEN all things into his hands," &c. Acts ii. 33: "Therefore being by the right hand of God exalted, and having RECEIVED of the Father the promise of the holy spirit, he hath shed forth this, which ye now see and hear." — See John xvii. 2, 6—9, 11, 12, 22, 24; xviii. 9.

45. On all suitable occasions, he offered up his prayers and thanksgivings to the universal Father. — See pp. 43, 44.

46. He performed miracles by the power with which he was endowed by God. —— Acts ii. 22: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which GOD DID *by him*, ... as ye yourselves also know." Matt. xii. 28: "If I cast out devils *by the spirit of God*, then the kingdom of God is come unto you;" comp. Luke xi. 22. John xi. 21, 22: "Then said Martha unto Jesus, Lord, if thou hadst

* "In all the variety of places in which εξουσια is used, it uniformly means authority, or privilege, or a delegated commission, conferred by some superior." — WAKEFIELD on John x. 18. Accordingly, this word is often rendered *authority* by Doddridge, Campbell, Edgar Taylor, and others.

been here, my brother had not died; but I know, that even now, *whatsoever thou wilt ask of God*, God will give [it] thee;" comp. 41—44. John xiv. 10: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works." — See Heb. ii. 4.

47. He performed all his works to glorify the Father. —— John viii. 49, 50: "*I honour my Father*, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth." — See chap. vii. 18; xiii. 31; xiv. 13; xvii. 1, 4. Rom. xv. 7.

48. In the arduous task of his ministry, he was upheld by the Father. —— Isa. xlii. 1: "*My servant*, whom I uphold." — See John viii. 29.

49. And, when forsaken by all his disciples, he felt himself secure under the protection of Almighty God. —— John xvi. 32: "Ye shall be scattered every man to his own, and shall leave me alone; and *yet I am not alone*, because the Father is with me."

50. In the garden of Gethsemane, he was strengthened by a heavenly messenger. —— Luke xxii. 43: "And there appeared an angel unto him from heaven, strengthening him."

51. In creation and dominion, whether understood of the material worlds, or of the moral universe as effected by the Christian religion, he was merely a subordinate agent, appointed and employed by the Deity. —— Heb. i. 2: "[His] Son, whom He hath appointed *heir of all things;* by whom also *he made the worlds* (or, *ages*)." *

52. He was appointed by God to be the Judge of the human race. —— John v. 26, 27: "*The Father ... hath given him authority to execute judgment* also, because he is the Son of man." — See ver. 22. Acts x. 42; xvii. 31. Rom. ii. 16.

53. He was raised from the dead by the power of God, the Father. —— See p. 31, No. 44; p. 60, No. 5.

54. And was rewarded by God for having faithfully accomplished the wise and beneficent purposes for which he was sent into the world. —— Acts ii. 36: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, *both Lord and Christ*." Phil. ii. 9—11: "Wherefore God also hath highly exalted *him, and* given *him a name which is above every name;* that at the name of Jesus every knee should bow, ... and [that] every tongue should confess that Jesus Christ [is] *Lord*, to the glory of God, the Father." — See Acts vii. 55, 56. Rom. xiv. 9. Heb. ii. 9; vii. 26. See also p. 62, No. 22.

* Different renderings and interpretations of this passage, as given in another place of this work, may be seen by consulting the "Index of Texts."

OBSERVATIONS ON THE SOURCE OF CHRIST'S WISDOM AND POWER.

"Whence hath this person this wisdom, and these mighty works?" "What manner of man is this, that even the winds and the sea obey him?" — These are questions which, in relation to our Lord, seem to have perplexed some minds upwards of eighteen centuries ago; and they form, at the present day, one of the most interesting subjects that agitate the Christian world. The Trinitarian says, that Jesus Christ is the all-wise and omnipotent God, "the second person of the Trinity, equal to the Father;" — that "he taught in his own name, and without appealing to any authority but his own;" — that "he acted entirely by his own power, and manifested forth his own glory;" — that, "though as Mediator he received the *authority* from the Father, he possessed in himself as God the *ability* by which he was enabled to exercise the authority." The Unitarian, on the other hand, regards such language as entirely opposed to scriptural truth, and says that our Saviour did *not* represent himself as equal in power and glory to his almighty Father, — did *not* call himself the second person of the Godhead, — did *not* teach in his own name, — did *not* act by his own inherent power, — did *not* seek his own personal glory. And well may the Unitarian make these denials; for, as we have seen, the unerring Teacher expressly declared, that it was by the appointment and inspiration of Jehovah he preached the gospel; that the doctrine which he taught was not his own, but His that sent him; that he had not spoken of himself, but uttered only what had been commanded him by the Father; that he was a man who told the truth which he had heard of God. Well, indeed, may the Unitarian make these denials, and affirm that the Lord and Master of Christians derived all his knowledge and power from the Source of wisdom and inspiration; for, as has been proved, the holy being who had been entrusted by his Father, for the best and most benevolent of purposes, with a control over the laws of nature, was in the habit of addressing in prayer Almighty God, and of characterising himself as a docile and obedient son, who receives all his instructions from his father, and whose filial piety is so strong, so affectionate, that he does nothing, and can do nothing, but what he is permitted by his beloved parent to perform. And, while Jesus attributed to the Father who dwelt within him the wisdom and the power which were so conspicuous in his doctrine and in his miracles, he never at any time disclosed the cabalistic view of his person, that he thus spoke and acted in the lowest and most insignificant of his capacities, — namely, in his human nature, — at the very time when, according to the same system, he possessed also an infinite nature, capable, without the aid of the Father, of revealing the most important truths, and performing the most astonishing works!

May we not therefore, without subterfuge or equivocation, say with the apostle Paul, that "THE HEAD OF CHRIST IS GOD"?

SECT. II. — PASSAGES OF SCRIPTURE PROVING CHRIST TO BE INFERIOR TO GOD, BY VARIOUS TITLES AND MODES OF EXPRESSION RELATIVE TO HIS NATURE, CHARACTER, AND MISSION.

(1) *Christ called a Man:*

1. By our Lord himself. —— John viii. 40: "But now ye seek to kill me, a man[A]* that hath told you the truth, which I have heard of God."
2. By the Prophet Isaiah. —— Isa. liii. 3: "He is despised and rejected of men; a man† of sorrows, and acquainted with grief."
3. By John the Baptist. —— John i. 30: "After me cometh a man[B]* who is preferred before me; for he was before me."
4. By the Samaritan woman. —— John iv. 29: "Come, see a man[A] who told me all things that ever I did: is not this the Christ?"
5. By the spectators of Christ's miracles. —— Matt. ix. 8: "But when the multitudes saw [it], they marvelled, and glorified God, who had given such power unto men.[A]"
6. By a blind man, whose sight was restored. —— John ix. 11: "A man[A] that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam," &c.
7. By the Jews generally. —— John vii. 46: "The officers answered, Never man spake like this man.[A]" — See Matt. xi. 19.[A] Luke vii. 34.[A] John v. 12;[A] ix. 16,[2A] 24;[A] x. 33;[A] xi. 47,[A] 50;[A] xviii. 14,[A] 17.[A] Acts v. 28.[A]
8. By Pontius Pilate. —— John xix. 5: "Behold the man![A]" — See chap. xviii. 29.[A] Luke xxiii. 4,[A] 6,[A] 14.[2A]
9. By the Roman centurion who witnessed the crucifixion of Jesus. —— Mark xv. 39: "Truly this man[A] was the Son of God." — See Luke xxiii. 47.[A]
10. By two of the disciples. —— Luke xxiv. 19: "They said unto him, Concerning Jesus of Nazareth, who was a prophet, mighty in deed and word before God and all the people."

ανηρ προφητης.

vir vates. — *Castalio.*	a man prophet. — *Wickif.* a man, a prophet. — *Heyman.*
vir propheta. — *Arias Montanus, Pagnin, Brasmus.*	a man who was a prophet. — *Doddridge.*
homine qui erat propheta. — *Tremellius et Junius.*	a human prophet, or prophetic man. — *J. S. Porter.*
homme prophète. — *Calvin's Bible, R. Stephens.*	a prophet. — *Common Version.*

11. By the Apostle Peter, both before and after the ascension of his Master. —— Acts ii. 22: "Ye men of Israel, hear these words: Jesus of Nazareth, a man[c] approved of God among you," &c. — See Matt. xxvi. 72,[A] 74.[A] Mark xiv. 71.[A]

* Ἀνδρωπος, when used in any of these passages, will be distinguished by an *h*, the initial of the Latin word *homo*, a common or mortal man; ανηρ, by a *v*, the initial of the Latin, *vir*, a distinguished or great man.

† In the Septuagint, ανδρωπος, *homo*; but in the Hebrew, איש, *vir*.

12. By the Apostle Paul. —— Acts xvii. 30, 31: "God ... hath appointed a day, in which he will judge the world in righteousness by [that] man[A] whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead." Rom. v. 15: "If, through the offence of one, many be dead; much more the grace of God, and the gift by grace, [which is] by one man,[A] Jesus Christ, hath abounded unto many." 1 Cor. xv. 21: "Since by man[A] [came] death, by man[A] [came] also the resurrection of the dead." Chap. xv. 47: "The first man[A] [is] of the earth, earthy; the second man[A] [is] the Lord from heaven." Phil. ii. 7, 8: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;[A] and, being found in fashion as a man,[A] he humbled himself, and became obedient unto death, even the death of the cross." 1 Tim. ii. 5: "[There is] one God, and one Mediator between God and men, the man[A] Christ Jesus."

Acts xvii. 31: *εν ανδρι·*

in viro. — *Arias Montanus.*	durch einen Mann. — *Luther.*
per virum. — *Castalio.*	by [that] man. — *Common Version.*
per eum virum. — *Beza.*	by that illustrious man. — *Doddridge.*
par l'homme. — *D. Durand.*	by the man. — *Wynne, Carpenter, E. Taylor.*
par un homme. — *R. Stephens, Father Simon, Le Clerc.*	by a man. — *Wakefield, Norton, S. Sharpe, Eds. of Imp. Ver.*

1 Cor. xv. 21: *δι' ανθρωπου·*

per hominem ..... *Arias Montanus, Castalio, Beza.*
par un [seul] homme ..... *D. Durand.*
par un homme ..... *R. Stephens, Calvin's Bible, Father Simon, Le Clerc, Beausobre et L'Enfant.*
durch Einen Menschen ..... *Luther.*
by man ..... *Common Version, Improved Version, E. Taylor, S. Sharpe, &c.*
through man ..... *Belsham.*
by a man ..... *Wiclif, Tyndal, Rheims Trans.; Wakefield.*
through a man ..... *Macknight.*

1 Cor. xv. 47:

ὁ δευτερος ανθρωπος, ὁ Κυριος εξ ουρανου ..... Common Text.
ὁ δευτερος ανθρωπος εξ ουρανου, ουρανιος ..... Different Reading.

the second man [is] the Lord from heaven ..... *Com. Ver.*
the second man, the Lord from heaven ..... *S. Sharpe.*
the second man [will be] from heaven ..... *Carpenter.*
the second man, from heaven, heavenly ..... *Rheims Trans.*
the second, a man from heaven, [was] heavenly .. *Wakefield.*
the second man [will be] from heaven, heavenly ..... *Belsham.*

[See "Concessions of Trinitarians," *in loc.*]

Phil. ii. 7, 8: *εν ὁμοιωματι ανθρωπων γενομενος, και σχηματι ευρεθεις ὡς ανθρωπος·*

in similitudine hominum factus, et habitu inventus ut homo. — *Arias Montanus.*
in similitudine hominum constitutus, et figurâ repertus ut homo. — *Erasmus.* (*Le Clerc.*
et se rendant semblable aux [autres] hommes. Ayant été trouvé en apparence comme un [autre] homme. —
ward gleich wie ein anderer Mensch, und an Geberden als ein Mensch erfunden. — *Luther.*
being born in the likeness of men, and being in fashion as a man. — *Macknight.*
and, being made like [other] men, with the dispositions of a man. — *Wakefield.*
and having been in the likeness of men; and having been found in condition as a man. — *Cappe.*
being in the likeness of common men. And being in the condition of a common man. — *Lindsey.*
and being in the likeness of ordinary men. And being in external condition as a man. — *Carpenter.*
and becoming like [other] men. And being in condition like [another] man. — *Belsham.*
and was as men are, and being in the common condition of man. — *Norton.*
and becoming like men; and being found in condition as a man. — *S. Sharpe.*

[A] See "Concessions of Trinitarians," *in loc.*; Newcome Cappe's "Critical Remarks," vol. i. pp. 234—238; Carpenter's "Unitarianism the Doctrine of the Gospel," third edit. pp. 207—218; and Belsham's "Exposition," *in loc.*

(2) *Called a Son of Man — the Son of Man.*

13. By Christ himself. —— John v. 26, 27: "The Father ..... hath given him authority to execute judgment also, because he is the Son of man." *

ὅτι υἱὸς ἀνθρωπου ἐστι·

because he is the Man. — *Norton.*	although he is a son of man. — *Lindsey.*
because he is the Son of man. — *Boothroyd, and the generality of translators.*	because he is a son of man. — *Campbell, Wakefield, Simpson, T. Emrick, Carpenter.*

[See "Concessions of Trinitarians," *in loc.*]

Matt. viii. 20: "The foxes have holes, and the birds of the air [have] nests; but the Son of man hath not where to lay [his] head." — See Matt. ix. 6; x. 23; xi. 19; xii. 32, 40; xiii. 37, 41; xvi. 13, 27, 28; xvii. 9, 12, 22; xviii. 11; xix. 28; xx. 18, 28; xxiv. 27, 30,[2] 37, 39, 44; xxv. 31; xxvi. 2, 24,[2] 45, 64. Mark ii. 10; viii. 31, 38; ix. 9, 12, 31; x. 33, 45; xiii. 26; xiv. 21,[2] 41, 62. Luke v. 24; vi. 22; vii. 34; ix. 22, 26, 44, 58; xi. 30; xii. 8, 10, 40; xvii. 22, 24, 26, 30; xviii. 8, 31; xix. 10; xxi. 27, 36; xxii. 22, 48, 69; xxiv. 7. John i. 51; iii. 13, 14; vi. 27, 53, 62; viii. 28; xii. 23, 34; xiii. 31. [In the list, some would insert Matt. xii. 8. Mark ii. 28. Luke vi. 5.]

14. By the martyr Stephen. —— Acts vii. 56: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

15. By the prophet Daniel, and the evangelist John. —— Dan. vii. 13: "I saw in the night-visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him." — See Rev. i. 13; xiv. 14.

* "It is observed by Markland (Bowyer's 'Conjectures'), that it is not here *ὁ υἱος του ανθρωπου*, the humble appellation by which our Lord commonly distinguished himself, but simply *υἱος ανθρωπου*, without any article, — a common Hebraism, and still more common Syriasm, for *a man*, a human being. This phrase occurs in the same sense, Dan. vii. 13 and Rev. i. 13, and ought to be so rendered; but it occurs nowhere in the Gospels, except in this passage." — DR. CAMPBELL: *Translation of the Four Gospels.*

"In the oriental languages, the term *son of man* was used simply as equivalent to *man*. Of this, as every one knows, there are many examples in the Old and New Testament. In the Syriac version of the New Testament, this periphrasis not unfrequently occurs where only the word *ανθρωπος, man*, is used in the original. In this, which is, I conceive, the only sense of the term, it was used by Christ concerning himself. *The Son of Man* means nothing more than *the Man*. Why he so designated himself, has not, I think, been satisfactorily explained. ..... The coming of the Messiah was a dangerous topic of discourse. He would, consequently, be designated by ambiguous titles; and such language would naturally be used as, 'When *the man* [the Son of Man] comes;' '*the man* will deliver us.' Hence this term, I imagine, came to signify the Messiah, but somewhat ambiguously."— NORTON: *Statement of Reasons*, p. 106. Mr. Norton evidently applies his remarks to both forms of the term *son of man*, whether with or without the article, which occur in the Greek of the New Testament.

"To the selection of this title [*the Son of Man*], he [Jesus] was probably induced by its application to the Messiah by Daniel, not as synonymous with Messiah, but as descriptive of him who was to bear also that lofty character. The description pointed out his fitness for his office. *Son of Man* bore, in the Hebrew idiom, a certain sense of humility and tenderness; and it was necessary, according to the counsels of Heaven and for the accomplishment of the great work of human redemption, that the Messiah should occupy a lowly condition, and sustain a meek, submissive, and amiable character."— ASPLAND: *Sermon on the Title, Son of Man*, pp. 15, 16. Mr. Aspland, in p. 14, opposes the opinion of Simpson ("Essays on the Language of Scripture," vol. ii. pp. 244—254), that *ὁ υἱος του ανθρωπου* means *the son of the man* — the particular son of a particular man — the descendant of David.

(3) *Called or accounted a Prophet, or the Prophet:*

16. By Jesus himself. —— Luke xiii. 33: "Nevertheless, I must walk to-day, and to-morrow, and the [day] following; for it cannot be that a Prophet perish out of Jerusalem."— See Matt. xiii. 57. Mark vi. 4. Luke iv. 24. John iv. 44.
17. By the people. —— Matt. xxi. 11: "And the multitude said, This is Jesus, the Prophet of Nazareth of Galilee."— See ver. 46. Mark vi. 15. Luke vii. 16. John vi. 14; vii. 40.
18. By the woman of Samaria. —— John iv. 19: "The woman saith unto him, Sir, I perceive that thou art a Prophet."
19. By him who was restored to sight. —— John ix. 17: "They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a Prophet."
20. By some of his disciples. — Luke xxiv. 19: "And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a Prophet, mighty in deed and word before God and all the people."
21. By Moses, Peter, and Stephen.——Deut. xviii. 15: "Jehovah thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me."— See ver. 18. Acts iii. 22, 23; vii. 37.

(4) *Styled the Sent of God — a Divine Messenger.*

22. By Jesus Christ himself. —— John viii. 42: "Neither came I of myself, but He sent me." Chap. xvii. 18: "As Thou hast sent me into the world, even so have I also sent them into the world."— See Matt. x. 40; xv. 24. Mark ix. 37. Luke iv. 18, 43; ix. 48; x. 16. John iv. 34; v. 23, 24, 30, 36, 37, 38; vi. 29, 38, 39, 40, 44, 57; vii. 16, 18, 28, 29, 33; viii. 16, 18, 26, 29; ix. 4; x. 36; xi. 42; xii. 44, 45, 49; xiii. 20; xiv. 24; xv. 21; xvi. 5; xvii. 3, 8, 21, 23, 25; xx. 21.
23. By the Prophet Isaiah. —— Isa. lxi. 1: "The spirit of the Lord God [is] upon me; because Jehovah ... hath sent me to bind up the broken-hearted, to proclaim liberty to the captives," &c.
24. By John the Baptist. —— John iii. 34: "He whom God hath sent speaketh the words of God; for God giveth not the spirit by measure [unto him]."
25. By the Apostle Peter. —— Acts iii. 26: "Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."
26. By the Apostle Paul. —— Gal. iv. 4: "When the fulness of the time was come, God sent forth his Son," &c. — See Rom. viii. 3.
27. By the Evangelist John. —— 1 John iv. 14: "We have seen, and do testify, that the Father sent the Son [to be] the Saviour of the world."— See ver. 9, 10. John iii. 17.

(5) *Christ called Son, or the Son [of God]:*

28. By Christ himself.—John vi. 40: "This is the will of Him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life," &c. — See Matt. xi. 27;[3] xxviii. 19. Mark xiii. 32. Luke x. 22.[3] John v. 19,[2] 20, 21, 22, 23,[2] 26; viii. 35, 36; xiv. 13.
29. By the Prophet David. —— Ps. ii. 12: "Kiss the Son," &c.
30. Perhaps by John the Baptist. —— See John iii. 35, 36.[2]
31. By the Apostles John and Paul, and the writer of the Epistle to the Hebrews. —— See 1 John ii. 22, 23, 24; iv. 14; v. 12. 2 John 9. 1 Cor. xv. 28. Heb. i. 2, 8; iii. 6; v. 8; vii. 28.

(6) *Called the Son of God, or His Son:*

32. By the Father. —— Ps. ii. 7: "Thou [art] my Son, this day have I begotten thee."— See Matt. ii. 15. Acts xiii. 33. Heb. i. 5;[2] v. 5.
33. By Jesus himself. —— John x. 36: "Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"— See Matt. xxvi. 64; xxvii. 43. Mark xiv. 62 ("the Son of the Blessed"). Luke xxii. 70. John v. 25; ix. 35; xi. 4; xvii. 1.[2] Rev. ii. 18.
34. By the angel Gabriel. —— See Luke i. 32 ("Son of the Highest"), 35.
35. By John the Baptist. —— John i. 34: "And I saw, and bare record that this is the Son of God."
36. By the devout Jews, and the objects of Christ's miracles. —— See Matt. viii. 29; xiv. 33. Mark iii. 11; v. 7. Luke iv. 41; viii. 28. John i. 49; ix. 38, comp. ver. 35—37.
37. By the Roman centurion. —— See Matt. xxvii. 54. Mark xv. 39.
38. By the Apostles, and other early disciples. —— See Matt. xvi. 16. Mark i. 1. John iii. 17; xi. 27; xx. 31. Acts ix. 20. Rom. i. 3, 4, 9; v. 10; viii. 29. 1 Cor. i. 9. 2 Cor. i. 19. Gal. i. 16; ii. 20; iv. 4, 6. Eph. iv. 13. 1 Thess. i. 10. Heb. iv. 14; vi. 6; vii. 3; x. 29. 1 John i. 3, 7; iii. 8, 23; iv. 10, 15; v. 5, 9, 10, 11, 12, 13,[2] 20.[2] 2 John 3 ("the Son of the Father").

(7) *Called God's own Son, his dear Son, or the Son of his Love:*

39. By the Apostle Paul. —— See Rom. viii. 3, 32. Col. i. 13.

(8) *Called God's only-begotten Son:*

40. By the beloved Disciple. —— See John i. 18; iii. 16, 18. 1 John iv. 9.

(9) *Called God's beloved Son:*

41. By the Father. —— Matt. iii. 17: "This is my beloved Son, in whom I am well pleased." — See chap. xvii. 5. Mark i. 11; ix. 7. Luke iii. 22; ix. 35. 2 Pet. i. 17.

(10) *Called the Servant of God:*

42. By Jehovah. —— Isa. xlii. 1: "Behold my Servant, whom I uphold; mine elect, [in whom] my soul delighteth: I have put my spirit upon him," &c. — See chap. lii. 13; liii. 11. Matt. xii. 18.

43. By the Apostle Peter. —— Acts iii. 13: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son (*or* Servant*) Jesus," &c. Ver. 26: "Unto you first, God having raised up his Son (Servant*) Jesus, sent him to bless you, in turning away every one of you from his iniquities."

44. By the congregated Disciples.——Acts iv. 27—30: "Against thy holy child (Servant*) Jesus, whom thou hast anointed, ... the people of Israel were gathered together, ... Grant ... that signs and wonders may be done by the name of thy holy child (Servant*) Jesus."

(11) *Christ distinguished from the Deity, by various other Titles.*

45. *A Minister.* — Rom. xv. 8: "Jesus Christ was a Minister of the circumcision, for the truth of God." — See Heb. viii. 2.

46. *A Mediator.* — Heb. viii. 6: "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant," &c. — See chap. ix. 15; xii. 24. 1 Tim. ii. 5.

47. *A High Priest.* — Heb. v. 10: "Called of God, a High Priest, after the order of Melchisedec." — See Heb. ii. 17; iii. 1; iv. 14, 15; v. 5; vi. 20; vii. 26; viii. 1; ix. 11; x. 21.

48. *The Apostle of our Profession.* — Heb. iii. 1. — See p. 81, No. 61.

(12) *Christ speaks, or is spoken of, in language intimating him to be the Representative or Vicegerent of God.*

49. *God is with him.* — John viii. 29: "He that sent me is with me; ... for I do always those things that please him." — See chap. iii. 2. Acts x. 38. *And in him.*—John x. 38; xiv. 10, 11. 2 Cor. v. 19.

50. *He came in the name of the Lord.* — See Matt. xxi. 9; xxiii. 39. Mark xi. 9. Luke xiii. 35; xix. 38. John v. 43; xii. 13.

51. *He came from and went to God.* — John xvi. 28: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." — See John iii. 2; vii. 29, 33; viii. 42; xiii. 3; xvi. 10, 16, 27, 28, 30; xvii. 13; xx. 17.

52. *He was in the form of God.* — Phil. ii. 6. *He was the image of God.* — 2 Cor. iv. 4. *The image of the Invisible God.* — Col. i. 15. *And the express image of His person.* — Heb. i. 3.

* The word *ebed*, which occurs here in some of its forms, is rendered SERVANT by S. Clarke, Wakefield, Cappe, Simpson, Yates, S. Sharpe, Adam Clarke, and many others. It is translated MINISTER by Bengel; and PUER by Arias Montanus, Piscator, and Castallio. — See "Concessions," under Acts iii. 13; iv. 27.

(13) *Raised up or selected by the Almighty, and qualified by him for the Offices to which he was appointed.*

53. *Brought*, or *Raised up.*—Acts xiii. 23: "Of this man's seed hath God, according to [his] promise, raised ("brought," Griesb.) unto Israel a Saviour, Jesus."—See chap. iii. 22, 26; vii. 37. Deut. xviii. 15, 18.

54. *Chosen.* — Isa. xlii. 1: "Behold ..... *mine elect*, [in whom] my soul delighteth." Matt. xii. 18: "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased," &c.

55. *Inspired.* — Matt. xii. 28: "If I cast out devils *by the spirit of God*, then the kingdom of God is come unto you."— See p. 65, No. 30, 31.

56. *Given.* — John iii. 16: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

57. *Sanctified*, or *Set apart.* — John x. 36: "Say ye of him whom the Father hath sanctified, and sent into the world," &c.

ἡγιασε

consecravit. — *Castalio.* | hath set apart. — *Boothroyd.*

[So interpreted by Doddridge, Campbell, T. Kenrick, and others.]

58. *Approved.* — Acts ii. 22: "Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know."

ἀποδεδειγμενον

representatum. — *Castalio.*
ostensum. — *Calvin.*
conspectus est. — *Tremellius.*
approbatum. — *Arias Montanus, Beza, Piscator.*
comprobatum. — *Schleusner, Kuinoel.*
demonstratum. — *Crellius, Limborch.*
a vendu illustre. — *Le Clerc.*
approuvé. — *D. Durand.*
bewiesen. — *Luther.*
marked out. — *Hammond, S. Sharpe.*
recommended, pointed out. — *Doddridge, Wynne.*
declared. — *Whitby's Commentary.*
set forth. — *Samuel Clarke.*
attested. — *Newcome, B. Taylor.*
manifested. — *Boothroyd, Edn. of Imp. Ver.*
celebrated. — *Adam Clarke.*
pointed out. — *Parkhurst, Scarlett, Carpenter, Lloyd, Macknight, Harwood, Wakefield, T. Kenrick, Hinds, Norton.*

59. *Anointed*, or *Made Christ.* — Acts ii. 36: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Heb. i. 9: "Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows."—See Isa. lxi. 1. Luke iv. 18. Acts iv. 26, 27; x. 38; *et al.*

60. *Ordained*, or *Appointed.* — Acts xvii. 31: "He will judge the world in righteousness by [that] man whom he hath ordained," &c. — See p. 76, No. 12.

61. *Appointed, Constituted*, or *Made.* — Heb. iii. 1, 2: "Consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed him, as also Moses, &c.

ποιησαντι

fecit. — *Tremellius, Limborch.*
factus est. — *Castalio.*
constituit. — *Calvin, Beza.*
constituta est. — *Piscator.*
fuerat constitutus. — *Schleusner.*
a établi. — *Le Clerc, D. Durand.*

SECT. III. — OBSERVATIONS ON THE EVIDENCE FOR THE UNQUALIFIED SUBORDINATION OF JESUS CHRIST TO ALMIGHTY GOD.

We are convinced of the almost total impossibility of producing more powerful evidence for the inferiority of any rational being, than that which has been brought together in these sections, with the view of supporting the Unitarian doctrine, — that Jesus Christ was, in all things, subordinate to the "one God, the Father." We have shown, that this doctrine is contained in numerous portions of the Sacred Writings — that it pervades the New Testament. In the Christian Scriptures we find the Saviour invariably speaking of himself, and spoken of, as a being distinct from God; as one who depended on the Father for every thing that he possessed — for life — intelligence — inspiration — power. There do we find him, with the piety of a child of Heaven, — with the earnestness of a creature conscious of his own weakness in the presence of the Creator, — pouring forth all his supplications, and all the expressions of his gratitude, to the Almighty Parent; and there do we find him using language clearly indicating the absolute, unrivalled Supremacy of his Father and his God. Devotedness to the will of a Superior Being was, indeed, the great principle by which he was actuated in life and at death; and, though in possession of extraordinary wisdom, and apparently unbounded authority, — though he carried with him, wherever he went, the conviction of his bearing a high relation to the universal Father, he never once forgot that the sublime truths which he uttered, and the supereminent powers which he put into exertion, were all the gift of God.

In these sections we have fully proved, that Jesus Christ was not self-existent or eternal; — that he was not invisible, omnipresent, immutable, ever-blessed, or incapable of suffering; — that he was not infinitely holy; — that he was not in possession of omniscience, underived knowledge, almighty power, or independent authority. These attributes we have shown he could not have possessed: for he had appetites, feelings, and passions, essentially dissimilar to the perfections of Deity; he was indebted to the Father for the blessing of life, and for the resuscitation and support of his existence; he was really visible to many thousands of people, and lived and conversed with his intimate friends and disciples; he endured not a few of the sufferings of which our common nature is susceptible, and many more that were peculiar to his generous, benevolent spirit; he was subject not only to the changes belonging to humanity, but to others of a nobler kind, — changes from a state of humiliation to that of glory — from a scene of toil, and pain, and death, to that of the most exalted honours, and the highest felicity. Though unstained by sin, and though meek and lowly of heart, he yet was liable to temptation — peculiarly exposed to the seductions of pride, of arrogance, and ambition. But what is deserving

of particular remark, he derived from the Father all the qualifications that were requisite for acting as the Messenger or moral Representative of God, — as the spiritual Teacher and Saviour of man.

We derive not our opinion from a few obscure or figurative expressions: we have it from the direct, repeated teachings and the uniformly consistent behaviour of Jesus Christ, as well as from the unambiguous discourses and the general tenor of the writings of the apostles. Jesus said that "he lived by the Father;" and the piety of his soul, discoverable in all his actions, formed a living commentary on his own words, and a beautiful illustration of their truth. "The spirit of Jehovah," said Jesus, who borrowed the prophetic words of Isaiah — "The spirit of Jehovah is upon me, because he hath anointed me to preach the gospel." And this sublime truth did Christ utter during the course of his ministry, in various forms, yet all of them strongly expressive of his entire subordination to God. "My doctrine is not mine, but His that sent me. — I do nothing of myself; but as my Father hath taught me, I speak these things. — I seek not mine own will, but the will of the Father who hath sent me." Christ not only asserted the Father to be the Source of all his wisdom: he even declared that the knowledge of particular times and seasons the Father had reserved to himself; and that the precise time of his own coming was unknown to any being — unknown to himself — known only to the Father. And as if he deemed it possible that some of his followers might consider him as possessing, or as arrogating to himself, absolute goodness or inherent power, he unhesitatingly declared that "none was good but the one God — that the Father was greater than he — that the Son could do nothing of himself."

The first disciples, many of whom exerted every nerve in the diffusion of the doctrines of the gospel, and who made it the business of their lives "to declare the whole counsel of God," departed not from the truth as it was in Jesus. They spoke and wrote concerning him in the most fervent, yet artless language — as a divine Messenger, who was vastly superior to all former teachers and prophets; but they never had the temerity to contradict the plain statements of their Lord and Master. They knew that "the fulness of the Deity" resided in Christ; but they also knew it was only because it "pleased the Father that in him all fulness should dwell." They were deeply grateful to Jesus for the noble sacrifice of his life which he had made to the interests of mankind; but they were thoroughly convinced, that he came into the world "not to do his own will," but to reveal the embassy of God's free grace to the sons of men; that it was the mighty Parent of the universe who had raised him up to be a Saviour — who had chosen him to be his most faithful Servant — who had anointed the Prophet of Nazareth with the largest effusion of his holy spirit — who had sanctified, or set apart, his best-beloved Son for the office of Messiah — and who had recommended the man Jesus, by performing miracles through

him to attest the truth of his mission, and by appointing him to be the Pattern and Guide of his followers, and the Judge of the human race. They delighted to dwell on the resurrection and exaltation of their Master: but they did not neglect to mention, that he was restored to life by the power of the Omnipotent; and that he sat on the right hand of God, in consequence of his having faithfully accomplished the task which had been assigned him by his Father. Nay, St. Paul declared God to be the Head of Christ; and expressly affirmed, that, at the consummation of all things, the Son of God will resign his authority to that Being from whom he had derived it.

Can language be more plain — more explicit than this? Does not the New Testament *teem* with proofs of this kind? And are they not of the most satisfactory and convincing nature? Had Jesus and the apostles preached and written with the single aim of opposing the doctrines of the Trinity and the Supreme Deity of Christ, could they have employed words more expressive of the distinguishing doctrines of Unitarianism than they did employ? Can the most eloquent defender of Unitarianism represent the subordination of Christ to the Almighty, in stronger terms than Christ himself, when he told his disciples, "MY FATHER IS GREATER THAN I"? — or than the apostle Paul, when he prophesied, "Then shall the Son also himself be SUBJECT UNTO HIM THAT PUT ALL THINGS UNDER HIM, THAT GOD MAY BE ALL IN ALL"? But we need not reiterate the proofs. Let the inquirer peruse, without prejudice, and with all that attention demanded by the importance of the subject, the copious texts which have been quoted or referred to in this chapter, and ask himself whether it be in the least probable, that the person concerning whom, and by whom, such language has been employed, is the Almighty One — the great Spirit that pervades the universe — the eternal, unchangeable, ever-blessed Jehovah.

The Trinitarian, however, will reply, that he himself admits the inferiority of Jesus Christ, considered as a human being; but believes also that the Saviour was God, as well as man — "God and man in two distinct natures, and one person, for ever." But, with the utmost respect, we would ask the believer in this doctrine, Who has told you this? Did Moses, or Isaiah, or any of the prophets — did Jesus Christ, or the beloved John, or the ardent Peter, or the energetic Paul, or any of the apostles, ever publish this strange doctrine? Did the primitive disciples make any profession of it? Did they ever say a single word respecting it? — No: not one. It was reserved for other teachers to promulgate the mystery, and for other disciples to believe it.

But it will be affirmed, that the doctrine of two natures in Christ — essentially dissimilar, and diametrically opposed to each other — is absolutely necessary in order to harmonize the apparently different descriptions of our Lord contained in the Sacred Writings. Surely, however, such a doctrine — which, to say the least of it, *seems* to contradict the plainest

dictates of common sense — would, if true, have been stated in the volume of revelation with the utmost force and perspicuity. But Jesus was silent respecting this doctrine: so were his apostles. On reading the memoirs of the Saviour, as reported by the four evangelists, we do not find *that* contradiction, or apparent contradiction, in his language and actions, which might naturally be expected if his person were composed of two natures, so essentially different as those of humanity and divinity. The unsophisticated writers of the gospel, in the narratives of their Master, give us an account of the labours and sufferings of *one being* — the operations of *one mind*. They represent JESUS CHRIST — not an infinitely small portion of him only — as an infant, a boy, and a man; as the Messenger, the Prophet, and the Servant of God; and as God's only-begotten or well-beloved Son; — expressions, all of which indicate his inferiority to the omnipotent Father. In fact, Jesus never led his disciples to think, that he spoke sometimes in his capacity as man, and sometimes in his capacity as God. In his *highest* characters — as the Messiah, the Son of God, and the Judge of mankind — he always mentioned himself as dependent on God, and inferior to him. And shall Christians be wiser than their Lord and Master? Shall *they* discover, in his words and actions, a doctrine that is not revealed? — a doctrine, too, that would belie the candour, the divine simplicity, and the unblemished integrity of their Saviour's character?

We deny that the doctrine of a twofold nature is necessary to the proper understanding of Sacred Scripture. Far otherwise. It falsifies the sublime descriptions of the Deity which are contained in the writings of the prophets. It renders the clearest portions of the New Testament dark, ambiguous, or incomprehensible. It obscures the lustre of God's perfections, and destroys the identity of his nature. It represents the self-existent One — the eternal Jehovah — as the Creator of all life and intelligence, and himself as the production of his own power, as a weak and dependent creature, who had no existence before his birth. It exhibits Him whom the heaven of heavens cannot contain, leaving the infinitude of his glory, becoming confined for a time to the womb of a woman, and immured "for ever"* within the body of a man. It discovers to us that Being who only hath immortality, and with whom there is no variableness or shadow of turning, "taking upon him man's nature;"† and, in that nature, becoming subject to the changes, the weaknesses, the wants, and the sufferings of mortality. It speaks of him as at the same time the infinite Spirit, who pervades by his presence thousands and tens of thousands of worlds, and as the humble-minded Prophet of Nazareth, an obscure village belonging to a small portion of our atom globe. It tells of him as the ever-blessed Governor and Proprietor of the universe, who, as the son of man, had not a place where to lay his head, — who rested his wearied

* See "Larger Catechism," Quest. 36; or "Shorter Catechism," Quest. 21.
† See "Confession of Faith," chap. viii. articles 2, 3, 4.

limbs by the well of Samaria, and on the mountains of Galilee, — and who, for our sakes, not unfrequently denied himself the common supports of nature. It makes Him to whom belong independence and underived power, repair to the lonely desert to offer up his petitions to Almighty God — bend in grief over the tomb of a departed friend — deplore with patriotic heart the anticipated destruction of Jerusalem — yield up his own will, and submit himself to the will of his heavenly Father — become strengthened and encouraged by an angel, who, according to the system we oppose, was a creature of his own formation — look from the cross on which his body was racked, at his disconsolate mother, with all the tenderness of filial piety — and finish his varied course of godlike compassion and human suffering, by a prayer for his enemies, and by an agonizing and a shameful death. This doctrine of two natures in one person mars also the moral beauty of the Saviour's conduct, and deadens the force of his example. It bestows on him a character totally inimical to the highest conceptions we can form of a person speaking and acting in accordance with the principles of strict integrity. It places before us one giving utterance to many sentiments in direct contradiction to the convictions of his own mind, and which must have been calculated to bewilder and mislead, rather than to instruct, auditors entirely ignorant of his twofold nature; — one who, conscious of possessing infinite power, underived wisdom, and absolute goodness, had not the slightest hesitation to affirm, that he could do nothing of himself — that he could grant distinctions in his kingdom only to those for whom they were prepared by his Father — that he did not know the time of a particular event — that he was not good, compared with the infinitely Holy One, though he himself did no sin — and that the doctrines which he revealed to mankind were not his own, but His who sent him.

We would ask, Can such a compound of contradictions be met with in the whole extent of universal nature? Can such a being — if we may use the word — be either the infinitely wise and blessed, the eternal, almighty, and omnipresent God; or the meek and lowly, the upright, the prayerful, the consistent Nazarene? Is it not at variance with the dictates of common sense to conceive of the same individual person as a being both created and uncreated, finite and infinite; — as immutable, yet subject to change; — as impassible, yet liable to and experiencing suffering and death; — omnipotent, and yet having limits set to his power; — omniscient, and yet unacquainted with some subjects; — omnipresent, and yet limited in his presence to a particular spot? Can one mind be conscious of such diametrically opposite qualities? or can two minds, having totally different perceptions, different consciousnesses, different wills, possibly belong, at one and the same time, to one individual person? Must not these contrary attributes existing in two different minds constitute two distinct existences, beings, or persons? — The rational and the scriptural reply to all these

questions is, that the doctrine of "two whole, perfect, and distinct natures, the Godhead and the Manhood," in the one person of Jesus Christ, is a doctrine which is not — which cannot be true. It wages war with every principle of our nature. IT IS OPPOSED TO THE WHOLE TENOR OF THE BIBLE — TO THE ANNOUNCEMENTS OF PROPHETS — TO THE TEACHINGS AND THE LIFE OF CHRIST — TO THE DISCOURSES AND THE WRITINGS OF APOSTLES. *It is undoubtedly a fiction of the human brain — the product of false philosophy — the remnant of barbarous ages.**

By many of the Scripture texts quoted in this chapter, and in the remarks now made on the popular doctrine of Christ's twofold nature, we have endeavoured to prove that he was inferior to Almighty God, and have clearly implied our belief, that, though the most perfect image of his Father's moral attributes ever displayed in this department of God's universe, he was himself, in nature, only a human being. This opinion, though by no means essential to a belief in the strict unity of God, and though opposed by many of the most enlightened advocates of Unitarian Christianity, we regard as most conformable to the language of the New Testament, and would further illustrate and confirm.

Without attempting to enter into any metaphysical explanation of the nature of man, or to settle the question as to whether the soul is an immaterial substance dissimilar to the body with which it is connected, or merely the principle of thought resulting from the organization of the body, it may safely be said, that, if there be any meaning in the language we use, the word *man*, so frequently spoken of Jesus in the Scriptures (see pp. 75, 76), can properly be predicated only of a being who possesses the essential characteristics of humanity, — who has human sensations, feelings, emotions, and thoughts, — and who, consequently, performs human actions. We know nothing, indeed, of the operations and habits of superhuman intelligences; but it may surely be affirmed, that, if a being superior to man — particularly if the highest of created existences — were to make

* In treating of the double nature of Christ, we have purposely used strong language, and exhibited that doctrine as involving the existence of contrary and incompatible notions. The representation given may to some Trinitarians appear offensive; but we think it perfectly harmonises with the nature of the dogma itself, and with the consequences justly deducible therefrom. It is also fully borne out by the representations of the "God-man," as set forth in the Litany of the Church of England, and in the Hymns used by the Congregationalists and other "orthodox" Christians, some of which contain expressions of a more gross and revolting nature than we have ventured to employ. But it is not surprising, that Trinitarians should address and speak of Jesus Christ as "the Eternal who was born" — as "the child of man, in length a span, who fills both earth and heaven" — as "the Immortal who hangs his languid brow" — as "the Almighty who faints beneath his load" — as "a dying Deity" — as a "groaning, gasping God;" — we say it is not surprising, though much to be lamented, that they should use such expressions, when we consider that the principle on which rests the doctrine of two natures in the one person of Christ, seems to be that laid down by Lord BACON (*apud* Yates's "Sequel," p. 16), that "the more absurd and incredible any divine mystery is, the greater honour we do to God in believing it, and so much the more noble the victory of faith." — For the awful absurdities into which the dogma against which we have been contending, drives its votaries, see pp. 74—82 of "Trinitarian Idolatry," by Rev. FRANCIS KNOWLES, who makes a copious collection of extracts from Trinitarian hymns.

his abode upon our earth for upwards of thirty years, he would manifest unequivocal tokens of the vast superiority of his nature; he would stand far aloof from the petty, though to us interesting, distinctions and relations belonging to humanity and to society; and, though he were occasionally to participate in our feelings, and sympathise with our griefs, and seem to be subject to our appetites and passions, we could scarcely avoid believing that much of this concern in our interests was only apparent, — a mere accommodation to human frailty; and that the very stamina of his intellectual existence would prevent his entering into our wants and distresses with the benevolent feelings of a brother, and would confer on him, amid his real woes, sources of support which would render his example to us, however eminent and praiseworthy, altogether nugatory

But, though believing that every unprejudiced reader of the Gospels must discern a real, living humanity pervading all the words and actions of Jesus of Nazareth, we are not greatly surprised, that, in every age of the Christian church, his disciples have been prone to exalt him above the condition of mortal men. If, with vulgar eyes, we peruse the biography of some distinguished individual, who has, by a concurrence of fortunate circumstances, or by the native vigour of his intellect, and the indomitable strength of his ambition, raised himself above myriads of his fellow-creatures; — an individual who, by a series of splendid and successful wars on the liberties of mankind, has dethroned powerful sovereigns, and subjugated mighty nations; who, as it were by one fell stroke, has cloven down the privileges and the rights of millions that could, if possessing a spark of generous freedom, have at once annihilated him; — we are apt to imagine, that a personage such as this, who has made war his plaything, and kings and people his captives or slaves, must literally be some great incarnate fiend, commissioned by the Almighty to chastise mankind for their sins; and we know him to be a man, only when we enter into his domestic privacies, or behold him sunk in misfortune — the pity, or perhaps the contempt, of those who had once regarded him with emotions of awe and astonishment. We recognise a fallen humanity in an ALEXANDER THE GREAT, who, though he conquered half the world, was unable to subdue his own passions; and in a NAPOLEON, who, after having shaken the nations with dread, and overrun the greater part of Europe, became a prisoner in a far and barren isle in the Atlantic Ocean. Or if, on the other hand, we turn our attention to the glorious results of genius, to the noble discoveries of philosophy, or to the mightier offices of love, — if, with MILTON, we expatiate amid the beautiful and sublime creations of his Muse, — if, with NEWTON, we tread the immeasurable fields of the universe, — if, with LOCKE, we penetrate the interesting arcana of the human mind, — or, with HOWARD, plunge into the dungeons of crime and misfortune, to soothe the sorrowful, and raise the fallen, — we imagine ourselves to be holding converse with intellects of an order superior to that of man; and

it is not without feelings of pain and disappointment that we are led to believe, — because of the faults and errors incident to humanity, and from which we learn that even these great and good men were not entirely free, — that after all they were only human beings.

Thus also when, with partial view, we contemplate the character and life and works of JESUS CHRIST, it is not in opposition to the principles of our nature to believe for a moment that he was more than a human being. When, on the shore of the Lake of Galilee, we hear him rebuke the stormy winds and furious waves, and see them obey his command, we involuntarily cry out, with the awe-struck disciples, "What manner of man is this that even the winds and the sea obey him!" When, in the streets of Jerusalem, we behold the dignity of his demeanour, and listen to his gracious and authoritative language, which gave instruction to friends, and baffled and awed enemies, we exclaim with the Roman officers, in a tone more expressive of our feelings than the words themselves, — "Never man spake like this man." Or when, in the spirit of the enthusiastic though sceptical ROUSSEAU, we compare our great Master with the wisest and best of the Grecian sages, we are led to say, — "If the life and death of Socrates are those of a philosopher, the life and death of Jesus are those of a God."

Other causes might justly be assigned for the belief in the superhuman nature of Jesus, so generally prevalent in the Christian world; but we mention this one in particular, because it does not appear to have met with the attention it deserves. Like all other sources of error, it can be cured only by knowledge and reflection; for, if we attentively peruse the records of our holy religion, we shall discover that it was not the person of our Saviour which was either superhuman or divine, which descended from heaven, and became incarnate, — but the message of mercy which he brought from God, — the *logos*, the word, the wisdom, and the power, which had originally been with God, and became incarnate in Jesus, or was imparted to him without measure; and that, mighty and good as he was, and full as his soul was of the Divinity, Jesus himself was but an instrument of the almighty and all-beneficent Father, in performing divine works, and in communicating divine instruction.

It would appear at first sight a work of supererogation to prove, that Jesus Christ was, in nature, only a man;* this doctrine being as clearly

* We do not call Christ "a *mere* man;" for, though this expression may have been used to mean what is here indicated by the phrase, "in nature, only a man," it is liable to be understood in a very different sense, as if it implied that our Lord and Saviour should be regarded *in no other point of view* than as an ordinary man; — a notion which, we venture to say, is repugnant to the whole genius of Christian Unitarianism, which sees in Jesus Christ, not a mere human being, but the godlike Man of Nazareth, morally connected — by the purity of his character, the divinity of his works, and the excellence of his offices — in so intimate a manner with the universal Parent, as to exhibit those perfections of the Deity which are best calculated to develope the higher and better principles of our nature; in other words, to effect a union between God and men, similar to that which subsisted between God and his well-beloved Son.

and satisfactorily established in the Holy Scriptures as can be any doctrine which depends on moral evidence. It would be as reasonable to ask us to demonstrate the simple humanity of Moses, of Plato, or of Channing. But, despite of the most overwhelming evidence, the force of prejudice takes such a firm hold on the mind, as to require every effort to destroy its enslaving power.

The proof of Christ's uncompounded humanity pervades the whole of the Gospels — is discoverable in almost every act and word of the Saviour — is interspersed in several of the books of the prophets — and is strongly developed in the discourses and letters of the apostles. Thus is Jehovah represented as saying to the Hebrew legislator, — "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Such language is too plain to require any elucidation. The Nazarean prophet is here predicted, not in the character of the Almighty, or as the subordinate God and Governor of the universe, but as a brother of the human race, similar in nature to Moses himself. "He is despised and rejected of men," said the Christian seer Isaiah, "a man of sorrows, and acquainted with grief;" — a suffering and mortal man; not a superangelic spirit; not the immortal and immutable Jehovah; not the incarnate God — a God-man. "The Father," said Jesus, speaking of himself, "hath given him authority to execute judgment also, because he is a son of man." "But now ye seek to kill me," said the same holy being, "a man that hath told you the truth which I have heard of God." How beautiful and simple is this language! and how unlike the scholastic and unscriptural terms of reputed orthodoxy! "Ye men of Israel!" exclaimed the apostle Peter, at a time when he was doubtless well acquainted with the nature of his Master's person, "hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you." — "God," said St. Paul, "hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." "Since by a man came death, by a man came also the resurrection of the dead." "There is one God, and one mediator between God and men, the man Christ Jesus." — How natural would it have been for the great Apostle of the Gentiles, had he known Christ as a being superior in nature to man, to have stated this doctrine in language as explicit as is found in orthodox creeds and confessions of faith!

In support of the doctrine we have been combating, it has often been asserted, that the term *man*, applied to Jesus Christ, does not prove that he was not in his nature superior to humanity, because the same word is sometimes used of angels in the Sacred Scriptures. But in reply it may be observed, that, wherever our Lord is called a *man*, the connection and the circumstances of its application evidently show it to have been used in a

strict and proper signification; and that it is not unfrequently the very word in the original which denotes a common or mortal man.* It is deserving of particular consideration, that Jesus is thus characterised when we should reasonably expect, that, had he been a superior being, both he and his apostles would have preferred using phraseology denoting conceptions suitable to the true nature of his person. None of the present day who believe in the Deity or superangelic nature of Christ, would, in treating of him as the Mediator between God and men, or as the Instructor, the Saviour, or the Judge of the human race, state that he was simply "a man" — "a man of sorrows" — "a man who had told the truth which he had heard of God." No: the contrary is the fact. They select the most figurative scripture terms — they exhaust the most antiscriptural language — to give force and energy to their ideas concerning their Master; and not unfrequently labour to prove, that, as the great Messenger and Revealer of God's will, as the Representative and Image of the Father, and as the Redeemer and Judge of mankind, he must himself have been more than a human being.

It has sometimes been objected to the opinion which we advocate, that Christ is never said in the Scriptures *not* to be God, or to be *only* a man. We acknowledge the truth of the remark, but cannot perceive its force in support of the doctrine either of the Deity or the pre-existence of our Lord. In reading the memoirs of any one who has distinguished himself by the splendour of his talents, or the grandeur of his genius, far above his fellow-creatures; or who, by the disinterestedness of his patriotism, and the fervour of his philanthropy, has saved his country from the evils of bondage, and shed his benign influences on society in general, — we never expect the biographer seriously to tell us that his hero was only a man. And the reason is obvious; for, though admiration of superior powers of intellect, and gratitude for their employment in the service of human improvement, are justly excited in the mind of the reader, — yet there is abundant evidence to testify, that, after all, the sublimest of poets, the greatest of patriots, and the best of philanthropists, that have ever existed on this earth, shared in the affections and properties of humanity, equally with those whose minds they have enlightened, and whose condition they have improved. Nor would it be less irrational to expect, that, in the memoirs of Jesus Christ, — though, in offices and in character, immeasurably superior to the great and good of mankind, — the evangelists should gravely say, that their Lord and Master was not Almighty God, and was only a human being.

* We say, *a common man* (ἀνθρωπος — see pp. 75, 76); meaning, with the apostle Paul, and Jesus himself, that, as to nature and condition, he was on a level with ordinary men. As the disciples, however, not only of a poor, suffering, and crucified Nazarene, but of a heavenly Messiah, of a divine Teacher, of a spotless Pattern of moral perfection, of a Redeemer from the slavery of sin, of a risen and glorified Lord, who has gone to prepare a place for those who love him, — we fully sympathise with the apostles, in their ascriptions to him of names and titles which imply his superiority, in character and in offices, over all other messengers and prophets of the one God, the Father.

For in every page of their writings they represent him under this character. They speak of him as a descendant of David, and the son of Mary — as a helpless babe — as a child that grew, and waxed strong in spirit — as a boy that increased in wisdom and stature, and in favour with God and man. They treat of him as having arrived at manhood — entering upon his ministerial labours of love — subject to the appetites and passions of human nature — liable to the claims of hunger and thirst — exhausted, but stedfast and immoveable, in his exertions for the good of his brethren — feeling virtuous indignation at the hypocrisy and incredulity of his countrymen — weeping for the distresses of his friends, and relieving their wants — deploring the unhappy fate of his dear, but devoted country — permitting a beloved disciple to lean upon his bosom — manifesting the deepest concern for his bereaved mother — praying for himself, his disciples, and his enemies — mocked, and scourged, and crucified, as the vilest of malefactors. Who can peruse the record of our Lord's temptations — of his petitions and his gratitude to his Almighty Father — of his awful sufferings, his crucifixion, and his death — without feeling persuaded, that, though the chosen Servant and well-beloved Son of God, the Instructor and the Saviour of the world, he was properly and simply in his nature a human being, who participated in the same manner as all the children of Adam in flesh and blood, and who was raised up from amongst his brethren to accomplish the all-wise and benevolent purposes of the universal Father? Powerful must be the prejudices of him who can peruse the simple and affecting narratives of the Saviour's labours, particularly of his last sufferings, without seeing human nature developed in its most interesting form, — without feeling that it was properly a man, though the most excellent that ever breathed the breath of life, who uttered the following prayers: — "O my Father! if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." — "Father, forgive them; for they know not what they do." — "My God! my God! why hast thou forsaken me?" — "Father, into thy hands I commend my spirit."

CHAPTER III. — OF THE HOLY SPIRIT.

SECT. I. — PASSAGES OF HOLY WRIT, SHOWING THE VARIOUS SCRIPTURAL MEANINGS AND APPLICATIONS OF THE WORDS "SPIRIT, HOLY SPIRIT, SPIRIT OF GOD."

(1) רוּח, πνευμα, *spiritus*, 'spirit, ghost, wind,' &c.

1. *Wind, air in motion.* — Gen. viii. 1: "God made a *wind* to pass over the earth, and the waters assuaged." — See Exod. x. 13, 19. Job i. 19. Ps. i. 4; civ. 3, 4. Dan. vii. 2. Jonah i. 4. John iii. 8.

☞ In this sense the original word occurs upwards of a hundred times.

2. *Used, metaphorically, for the severity of God's judgments.* — Isa. xi. 15: "With his mighty *wind* shall he (Jehovah) shake his hand over the river, and shall smite it in the seven streams."

3. *A supernatural wind.* — 2 Kings ii. 16: "Lest the *spirit* of Jehovah hath taken him up, and cast him upon some mountain, or into some valley." — 1 Kings xvii. 12. Acts viii. 39. *et al.* probably.

4. *Used for vanity.* — Eccles. v. 16: "What profit hath he that hath laboured for the *wind*?" — See Job xv. 2; xvi. 3. See original.

5. *Space, or distance.* — Gen. xxxii. 16. *Enlargement.* — Esther iv. 14. *Quarters.* — 1 Chron. ix. 24. See original.

6. *An exhalation or breathing, a breath.* — 2 Thess. ii. 8: "Then shall that Wicked be revealed, whom the Lord Jesus shall consume with the *spirit* of his mouth." — See Job iv. 9. Lam. iii. 56. *et al.*

7. *Respite.* — Job ix. 18: "He will not suffer me to take my *breath*." — See Exod. viii. 15. 1 Sam. xvi. 23.

8. *The vital and animal breath; the animal soul, or principle of life.* — Gen. ii. 7: "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the *breath of life*." — See Gen. xxv. 17. Judges xv. 19. Job xii. 10. Ps. civ. 29; cxlvi. 4. Eccles. iii. 21; xii. 7. Isa. xlii. 5. Ezek. xxxvii. 5, 10. Luke viii. 55. John xix. 30. James ii. 26; and many other texts.

9. *The rational soul, the mind, the intellect, the principle of thought.* — Job xxxii. 8: "[There is] a *spirit* in man; and the inspiration of the Almighty giveth them understanding." — See Gen. xli. 8. Ezra i. 1, 5. Ps. lxxvii. 6. Prov. xxix. 11. Isa. xxvi. 9. Ezek. xx. 32. Dan. ii. 3. Luke ii. 40. Rom. viii. 16. 1 Cor. ii. 11. 1 Thess. v. 23. *et al.*

10. *Used pleonastically to denote the mind.* — Mark ii. 8: "Jesus perceived *in his spirit*" (comp. Luke v. 22). Mark viii. 12. Luke x. 21. John xi. 33; xiii. 21. Acts xix. 21. 2 Cor. ii. 13.

11. *A temper or disposition of mind, inclination.* — 1 Cor. iv. 21: "Shall I come unto you with a rod, or in love, and [in] the *spirit* of meekness?" — See Numb. v. 14; xiv. 24. Deut. ii. 30. Josh. ii. 11; v. 1. Judg. ix. 23. 1 Sam. i. 15. Ps. l. 10, 17; lxxvi. 12. Prov. xiv. 29; xvi. 18, 19. Eccles. vii. 8, 9. Hos. iv. 12. Mal. ii. 15, 16. Luke ix. 55. John iv. 23, 24. Rom. i. 9; ii. 29. 2 Cor. xii. 18. Eph. iv. 3. Phil. i. 27. 2 Tim. i. 7. 1 Pet. iii. 4.

☞ In this sense the word here translated *spirit* and *courage* is very frequently used in Sacred Scripture.

12. *The predominant and essential quality of a person or thing.* — Luke i. 17: "He shall go before him in the *spirit* and power of Elias." 2 Cor. iv. 13: "Having the same *spirit* of faith." *et al.*

13. "My spirit, your spirit," &c. *Myself, yourself, &c.* — Gal. vi. 18: "The grace of our Lord Jesus Christ [be] with *your spirit*" (comp. 1 Cor. xvi. 23). — See 1 Kings xxi. 5. Job x. 12; xv. 13; xxi. 4. Ps. xxxi. 5; cvi. 33. Luke i. 46, 47. John xi. 33 (comp. ver. 38). 1 Cor. xvi. 18. 2 Tim. iv. 22. Philem. ver. 25. *et al.*

14. *A person divinely inspired, or professing to have received divine inspiration.* — 1 John iv. 1—6: "Believe not every *spirit*, but try the *spirits* whether they are of God; because many false prophets are gone out into the world. ..... Every *spirit* that confesseth that Jesus Christ is come in the flesh, is of God. ..... Hereby know we the *spirit of truth*, and the *spirit of error*." — See 2 Tim. iv. 1 ("seducing spirits;" *i.e.* false prophets).

15. *An incorporeal substance or being.* — Luke xxiv. 39: "Handle me, and see; for a *spirit* hath not flesh and bones, as ye see me have." — See ver. 37. Acts xxiii. 8. Job iv. 15.

16. *A demon.* — Matt. viii. 16: "They brought unto him many that were possessed with devils (demons); and he cast out the *spirits* with [his] word," &c. — See Matt. x. 1; xii. 43, 45. *et al.*

☞ Demons were absurdly supposed by the Jews to be the ghosts or spirits of wicked persons, who took possession of the bodies of living men, in order to torment them. — See *Josephus, Wars of the Jews*, book vii. chap. 6.

17. *An angel or divine messenger, animate or inanimate.* — Heb. i. 14: "Are they not all *ministering spirits*, sent forth to minister for those who shall be heirs of salvation?" (comp. preceding verses.) — See ver. 7 and Ps. civ. 4. Zech. vi. 5. *et al.*

18. *Jesus Christ.* — Rev. ii. 7: "He that hath an ear, let him hear what the spirit saith unto the churches." — See ver. 11, 17, 29; iii. 6, 13, 22; xiv. 13; xxii. 17.

(2) "SPIRIT — HOLY SPIRIT — SPIRIT OF GOD."

19. *God himself, or the Divine Mind.* — Gen. vi. 3: "*My spirit* shall not always strive with man." Ps. cxxxix. 7—10: "Whither shall I go from *thy spirit*? or whither shall I flee from THY PRESENCE? If I ascend up into heaven, THOU [art] there," &c. (Comp. John iv. 24: "*God is a spirit.*") — See Isa. xl. 13. 1 Cor. ii. 10, 11. *et al.*

20. *The power or energy of the Deity, particularly as exerted in the works of creation and providence.* — Job xxvi. 12, 13: "He divideth the sea WITH HIS POWER, and BY HIS UNDERSTANDING he smiteth through the proud. *By his spirit* he hath garnished the heavens: HIS HAND hath formed the crooked serpent." Ps. xxxiii. 6—9: "BY THE WORD OF JEHOVAH were the heavens made, and all the host of them *by the breath* (or *spirit*) OF HIS MOUTH. .... HE SPAKE, and it was [done]; HE COMMANDED, and it stood fast." (Comp. Ps. viii. 3: "When I consider thy heavens, the work of THY FINGERS," &c.) — See Job xxxiii. 4. Ps. civ. 30. *et al.*

21. *The power, wisdom, and knowledge, which God imparted to prophets, and other eminent individuals.* — Numb. xi. 29: "Would God that all Jehovah's people were PROPHETS, [and] that Jehovah would *put his spirit upon them!*" — See Gen. xli. 38. Exod. xxxi. 3. Judg. iii. 10. 1 Sam. x. 6, 10. Neh. ix. 30. Isa. lxiii. 11, 14. Micah iii. 8. Luke i. 41, 67; with many other texts.

22. *A revelation or oracle, a divine suggestion or impulse.* — 2 Pet. i. 21: "Holy men of God spake [as they were] *moved by the holy spirit.*" — See Ezek. xxxvii. 1. Matt. iv. 1. Acts viii. 29. *et al.*

23. *The instructions and blessings which the Jewish people received from the Almighty.* — Neh. ix. 20: "Thou gavest also *thy good spirit* to instruct them." — See Isa. xliv. 3. Ezek. xxxix. 29. Acts vii. 51.

24. *The pretended inspiration of false prophets.* — Ezek. xiii. 3: "Woe unto the foolish prophets, that follow *their own spirit*, and have seen nothing!" — See 1 Kings xxii. 21, 22 (personified), 23. *The supposed influence of false Deities.* — Dan. iv. 8, 9, 18; v. 11.

25. *The divine operation displayed in the supernatural birth of Isaac and of Jesus.* — Luke i. 35: "The *holy spirit* shall come upon thee, and the POWER of the Highest shall overshadow thee." — See Gal. iv. 29.

26. *The inspiration of Jesus Christ; or that extraordinary wisdom and power which was conferred on him by his Almighty Father, for the performance of miracles, and for the furtherance of the great objects of the gospel dispensation.* — John iii. 34: "He whom God hath sent speaketh the words of God; for God giveth not the *spirit by*

measure [unto him]." Acts x. 38: "God anointed Jesus of Nazareth with the *holy spirit* and with POWER."— See Isa. xi. 2. Matt. xii. 18, 28 (comp. Luke xi. 20), 31, 32. Luke iv. 1, 14, 18. Acts i. 2. with parallel passages.

27. *The divine power by which the Saviour was raised from the dead.* — See Rom. i. 4. 1 Pet. iii. 18 (comp. 2 Cor. xiii. 4).

28. *Those divine gifts and graces by which the apostles were enabled to speak foreign languages, work miracles, and propagate the doctrines of Christianity; and by which they were comforted amidst the afflictions to which they were subject for the sake of their Master.* — Acts i. 5—8: "John truly baptized with water; but ye shall be baptized with the *holy spirit* not many days hence. ... Ye shall receive POWER, after that the *holy spirit* is come upon you." (Comp. John XX. 22: "Jesus BREATHED on them, and saith, Receive ye the *holy spirit.*" Luke xxiv. 49: "I send you the promise of my Father upon you; but tarry ye in the city, until ye be endued with POWER from on high.") — See Matt. xix. 20. John xiv. 16—26. Acts ii. 4, 17, 18, 33. Acts iv. 8, 31. Heb. ii. 4.

☞ The instances of such applications of the terms *spirit* and *holy spirit* occur very frequently in the New Testament, particularly in the Acts of the Apostles.

29. *The spiritual meaning of Christ's language.* — John vi. 63: "It is the *spirit* that quickeneth; the flesh profiteth nothing: the words that I speak unto you are *spirit* and are life."

30. *The Christian dispensation as contrasted with the Jewish ritual.* — Phil. iii. 3: "We are the circumcision who worship God *in the spirit*, and rejoice in Christ Jesus, and have no confidence in the flesh" (comp. ver. 4—6). — See Rom. vii. 6; viii. 15. 2 Cor. iii. 6—8 (comp. ver. 9). *et al.*

31. *The holy influence of the gospel on the minds of men, particularly in opposition to the influence of worldly-mindedness.* — Gal. v. 16—25: "Walk in the *spirit*, and ye shall not fulfil the lust of the flesh. ... The fruit of the *spirit* is love, joy, peace, long-suffering," &c. — See John iii. 5—8. Acts ix. 31. Rom. viii. 4—14. 1 Cor. ii. 12—14. Gal. iv. 6; vi. 8. 1 Pet. iv. 6. *et al.*

32. *The mind and affections as enlightened and purified by Christianity.* — 2 Cor. vi. 4—6: "Approving ourselves ... by knowledge, by long-suffering, by kindness, by the *holy spirit*," &c. — See Rom. xiv. 17. 1 Cor. xii. 13. Phil. ii. 1. Col. i. 8. Jude 19. *et al.*

33. *Spiritual blessings in general.* — Luke xi. 13: "If ye, then, being evil, know how to give good gifts unto your children; how much more shall [your] heavenly Father give the *holy spirit*" (Matt. vii. 11, "give GOOD THINGS") "to them that ask him?"

SECT. II. — PASSAGES OF SCRIPTURE CONTAINING EXPRESSIONS RELATIVE TO THE SPIRIT, WHICH INDICATE, NOT A DIVINE PERSON DISTINCT FROM GOD, THE FATHER, AND EQUAL TO HIM, — BUT THE HOLY OR SUPERNATURAL INFLUENCE OF THE DEITY ON THE MINDS OF HIS SERVANTS, WITH THE ACCOMPANYING GIFTS AND POWERS.

1. The spirit of God was *in* Joseph and Joshua. — Gen xli. 38. Numb. xxvii. 18. The holy spirit was *put within* Moses. — Isa. lxiii. 11. A new spirit was promised to be *put within* the Jewish people. — Ezek. xi. 19; xxxvi. 26, 27; xxxvii. 14.
2. The spirit of Jehovah was *upon*, *put upon*, or *came upon* the prophets, and other inspired persons. — Numb. xi. 17; xxiv. 2. Judges iii. 10; xi. 29; xiv. 6; xv. 14. 1 Sam. x. 6, 10; xi. 6; xvi. 13; xix. 20, 23. 2 Kings ii. 9. 2 Chron. xv. 1; xx. 14. Isa. lix. 21. Luke i. 35. ii. 25; iv. 18. Acts i. 8; xix. 6.
3. The spirit of Jehovah *fell on* Ezekiel. — Ezek. xi. 5. The holy spirit *fell on* the primitive Christians. — Acts viii. 16; x. 44; xi. 15.
4. God's holy spirit *descended*, *lighted*, and *rested*, or *abode on* Christ, and was *put upon* him. — Isa. xi. 2; xlii. 1; lxi. 1. Matt. iii. 16; xii. 18. Mark i. 10. Luke iii. 22; iv. 18. John i. 32, 33.
5. With the holy spirit and with power God *anointed* Jesus of Nazareth. — Acts x. 38.
6. The Saviour, and many individuals both under the Jewish and Christian dispensation, were *full of*, or *filled with*, the spirit of wisdom, the holy spirit, the spirit of God. — Exod. xxviii. 3; xxxi. 3; xxxv. 31. Deut. xxxiv. 9. Luke i. 15, 41, 67; iv. 1. Acts ii. 4; iv. 8, 31; vi. 3, 5; vii. 55; ix. 17; xi. 24; xiii. 9, 52. Eph. v. 18.
7. To the apostles, and other primitive disciples of Christ, the holy spirit was partially *given;* but to their Lord and Master it was *given without measure.*—Luke xi. 13. John iii. 34. Acts v. 32; viii. 18; xi. 17; xv. 8. Rom. v. 5. 2 Cor. i. 22; v. 5. 1 Thess. iv. 8. 1 John iii. 24; iv. 13. Also, Acts ii. 38; x. 45; xi. 16, 17. Heb. ii. 4; vi. 4.
8. Conformably to the expression just mentioned, the apostles and other primitive Christians *received* the holy spirit. — John vii. 39; xx. 22. Acts ii. 38; viii. 15, 17, 19; x. 47; xix. 2. 1 Cor. ii. 12. 2 Cor. xi. 4. Gal. iii. 2, 14.
9. With the same spirit they were *baptized.* — Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. Acts i. 5; xi. 16.
10. The apostles were *supplied* with the spirit of Christ, Phil. i. 19; and were *partakers* of it, Heb. vi. 4.
11. The holy spirit, or spirit of God, was *poured out* or *shed forth* both on Jews and Gentiles. — Isa. xxxii. 15; xliv. 3. Ezek. xxxix. 29. Joel ii. 28. Acts ii. 17, 18, 33; x. 45. Titus iii. 5, 6.
12. Believers were *sealed* with the holy spirit of promise. — Eph. i. 13.

SECT. III.—PASSAGES OF SCRIPTURE IN WHICH, BY PROSOPOPŒIA, THE SPIRIT, HOLY SPIRIT, OR SPIRIT OF GOD, IS SPOKEN OF AS POSSESSING PERSONAL PROPERTIES AND PERFORMING PERSONAL ACTIONS.

1. Matt. x. 20: It is not ye that speak, but the spirit of your Father which *speaketh* in you. — See Par. Pas.; and comp. Luke xxi. 14, 15.
2. Acts i. 16: This scripture must needs have been fulfilled, which the holy spirit, by the mouth of David, *spake* before, &c. — See chap. xxviii. 25. Heb. iii. 7; ix. 8; x. 15. 2 Sam. xxiii. 2. Luke ii. 26.
3. Acts viii. 29: The spirit *said* unto Philip, Go, &c. — See chap. x. 19; xiii. 2; xx. 23; xxi. 11. 1 Tim. iv. 1. Ezek. ii. 2; iii. 24; xi. 5.
4. Acts xiii. 4: They, being *sent forth* by the holy spirit, departed.
5. Acts xv. 28: It *seemed good* to the holy spirit, and to us, &c.
6. Acts xx. 28: Over which the holy spirit *hath made* you overseers.
7. Acts xvi. 6: They ... were *forbidden* of the holy spirit to preach the word in Asia. — See ver. 7; chap. xi. 12. 1 Cor. xii. 11.

☞ The preceding passages may justly be considered as referring either to God himself, or to the divine impulse by which his servants were actuated. Those which follow, IF they prove the personality of the holy spirit, prove also, in the strongest manner, that the being mentioned therein is *inferior to God, the Father, and to his Son Jesus Christ.*

8. John xiv. 16—26: I will pray the Father, and he shall GIVE you another Comforter, that he may abide with you for ever, [even] the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. ... These things have I spoken unto you, being [yet] present with you. But the Comforter, the holy spirit, whom the Father will send in my name, he shall *teach* you all things, and *bring all things to your remembrance*, whatsoever I have said unto you.
9. John xv. 26: When the Comforter is come, *whom* I WILL SEND unto you FROM THE FATHER, [even] the spirit of truth which PROCEEDETH FROM THE FATHER, *he shall testify* of me. — See 1 Pet. i. 12.
10. John xvi. 7—15: If I go not away, the Comforter will not come unto you; but if I depart, I WILL SEND HIM unto you. And when *he* is come, he will reprove the world of sin, and of righteousness, and of judgment. ... I have yet many things to say unto you; but ye cannot bear them now. Howbeit, when *he*, the spirit of truth, is come, he will *guide* you into all truth; for he shall not *speak* OF HIMSELF; but WHATSOEVER he SHALL HEAR, [that] shall he *speak;* and he will *show* you things to come. *He* shall *glorify* me; for he shall RECEIVE of mine, and shall *show* [it] unto you, &c.
11. Acts v. 32: We are his *witnesses* of these things; and [so is] also the *holy spirit*, whom (which) God hath GIVEN to them that obey him.
12. Rom. viii. 26, 27: The spirit *helpeth* our infirmities; for we know not what we should pray for as we ought; but the spirit itself MAKETH INTERCESSION for us with GROANINGS which cannot be uttered.

SECT. IV. — OBSERVATIONS ON THE EVIDENCE FOR THE IMPERSONALITY OF THE HOLY SPIRIT, OR SPIRIT OF GOD, CONSIDERED AS DISTINCT FROM GOD, THE FATHER.

From a careful review of the texts in the preceding lists, the various meanings of the original word translated *ghost*, *spirit*, &c. may be reduced to three classes, agreeably to its three prominent significations in the Sacred Volume: I. *Wind, exhalation*, or *breath*. — II. *Life*, or *the vital principle of animals; mind*, or *intelligence; person*, or *being*. — III. *Power, energy, operation, influence, gifts*, or *qualities*.

I. The primary import of the word *spirit* is well known to every scholar. The Hebrew noun thus rendered is derived from a verb signifying *to smell*, or *breathe out* an odour; the Greek and the Latin, respectively, from a verb denoting *to blow* or *breathe;* and even the old English term, *ghost*, from a Saxon verb signifying *to move* or *rush* — the word *gust* (of wind) being evidently a derivative. Hence, *spirit* is frequently used in Holy Writ to denote the *breath* of men and animals.

II. As the bodily functions in man derive animation and vigour from the vital breath, the mind or intellect was supposed by the ancients to be subject to a similar influence; and accordingly the same word was applied equally to what was called the animal soul, or principle of life; and to the rational soul, namely, the mind or understanding: as in Gen. ii. 7, "God formed man of the dust of the ground, and breathed into his nostrils *the breath*, or *spirit, of life;* and man became *a living soul*" — phrases used evidently not of the intellect, but of the principle of animation; and in Job xxxii. 8: "There is a *spirit* in man, and the inspiration of the Almighty hath given them *understanding;*" where, according to a parallelism abounding in Hebrew poetry, *understanding* in the latter clause of the sentence is synonymous with *spirit* in the former.

From the gross conceptions entertained of the great Author of nature, particularly in the earlier ages of the world, God was represented as a person like man, composed of soul and body, actuated by human feelings and passions, and in possession of bodily organs — of hands, ears, eyes, mouth, and *spirit*, or *breath;* expressions which, from the imperfection of language, were used by those who possessed the loftiest and most correct conceptions of the Divinity; and which, in condescension to human weakness, were employed by that Being himself who is "without parts or passions," and whose presence pervades the immensity of space. Thus is it declared in Scripture, that "the *spirit of God* hath made man, and the *breath of the Almighty* hath given him life;" that "by the *word of Jehovah* were the heavens made, and all the host of them by the *breath*, or spirit, *of his mouth;*" and that the Lord Jesus Christ performed miracles by the *finger* or *spirit* of God. But from these and other passages of Scripture, it is evident that the *hand* or *finger of God* is a phrase used to denote his

creative, providential, or miraculous energy; and we fear not to assert, that any one who dispassionately peruses the sublime language referred to, will have no hesitation in acknowledging, that the *spirit* or *breath* of the Almighty is a phrase of similar import, being significant of that omnipotent fiat by which he called the universe into existence, and conducts its mighty operations. Should any one, however, persist in inferring from such passages, that the *spirit* or *breath* of God is a person distinct from God himself and equal to him, we are at a loss to conceive how he can avoid inferring also the not more absurd doctrine of the distinct personality and the deity of the *hands* or *fingers*, and the *word* or *command*, of Jehovah.

The word *spirit* being thus employed to denote the mind or rational principle, or the distinguishing attributes of the intellect — namely, wisdom and power, it is not wonderful that the same expression should be used by the Sacred Writers in reference to the *affections*, the *temper*, the *disposition*, or the predominant quality of any thing, as in 2 Tim. i. 7: "God hath not given us the *spirit of fear;* but of power, and of love, and of a sound mind." By a natural and easy metonymy, *spirit* is also applied to any being in possession of moral feelings and intellectual faculties; as, Luke i. 46, 47: "*My soul* doth magnify the Lord, and *my spirit* hath rejoiced in God my Saviour;" in other words, "*I* have magnified the Lord, and have rejoiced in God my Saviour." 1 Cor. ii. 11: "What man knoweth the things of a man, save the *spirit of the man* which is in him? Even so, the things of God knoweth no one, but the *spirit of God.*" This passage clearly proves, that the apostle Paul considered the *spirit of man* and the *spirit of God* as bearing some analogy to each other; and that he used these phrases to signify, not persons *distinct* from man and God, and co-equal to them respectively, but the mind, understanding, or person of man himself, and of God himself.

III. In accordance with another supposed analogy, the holy operation or influence of the Deity on the human mind was conceived to be similar to that of air on the human body, and was therefore expressed by the same word. This remark may be illustrated by a reference to John xx. 21, 22: "Jesus *breathed on* the disciples, and saith unto them, Receive ye the *holy spirit;*" language evincing that the spirit which Jesus was empowered to confer on the apostles was the influence or gift of God. This signification of the word *spirit* agrees best with its original meaning, and is the most common in the Sacred Writings. God imparted to the prophets, and other eminent men, not a Divine Being, or an eternal and omnipresent Person distinct from the Father, but a portion of his own intelligence and power, — a share of that holy influence which he has infused throughout universal nature, but which he more plentifully bestowed on his messengers for promoting his gracious designs towards the human race. And the same holy influence the Almighty shed on his Son and Servant Jesus Christ, when he sent him into the world to redeem mankind from their iniquities.

But, as this was an object of the noblest and most beneficent nature, it was necessary that the agent should be supplied with the fullest inspiration to effect it; and accordingly the Father bestowed on him "the spirit without measure" — "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of Jehovah." — "God *anointed* Jesus of Nazareth," not with the third person of the Trinity, "but with the holy spirit and with power" — with that spirit and power by which, as the Messiah, he cast out demons, and preached the gospel to the poor. Nor were the apostles ever said to be *filled* or *supplied* with God the Holy Ghost, but with the spirit of their Master and of their heavenly Father — with that *wisdom* and *power* which was promised by Jesus from the Father, and which was to act as an enlightener of their minds, and as a comforter in their perils and distresses, when their Lord would be personally removed from them.

If the inquirer will take the pains to examine the texts contained in the preceding lists, he will find that in not one of them is the holy spirit ever spoken of as a self-existent, almighty, or omnipresent person, *distinct* from the God and Father of Jesus Christ. Let us select any of these texts, and supply the place of the word *spirit* by the phrase *God the Holy Ghost, third person of the Trinity*, and we turn divine revelation into a mass of confusion and absurdity; but, on the other hand, let us conceive the term *spirit* to signify the one Infinite Being, or his power, inspiration, or influence, or the operation of the gospel on the heart and life, or the gospel itself, — according to the scope and import of the context, — and we at once recognise the propriety, the beauty, and the truth of the sentiments. Suppose, for instance, that, by these modes of interpreting Scripture, we try Psalm cxliii. 10, "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness;" that is, on Trinitarian principles, "Thou, O Father, first person of the holy Trinity! art my God: good is thy Spirit, the third divine person, who is equal to thee in all things;" or, "Ye three persons of the blessed Trinity are my God: your Spirit, the Holy Ghost, is good:" — or else, by adopting the principles of Unitarianism, "Thou, the one Jehovah, art my God; for thou art good;" or, "thy holy influence or blessed assistance is good." The former explanations are irrational, unscriptural, and, we fear, almost blasphemous: the latter are simple, logical, and agreeable alike to the connection and to the whole tenor of the Bible. Let us try another passage, Matt. xii. 28, "If I cast out demons by the *spirit of God*, then the kingdom of God is come unto you;" and the orthodox exposition will be found directly opposed to the phrase *finger* or power of God occurring in the parallel text, Luke xi. 20, and to Christ's own explicit language, that it was *the Father* who dwelt in him that did the works. Again, when Jesus says, Luke xi. 13, "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the *holy spirit* to them that

ask him?" it would be most absurd to suppose that one almighty or omnipresent person or being would bestow another, possessing the same attributes, to the worshippers of the "one God, the Father." How far preferable is the explanation afforded by the parallel passage, Matt. vii. 11, that the *holy spirit* here means *good gifts!* And when it is said of the apostles and others, that they were *filled*, *supplied*, and *baptized with* the holy spirit, and that the holy spirit was *given* to them, and *poured out* on them, — how much more natural to interpret such language in accordance with the promise of our Saviour, that they should be ENDUED WITH POWER FROM ON HIGH! *Power* may be communicated — an *influence* may be shed — *qualities* and *gifts* may be imparted or received; but it is impossible that a Divine Being could have been poured out on the apostles, or that they could have been filled, or baptized, or sealed with him. Such, however, and various other expressions implying *impersonality*, are the pervading language respecting the holy spirit, or spirit of God; — phrases which, though sometimes representing God, even the Father, more frequently denote divine inspiration or influence.

That the spirit of God should be spoken of as a person, by a figure of speech termed *prosopopœia*, need not be wondered at, since all are aware that, in both the Old and New Testament, things and qualities are not unfrequently mentioned as possessing personal properties and performing personal actions. Thus, the sea and the mountains are represented as having eyes; the heavens and the earth, as having ears. A song, a stone, and an altar, water and blood, the rust of gold and silver, &c. are spoken of as witnesses. The sword and the arm of Jehovah are addressed as individuals capable of being roused from sleep. The ear, the eye, and the foot, — days and years, — the law, righteousness, and the blood of sprinkling, are exhibited as speakers; and destruction and death, as saying that they had heard with their ears. In the language of Holy Writ, the sun rejoiceth, and knoweth his going down; the deep lifts up his hands, and utters his voice; the mountains skip like rams, the little hills as lambs; wisdom and understanding cry aloud, and put forth their voice; the heart and the flesh of the prophet cry out for the living God. The Scripture is a seer and a preacher; the word of Jesus is a judge; Nature, the heavens, the earth, are teachers; God's testimonies, counsellors; his rod and staff, comforters; the light and the truth, and the commandments of God, leaders or guides. Sin is described as a master, and death as a king and an enemy. Flesh and the wind are treated of as having a will. Fear and anger, mercy, light and truth, the word and commandments of God, are exhibited as messengers. And charity is represented as in possession of all the graces and virtues of the Christian character.

From these observations it may be seen how agreeable it was to the practice of the prophets, and other writers or speakers, to treat of things and qualities as if they thought, and felt, and acted, like intelligent beings.

It was therefore quite suitable to the genius of Scripture language to *personify* the energy and influence of God, and the supernatural powers and gifts which were imparted to Christ and the apostles. Yet Dr. WARDLAW asserts, "that while, with regard to the Holy Spirit, the ordinary current phraseology of the Scriptures is framed on the supposition of his personality, — this is not the case respecting any thing else which, although occasionally personified, is not a person."* But here we are at issue with the learned Doctor; for, as regards the holy spirit, the tenor of Scripture language is favourable to an opinion directly the reverse; and, for an irrefragable proof of this statement, we would appeal to the lists of passages introduced into the preceding sections.

Let it, however, be conceded, as an indisputable fact, that the "phraseology of the Scriptures *is* framed on the supposition of the personality of the Spirit," and, further, that there are texts which prove this person to be Almighty God, — it would not follow, that he was the third hypostasis in the Godhead. This is the point which it is the peculiar province of a Trinitarian, in opposing the doctrine of God's strict unity, to prove; and this is the very point at which he stops. He will accumulate text upon text, and argument on argument, to demonstrate that the holy spirit is a person; — but his labour is of no avail; for it is evident to the most unreflecting mind, that personality does not necessarily imply Divinity of nature. After this matter has been accomplished, he will cite a number of texts, more or less conclusive, to prove that the spirit of God is God. And yet his labour is of no avail. For who denies this? What Unitarian does not fully acknowledge, that God is a spirit; and that only as a spirit can he be discerned by that spirit — that portion of his own intelligence — which he has imparted to his rational offspring? The Unitarian argues, that the spirit of God, or the holy spirit, is generally spoken of in the Scriptures in an impersonal sense, just because his reverence for the Scriptures induces him to try to ascertain the true meaning intended by the writers and speakers who use this phraseology. But his Unitarianism could not be in the slightest degree affected by the contrary supposition, that the Bible abounded with the most conclusive proofs for the personality and Divinity of the Spirit; so long as the texts appealed to did not represent him as a person different from the Father, of the same nature, and equal to him in power and glory. We say, "of the *same nature*, and *equal* in power and glory;" because, though it were clearly shown that the Spirit is a real existence, distinct from the God and Father of our Lord Jesus Christ, it would not by any means follow that he was either a second or a third person in the Godhead. Amid the multifarious senses in which the word *spirit* is used in the Bible, there could be no *à priori* difficulty in conceiving, that the term not only sometimes signifies God's influence on the human mind, and even God himself, but also a being inferior to him,

* "Discourses on the Socinian Controversy," fourth edition, p. 338; Disc. x.

yet superior to men and angels. Suppose, then, for a moment, that our Lord, in his discourse to his apostles respecting the advent of the holy spirit, meant to speak *literally* of an intelligent agent, we should find the hypothesis just referred to far more suitable to the language employed, than the commonly entertained opinion, that Jesus spoke of God the Holy Ghost, the third person of the Trinity. But we have no difficulty in understanding him to use a mode of expression, according to which, in Scripture, as in other books, things are often personified. We have no difficulty in explaining the teachings and monitions of the comforter, promised by Jesus to the apostles, as significant merely of the additional aids and influences which they would receive after the resurrection of their Master, — of the fact, that the divine power would enlighten their minds as to the spiritual import of the Saviour's discourses, which they had heard while he was with them in the flesh, and would comfort and sustain their hearts amid the difficulties and perils to which they would be subject in the preaching of the gospel. If this holy spirit had been an intelligent agent, distinct from the Father of lights, from whom cometh every good and perfect gift, would we not find stated in the Acts of the Apostles some instances of his personal appearance — of a miraculous agency distinct from that which was imparted by God and Christ? — But no mention is made, either in that book or in any other portion of the New Testament, of any such appearance, or any such agency. Would it not, too, have been almost the universal practice of Jesus and the apostles to treat of this spirit in connection with personal pronouns in the masculine gender? — But this have they very seldom done; so seldom as, we think, to be incompatible with the Trinitarian dogma, and yet not so often as to be unsuited to the genius of oriental speech and scripture phraseology. And if it be replied, that they commonly used pronouns in the neuter gender, in consequence of the word *spirit* itself being neuter in the Greek, — why, we would ask, in a tone not of captiousness, but of truthful inquiry, did they not generally employ a masculine noun, if they believed the spirit to be a real, substantial person, distinct from that being, the Father, whom Jesus pronounced to be a spirit? — Simply, we conceive, because neither Jesus nor his apostles ever thought of representing the holy spirit, or spirit of God, as a separate person in the Godhead; and also because, even when, in using the expression, they made a personal reference to their Almighty Benefactor, they regarded him, not so much what he was in himself, as in his merciful relations towards the minds and hearts of his creatures; the term *spirit* denoting, in its primary sense, rather an influence or quality, than a person or being. From these considerations, as well as from various expressions used in the Bible respecting the holy spirit, which could not have been with any propriety applied to a personal agent, — we conclude that, except where it is metaphorically used to represent the God and Father of Jesus Christ, the general signification of the phrase relates to

the power or influence of the Deity, — the gifts and blessings, natural or supernatural, which he has imparted to men.*

Some eminent writers, however, have been of opinion, that, when the holy spirit is spoken of *as a person distinct from God and Christ*, such language implies at once personality and inferiority; and this opinion is, of course, held in perfect consistency with the Unitarian belief, that there is but "one God, the Father." The passages on which this opinion is founded, can, as we have shown, be easily interpreted concerning the gifts and powers which were imparted to the apostles; but, if it be granted that the holy spirit is therein represented as a real person *distinct from the Father*, it will follow that he is a subordinate being, who derives all his qualifications from Jesus Christ, and from the God and Father of all. Thus is he said to have "*proceeded* from the Father;" language implying distinct agency, if not dependent and derived existence. He was "*given* by God to them that obey him;" but a gift cannot, without the utmost absurdity, be supposed to be the very being who bestows it. He was "*sent*" by Christ "from the Father;" but the Messenger of Christ cannot with truth be considered either as God, or as equal to him. He spoke "*not of himself*," for he was altogether guided by the instructions which he had "*heard* and *received*." He is said to "*make intercession* for the saints with groanings which cannot be uttered;" and, as a prayerful being is dependent on him whom he addresses, it is clear that he cannot be in possession of omnipotent power. Such, we think, would be the legitimate results of interpreting personally and literally some of those passages which are adduced to prove the existence of a third divine person in the essence of the Godhead.

Had Moses or the prophets, Christ or the apostles, believed that the holy spirit was a person distinct from the almighty Creator and Father of all, and equal to him in every perfection, — some direct testimonies in favour of such a momentous doctrine would surely be discovered in the Bible; but on no occasion is it recorded, that either the Redeemer of the world, or any of the prophets, evangelists, or apostles, distinctly and clearly taught that the holy spirit is the third person of a Trinity in Unity. No: nor in the whole compass of the Sacred Volume is there any mention of even a single prayer or petition having been presented to this God the Holy Ghost. Moses, the Hebrew legislator, sang his song of praise to that Being whom he and the Saviour styled the "one Jehovah;" — David, the sweet singer of Israel, was wont to pay his thanksgivings to Him who said to the Messiah, "Thou art my Son, this day have I begotten thee;" —

* I have great pleasure here in referring the reader to a Lecture, delivered by the Rev. J. H. THOM, entitled "The Comforter;" the ninth of a series by three dissenting ministers of Liverpool, in answer to a course of lectures by thirteen clergymen of the Church of England. The discourse referred to is beautiful in its spirit, eloquent in its tone, argumentative and practical in its matter. We have some difficulty in conceiving how, after perusing it, any unprejudiced mind could defend the doctrine of the Deity of the Holy Spirit, as a personal agent, distinct from the God and Father of our Lord Jesus Christ.

Isaiah, the sublime poet and prophet of Christianity, denounced the idolatry of such as would set up rivals to the High and Lofty One, who "anointed" his Servant Jesus to preach "good tidings," by "putting his spirit upon him;" — Christ himself prayed to Him who was at once the God of the Jews and the universal Father; — and the primitive disciples ventured not to act in opposition to the practice of the prophets, and the example of their Master, by paying supreme adoration to any spirit, but that ONE whom Jesus termed his Father and his God, and whom he requested his followers to "worship in spirit and in truth."

So far from recognising any other divine person called God the Holy Ghost, the Saviour *expressly* restricted true Deity to the Father: "This is life eternal, that they might know THEE THE ONLY TRUE GOD, and Jesus Christ whom thou hast sent." So far from believing such a person to have been in possession of unbounded knowledge, he unhesitatingly declared that "NO ONE knew the day and hour of the coming of the Son, BUT THE FATHER." And during the whole course of his ministry, — whether we refer to his conversations, his discourses, his prayers, his miracles, or his sufferings, — he attributed all his powers and qualifications, not to God the Holy Ghost, a third divine hypostasis, but to God, even the Father. The apostle Paul also, whose epistles abound with phraseology relating to the spirit, more than any other writer of the New Testament, distinctly and emphatically asserted, that there is "NONE OTHER GOD BUT ONE — that to us (Christians) there is but ONE GOD, THE FATHER."

END OF PART FIRST.

SCRIPTURE EVIDENCE FOR TRINITARIANISM

EXAMINED BY THE LIGHT OF SCRIPTURE.

"The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture, ... it must be searched and known by other places that speak more clearly." — *Westminster Confession of Faith.*

CHAPTER I. — OF A TRIUNE GOD.

In the first part of this work, the reader has been presented with a body of Scripture evidence for the distinguishing doctrines of Unitarianism, which, both in respect to validity and copiousness, we consider to be in the highest degree satisfactory. On the supposition that the Bible is consistent with itself, as respects the nature of God, of Jesus Christ, and the Holy Spirit, we might, without impropriety, deem the argument as perfect and complete. God is, in the strictest sense, one being or person — one according to the sense of the term used in relation to other intelligences; Christ is, in all respects, inferior and subordinate to the universal Father; the holy spirit, or spirit of God, is either the one God himself, existing in one person, or his agency and influence, whether natural or supernatural, on the human mind; — and therefore, whatever doctrine is opposed to these scriptural truths must be founded on the erroneous interpretations and false deductions of uninspired men. As Trinitarians, however, profess to adduce passages of Scripture in support of the dogmas which *they* believe, and as some of these passages appear at first sight to favour the doctrine of a Triune God, and of the Deity of a person or persons different from the God and Father of our Lord Jesus Christ, we shall venture to examine them separately or in classes, with the view of ascertaining whether they do teach the popular dogmas under consideration, or whether they may be explained in harmony with that mass of evidence which has been adduced in support of the absolute supremacy of one intelligent Mind.

We commence by examining such texts as are usually brought forward to prove the doctrine of a plurality of persons in the Godhead, or of a Triune Deity.

SECT. I. — EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE DOCTRINE OF A PLURALITY OF PERSONS IN THE GODHEAD.

1. Gen. i. 1: "In the beginning God created (ברא אלהים, *bra Aleim*, "or *bara Elohim*) the heaven and the earth."

2. Deut. vi. 4: "Hear, O Israel! Jehovah our God (אלהינו) [is] one "Jehovah." — See p. 7, No. 1.

3. Josh. xxiv. 19: "And Joshua said unto the people, Ye cannot serve "Jehovah; for he [is] a holy God (אלהים קדשים הוא)," &c.

4. See Gen. xx. 13; xxxv. 7. Deut. iv. 7; v. 26. 1 Sam. xvii. 26. 2 Sam. vii. 23. Job xxxv. 10. Ps. lviii. 11; cxlix. 2. Prov. ix. 10; xxx. 3. Ecc. xii. 1. Isa. liv. 5. Jer. x. 10. Dan. vii. 18, 22, 25, 27. Hos. xi. 12. Mal. i. 6.

TRINITARIAN ARGUMENT. — From the words *creavit Elohim*, our commentators in general deduce the mystery of the most Holy Trinity: the plural noun, as they conceive, denoting a Trinity of persons; and the singular verb, Unity of essence — Unity in Trinity, and Trinity in Unity. ... But, &c. — MERCER, *in loc.*

What can we say upon ..... the construction with PLURAL attributives? It is *this* which forms the great peculiarity of our question: it is *this*, upon which the chief stress of the argument is laid for an allusion or implication in favour of the doctrine of a Divine plurality. — DR. J. P. SMITH: *Scripture Testimony to the Messiah*, vol. i. p. 479.

OBSERVATIONS. — It has been contended, as may be seen from the preceding extracts, that those names of the Deity which are used with a plural form in the original of the Old Testament denote a plurality, and therefore a Trinity, of persons in the Godhead.

To this argument Unitarians reply, that, in the Hebrew language, many words of a plural termination have a singular import; being used, probably in most of the instances, to indicate the greatness or excellence of the subjects and qualities mentioned (*a*);* — that *individuals* of eminence, such as prophets, men in authority, and false divinities, are often in the Jewish Scriptures spoken of in the plural number; being called ELOHIM, ADONIM, literally rendered, *gods*, *lords* or *masters*, &c. (*b*); — and that, according to the interpretation even of Trinitarian commentators, both Jesus Christ (*c*) and the Father (*d*) are *singly* addressed or named by the Hebrew plural for God. These considerations are, we think, amply sufficient to overthrow the argument for the doctrine of the Trinity, constructed on the application, to the Deity, of ELOHIM, and other words of a similar form. For no one will have the hardihood to assert, that Abraham, Moses, Solomon, and other distinguished men, consisted as individuals of a plurality of persons; and no *Trinitarian* can possibly believe, that God the Father, in the hypostatic sense of the term, and his Son Jesus Christ, are severally more than one person; as such an admission would imply, that, by including the Holy Ghost, there would be at least five persons — if not five thousand — in the Godhead. Hebrew grammarians have therefore very

* The texts to which the Italic letters refer will all be found immediately after the "Observations" on the passage or class of passages which they are designed to illustrate.

properly observed, "that, for the sake of emphasis, the Hebrews commonly employed most of the words which signify *Lord*, *God*, &c. in the plural form, but with the sense of the singular. This is called *pluralis excellentiæ*."—PROF. STUART: *Gram. of the Heb. Language*, p. 180, § 437, (2).

The mere English scholar need not be surprised at such an anomaly in that ancient and venerable tongue. Those versed in Greek and Latin have been able to point out in these languages a considerable number of nouns having a plural form and a singular signification; — an irregularity which may also be observed in the English words, *means*, *news*, *alms*, *pains*, *odds*, *metaphysics*, and others.

It may be further observed, that the Jews themselves, well acquainted with the language in which their Scriptures are written, have, in no age of the world, considered any of the plural names of Jehovah as intimating the existence of more than one divine person. Notwithstanding the most laborious exertions, the reputedly orthodox have been totally unable to discover, in the books of the Old Testament, clear traces of a plurality of persons in the Godhead; or to establish this doctrine as the opinion of the Jews, from any word or remark made use of by that people, in their conversations with Jesus and the apostles, as related in the New Testament. (See "Concessions," part i. chap. v. sect. 2.) It is well known, that the doctrine of the Trinity has always proved an invincible impediment to the conversion of the Hebrew race to Christianity.

But the great — the paramount objection to the Trinitarian argument is derived from the consideration, that if ELOHIM, ADONIM, &c. when used in reference to the Deity, were to indicate plurality in the divine nature, the fair and obvious inference would be, that the Hebrew Scriptures contain unambiguous intimations of a plurality or multiplicity of Supreme Beings; since, as acknowledged even by Trinitarians, these names are literally translated *Gods*, *Lords*, &c. (See p. 7, No. 1, and note.) This rendering, however, cannot correspond to the signification of the original; for the doctrine of two or more self-existent, eternal, infinite, omnipresent Spirits is evidently at war with the dictates of enlightened reason, and with the solemn voice of revelation as heard in the declarations of Moses and the prophets, in the teachings of the Lord Jesus, and in the discourses and writings of the apostles (*e*).

We have called the above reasons against the Trinitarian argument a *Unitarian* reply; but the following commentators, grammarians, or lexicographers, belonging to the ranks of the orthodox, have also interpreted the Hebrew nouns under consideration in the sense of oneness; many of them expressing the strongest disapproval of the kind of proof adduced for the common doctrine of the Trinity: — Tostat, Cajetan, Calvin, Castalio, Mercer, Lambert Daneau, Pereira, Bellarmine, Drusius, David Pareus, Sixtinus Amama, the Buxtorfs, F. Spanheim, Rivet, Petavius, Bythner, Leusden, Goodwin, Limborch, Le Clerc, Masclef, Guarin, Simon and Eichhorn,

Calmet, J. D. Michaelis, Bishop Patrick, Campbell, Geddes, Schroeder, Storr, E. F. C. Rosenmüller, Gibbs, Professors Wilson, Bush, and Lee, and many others. (See "Concessions" under the respective texts.)

Surely, then, we may without hesitation conclude, that the doctrine either of a plurality of divine persons or of a Trinity in unity in the Godhead is totally unsupported by those Scripture passages, the phraseology of which has been now considered.

ILLUSTRATIVE TEXTS.

(*a*) *Hebrew Plurals having the signification of a singular, and indicating greatness, &c.**

Heavens — heaven ..... Gen. i. 1, *et al.*
Faces — face ..... Gen. i. 2, *et al.*
Blindnesses — total blindness ... Gen. xix. 11.
Statures — great stature ..... Numb. xiii. 32.
Salvations — salvation ..... Ps. liii. 6, *et al.*
Strengths — great strength ..... Ps. xc. 10.
Noons — noonday ..... Ps. xci. 6, *et al.*
Habitations — habitation ..... Ps. cxxxii. 5.
Equities — strict equity ..... Prov. i. 3.
Wisdoms — excellent wisdom ... Prov. i. 20; ix. 1.
Frowardnesses — frowardness ... Prov. x. 32.
Loves — abundant love ..... Cant. i. 2; v. 1.
Desolations — great desolation... Isa. xv. 6.
Truths — the truth ..... Isa. xxvi. 2.
Understandings — understanding Isa. xl. 14.
Deaths — death ..... Isa. liii. 9.
Droughts — great drought ..... Isa. lviii. 11.
Prosperities — prosperity ..... Jer. xxii. 21.
Bitternesses — bitterness ..... Lam. iii. 15.
Righteousnesses — righteousness Ezek. iii. 20.
Prides — pride ..... Ezek. xvi. 56.
Vengeances — great vengeance . Ezek. xxv. 17.
Terrors — very great terror..... Ezek. xxvii. 36.
Drinks — drink ..... Hos. ii. 5.
With bitternesses — most bitterly Hos. xii. 14.
Compassions — all pity ..... Amos i. 11.
Bloods — blood ..... Neh. iii. 3, *et al.*
Breaths — breath..... Hab. i. 6.

Masters (master) of a servant ... Exod. xxi. 4—6.
Owners (owner) of a well ..... Exod. xxi. 34.
Owners (owner) of cattle ..... Exod. xxi. 29, 36; xxii. 11, 14, 15. Isa. i. 3.

Holy of holies — most holy place Exod. xxviii. 39.
Holiness of holinesses — most holy Exod. xl. 10.
Heaven of heavens — the highest and most spacious heaven ..... 1 Kings viii. 27.
Day of wraths — time of severe punishment ..... Job xxi. 30.
Strength of salvations — saving strength ..... Ps. xxviii. 8.
God of revenges — God to whom vengeance belongeth ..... Ps. xciv. 1.
Vanity of vanities — very great vanity ..... Eccl. i. 2; xii. 9.
Song of songs — the most excellent song ..... Cant. i. 1.
Land of far distances — very distant land ..... Isa. xxxiii. 17.
Fire of meltings — melting fire... Isa. lxiv. 2.
Ornament of ornaments — excellent ornament ..... Ezek. xvi. 7.
Wastes of waste — utterly waste Ezek. xxix. 10.
Song of loves — a very lovely song Ezek. xxxiii. 32.
Lamentation of lamentations — doleful lamentations ..... Micah ii. 4.

(*b*) אלהים or אלהי, *gods*, applied to

Moses ..... Exod. vii. 1.
Samuel ..... 1 Sam. xxviii. 13, 14.
Solomon or *Christ* ..... Ps. xlv. 6.
An angel ..... Judg. xiii. 21, 22.

False Deities, viz.

The golden calf ..... Exod. xxxii. 3—8, 31.
Baal-berith ..... Judg. viii. 33.
Dagon ..... Jud. xvi. 23, 24. 1 Sam.
Ashtoreth, Chemosh, Milcom 1 Kings xi. 33. [v. 7.
Baal-zebub ..... 2 Kings i. 2, 3.
Nisroch ..... 2 Kings xix. 37.

אדנים, *owners, lords, masters*, applied to

Abraham ..... Gen. xxiv. 9, 10, 51.
Potiphar ..... Gen. xxxix. 2—20; xl. 7.
Pharaoh ..... Gen. xl. 1.
Joseph ..... Gen. xlii. 30, 33; xliv.
Shemer ..... 1 Kings xvi. 24. [8, 9.
A cruel lord ..... Isa. xix. 4.
See also 1 Kings xxii. 17.

(*c*) Ps. xlv. 6: Thy throne, O God! (אלהים) [is] for ever and ever: the sceptre of thy kingdom [is] a right sceptre.

(*d*) Ver. 7: Thou lovest righteousness, and hatest wickedness: therefore, God (אלהים), thy God (אלהיך), hath anointed thee with the oil of gladness above thy fellows.

(*e*) Mark xii. 29—34: Jesus answered him, The first of all the commandments [is], Hear, O Israel! the Lord our God is one Lord. Eph. iv. 6: One God and Father of all, who [is] above all, and through all, and in you all. — See other passages in the first part, p. 7—28.

* Any uncertainty respecting the applicability of some of these passages will not affect the truth of the principle, for the support of which the list has been drawn up.

QUOTATIONS.

אלהים, as a *pluralis excellentiæ*, "God," in the singular. .... It is sometimes construed (contrary to the general rule concerning the *pluralis excellentiæ*) with plural adjectives; *e. g.* 1 Sam. iv. 8; xvii. 26: but the verb is almost constantly in the singular, as in Gen. i. 1. The exceptions are Gen. xx. 13; xxxi. 53. 2 Sam. vii. 23. Ps. lviii. 12. — GESENIUS: *Heb. Lex.* edited by J. W. Gibbs.

The plural number is used of one person only, as a mark of greatness. To this purpose the practice of the Jews is especially observable. They say, that in their language, by reason of the plurality of virtues or powers (being the true roots of dignity; which are supposed in a superior, they use the plural number to or of one man. Their ADONIM is plural, yet often used as singular. Every tongue, says Abenezra (*ad* Genesis i.) has its property. As it is honourable in the tongues of Europe for an inferior to speak to a great man by the plural number, so in the Arabic (or Ishmaelitish, as he calls it) it is honourable for a great man, as a king, to speak in the plural. .... So likewise, says he, in the holy tongue it is honourable to speak of a potentate plurally, as ADONIM and BAALIM. ... And upon this conceit do they interpret the plural of ELOHIM joined with a singular verb, which, with us Christians, is taken by many for a mystical expressing the Holy Trinity. But their grammarians make it an enallage of number, chiefly to express excellency in the person to whom it is referred. — JOHN SELDEN (a distinguished Hebraist, and a lay-member of the famous Westminster Assembly): *Titles of Honour*, p. 87, third edition; *apud Simpson's Essays on the Language of Scripture*, vol. i. pp. xxiii. xxiv.

This term [the Hebrew for *God*] may be considered as a word, that has no singular, with a plural termination, which sometimes influences the adjunct in opposition to the sense; whereas, in general, the signification predominates, and produces a singular adjunct. — WAKEFIELD: *Inquiry into the Opinions of Christian Writers, &c.* pp. 4, 5.

Those who have learned Hebrew know, that, when a *plural* noun is used to denote a *single* object (which is the case in various instances), the verb is sometimes put in the plural *out of regard merely to the plural termination of the noun*. See Patrick, Le Clerc, and Rosenmüller, on Gen. xx. 13. This rule affords the true explanation of the few passages in which ELEIM, the Hebrew word for *God*, is followed by a plural verb; and, by consulting Exod. xxxii. 4, 8 ("Let this be thy god, O Israel! *who brought* thee out of the land of Egypt"), the critical student will find, that a plural verb is employed, even when ELEIM is applied, not to Jehovah, the only true God, but to an idol. — YATES: *Vindication of Unitarianism*, p. 136.

Six hundred thousand men, with their wives and children, heard and repeated the divine precept, "Hear, O Israel! the Lord our God, the Lord is One." Thus a host of witnesses was raised whose evidence it has never been possible to discredit; and thus the purpose for which Abraham had been chosen, — for which the Israelites had been delivered, — for which the Jewish religion, taking its date from Mount Sinai, had been instituted, — was accomplished; for the Unity of God was made known to mankind, and that knowledge was preserved by means which the experience of thirty centuries has proved to be efficient. And as this was the chief purpose for which the Jewish religion was instituted, so for that same purpose it still stands erect among the many and conflicting systems of faith, which, in that long interval, have arisen and fallen, and those that still survive. .... Every system which does not admit this most sacred doctrine [the Unity of God] meets with a flat contradiction in those records, the divine inspiration of which, admitted by all believers in revelation, cannot be better proved than by the direct and pointed manner in which they meet and refute every departure from this truth, that may have been promulgated by *systems which did not come into existence* till centuries after the sacred canon of the Old Testament was closed.—REV. MORRIS I. RAPHALL, M.A. D.Ph. Preacher of the Synagogue, Birmingham: *Sermon on the Unity of God*, p. 14.

5. Gen. i. 26: "And God said, Let *us* make man in *our* image, after "*our* likeness; and let them have dominion over the fish of the sea," &c.

6. Gen. xi. 6, 7: "And Jehovah said, ... Go to, let *us* go down, and "there confound their language, that they may not understand," &c.

7. Isa. vi. 8: "Also I heard the voice of the Lord, saying, Whom shall "I send, and who will go for *us*?"

Trinitarian Argument. — No sensible reason can be given, why God should speak of himself in the *plural* number, unless he consists of more persons than one. ..... How absurd is it that God should borrow his way of speaking from a king, before a man was created upon the earth! — Jones: *Catholic Doctrine of a Trinity*, chap. iii. § 2, p. 58.

I must maintain, that a book which so strenuously resists every approach to idolatry, or to a plurality of Gods, would never have contained such forms of expression, had there not been some sense in which there is a plurality of persons in the one Jehovah. — Carlile: *Jesus Christ the Great God our Saviour*, p. 377.

Observations. — Of these passages, three different explanations have been offered. The *first* is in accordance with Trinitarian principles, and supposes the three persons of the Godhead — or, in other words, three infinite, almighty, and omnipresent intelligences — consulting with each other, and employing the imperfect medium of communicating ideas which is daily used by mankind. This explanation is, on the very face of it, decidedly opposed to the Scripture doctrine of the oneness of God, and developes such low notions of the Deity as are totally unfit to be held by any one professing to believe in the all-powerful energy of the Creator of the universe.

The *second* explanation considers the Almighty "as surrounded by his angels, declaring to them his purpose, and deliberating with them on its accomplishment. In correspondence with their own conceptions, or by way of accommodation to the conceptions of mankind in general, the writers of the books of Scripture frequently speak of the *council of God*, and represent the Governor of the world as surrounded by his ministers or courtiers, and holding consultation with them" (*f*). This interpretation, which in some respects agrees with the following one, has been adopted by many of the Jews, in so far as it implies that God *actually* consulted with the angels on the creation of man; but the Sacred Writers are totally silent on the subject.

The *third* explanation — generally adopted by Unitarians — represents the all-wise God, in Gen. i. 26, as deliberating on the formation of mankind, and making use of the solemn style of earthly sovereigns; intimating the vast skill and wisdom manifested in the creation of beings who were to bear the image of the Deity. In illustration, it has been observed, that, in all nations, men of high authority, such as magistrates and kings, make use of the plural pronouns *we*, *us*, and *our*, with verbs in agreement, to indicate the majesty of their persons, or the superlative importance of their commands; and that in Sacred Scripture may be found several instances of this phraseology, employed not only by kings (*g*), but by Jesus Christ (*h*), the apostle Paul (*i*), and other individuals (*j*). The "absurdity" of sup-

posing "that God should borrow his way of speaking from a king, before a man was created upon the earth," exists only in the strange ideas of the writer, and of those belonging to his school; for the whole account of the creation was obviously intended to be merely dramatic.

Whatever interpretation of Gen. i. 26, and other texts of a similar kind, may be deemed the true one, we think it very evident, that only One Divine Person or Being is mentioned in the Bible as the Maker and Governor of the human race (*k*). Had there been a plurality of agents, we should have met with some unambiguous passages favourable to this opinion. But the whole, at least the principal, show of evidence for it is derived from the Hebrew "plural of excellence," and from the style of majesty or authority said in a few instances to have been employed by God. On the contrary, no doctrine perhaps is so clearly, so expressly, and so frequently laid down in the Holy Scriptures, as that of the agency of ONE almighty Creator — the Sovereign of heaven and earth — the Jehovah of the Jews — the God and Father of our Lord Jesus Christ (*k*).

ILLUSTRATIVE TEXTS.

(*f*) 1 Kings xxii. 19—24: I saw Jehovah sitting on his throne, and all the host of heaven standing by him on his right hand, and on his left. And *Jehovah said*, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before Jehovah, and said, I will persuade him. And *Jehovah said unto him*, Wherewith? And he said, I will go forth, and I will be a lying spirit, &c. — See Job xv. 8; xxix. 4. Jer. xxiii. 17, 18.

(*g*) 2 Sam. xvi. 20: Then said Absalom to Ahithophel, Give counsel among you what WE shall do? 1 Kings xii. 6—9: And King Rehoboam consulted with the old men that stood before Solomon his father, while he yet lived, and said, How do ye advise, that *I may answer* this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, ... then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, [and] who stood before him; and he said unto them, What counsel give ye, that WE *may answer* this people, &c. Ezra iv. 11—18: This [is] the copy of the letter that they sent unto *him*, [even] *unto Artaxerxes* the king: Thy servants, &c. ..... [Then] sent the king an answer unto Rehum the chancellor, ... Peace, and at such a time. The letter which ye sent unto us hath been plainly read before *me*. — See 2 Sam. xxiv. 14.

(*h*) John iii. 11, 12: Verily, verily, I say unto thee, WE speak that WE do know, and testify that WE have seen; and ye receive not OUR witness. If *I* have told you earthly things, and ye believe not, how shall ye believe, if *I* tell you [of] heavenly things? — See Mark iv. 30, comp. Luke xiii. 18.

(*i*) 1 Thess. ii. 18: Wherefore *we* would have come unto you, *even I Paul*, once and again; but Satan hindered *us*. — See chap. iii. 1 Cor. ii. 12, 13 (comp. chap. i. 17; ii. 1); iv. 8—13. 2 Cor. x. 1—15.

(*j*) See Gen. xxix. 27; xxxix. 14, 17. Job xviii. 2, 3. Ps. xx. 6, 7; xl. 1—5; xliv. 4—8; lx. 9, 10. Cant. i. 4, 11; viii. 8. Dan. ii. 36. John iii. 2.

(*k*) Gen. i. 27: So God created man in *his* [own] image, &c. — See pp. 21—23.

QUOTATIONS.

Perhaps too much stress is laid upon the expressions, Gen. i. 26, "Let us make man in *our* image." The plural is frequently applied to one only; and the language of consultation is evidently used in condescension to human infirmity. .... It is dangerous to rest an article of faith upon that which may be only a mere idiom. — DR. CROFT: *Sermons in*

the year 1786, *at the Bampton Lecture; apud Lindsey's Vindiciæ Priestleianæ*, pp. 292–3. [Similarly, Dr. South and Ostervald.]

The language employed [in Gen. i. 26] is not in itself any more a decisive argument in favour of the doctrine of the Trinity, than the use of the plural term Elohim, ver. 1, on which we have already remarked. Comp. Job xviii. 2, 3. 2 Sam. xxiv. 14. — George Bush: *Notes on Genesis*. [This is the admission of another Trinitarian, a Professor of Hebrew and Oriental Literature, New York City University. The Unitarian interpretation, in one or other of its forms, is also adopted by Tostat, Mercer, Grotius, Schulz, Geddes, Storr, and other learned men in the orthodox body.]

God is represented as speaking in the manner of men, and particularly of great personages, sometimes in the plural number. — Mercer on Gen. xi. 7. [The expression, "Let us go down," is similarly interpreted by E. F. C. Rosenmüller; but, by many other Trinitarian writers, as an address to angels.]

Since, in this vision, God is seated on a throne, and all the imagery borrowed from a regal court, he may not improperly be described as a king interrogating his counsellors. . . I prefer, however, the more simple interpretation, that the pronoun *us* is here the plural of majesty, which the Deity uses in speaking of himself. — E. F. C. Rosenmüller on Isa. vi. 8. [The former view is adopted by Grotius and Le Clerc.]

[See "Concessions of Trinitarians" under Gen. i. 26; xi. 7. Isa. vi. 8.]

Nobody imagines that [in Gen. i. 26] God actually spoke. And it is equally clear, I conceive, that he did not consult any other being. According to the poetic and scenic style of the primitive period, when this account of the creation was written, God is described as speaking, — as addressing directly the objects created. But, when the writer comes to the creation of man, he shows his sense of man's dignity, and his superiority to the other works of God, by representing the Deity as first planning this his best work, before he created it. To express this idea, God must be introduced as *telling* what he is about to do; and if so, then such a form of speech must be adopted, as would imply the presence of some being or beings, to whom the plan of the Divine mind was communicated: otherwise, all the effect of representing the Deity as speaking, might, to an imaginative mind, be lost. — Furness: *Remarks on the Four Gospels*, pp. 118, 119.

It is strange that such expressions as these [in Gen. i. 26; xi. 6, 7. Isa. vi. 8] should be relied on, in proof of a mysterious doctrine, by persons who are accustomed to see, in royal proclamations, warrants, and commissions, such phrases as the following: — "Victoria R. Whereas it hath represented unto *us*," &c.; "Know all men by these presents, that *we*, Victoria," &c. This is the common style of sovereigns in their acts of state; intimating the solemnity of their purposes and resolves, by their departure from the phraseology of private individuals. This usage is not modern: we find examples of it in the most ancient poems and histories which have come down to our day. Several instances are found in the Old Testament itself. — J. Scott Porter: *Lectures on Unitarianism*, p. 26.

It is agreeable to the established usages of speech for a single person to employ the plural pronouns, *We*, *us*, *our*, in order to denote his dignity and authority; whereas there is no rule, according to which several persons can speak of themselves by the use of the singular pronouns, *I*, *me*, *my*. Let the considerate and serious inquirer, therefore, make his choice; whether he will yield to the authority of thousands and tens of thousands of passages which teach that God is only one person, and understand the three exceptions to the general language of the Scriptures as phrases employed to denote the majesty of the speaker; or whether he will, on the other hand, adhere to the literal meaning of these three passages, and consequently set at defiance those thousands and tens of thousands of other passages, which cannot, by any rules of grammar or canons of criticism, be reconciled to the orthodox doctrine of a plurality of persons in the Godhead. — Yates: *Vindication of Unitarianism*, p. 141.

8. Gen. iii. 22: "And Jehovah God said, Behold, the man is become "*as one of us*, to know good and evil; and now, lest he put forth his "hand, and take also of the tree of life, and eat," &c.

Trinitarian Argument. — Which is certainly a very remarkable phraseology, and not to be accounted for but on the presumption, that there is a plurality of persons subsisting in the Godhead. — Dr. Hawker: *Sermons on the Divinity of Christ*, pp. 208, 209.

There seems to be here no principle of easy and natural interpretation, but that which is afforded by the doctrine of the Trinity. — Dr. Wardlaw: *Discourses on the Socinian Controversy*, p. 44.

Observations. — This obscure text has been generally thought one of the strongest and clearest proofs for the doctrine of a Triune Deity. But, though the expression, *one of us*, evidently implies the existence of more than one being, it does not follow that it affords the slightest evidence for a plurality or a Trinity of infinite and almighty persons. In the words referred to, there is probably an allusion to those superior intelligences who are in the Bible called *gods* or *angels* (*l*), and who faintly resemble in wisdom the infinite Source of life and light. If, however, according to the suggestion of Abauzit and others, the Hebrew particle, translated *of us*, be rendered *of it*, as in other places of the same chapter (*m*), — the passage will be found to contain a reference to the "tree of knowledge," by the eating of which our first parents acquired the notion of "good and evil

ILLUSTRATIVE TEXTS.

(*l*) Gen. iii. 5: For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, *knowing good and evil*. 2 Sam. xiv. 17—20: As an angel of God, so [is] my lord the king, *to discern good and bad*, &c. Ps. viii. 5: Thou hast made him a little lower than the angels (or, gods). — See Job xxxviii. 7.

(*m*) Gen. iii. 3: But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat *of it*. — See ver. 5, 17, comp. ver. 11.

QUOTATIONS.

מִמֶּנּוּ, from us, from him *or* it. — *Hebrew Grammar* (any one).

I rather think, that here, and in some other like texts, there is a reference to the angelic order of beings, supposed to be more perfect and more knowing than man. . . They may be considered as counsellors only, or witnesses and attendants. — Lardner: *Letter on the Logos, Second Postscript; Works*, vol. x. p. 173.

The Hebrew particle MIMMENOU is susceptible of different acceptations. Sometimes it signifies *of us*, but oftener *of him*, or *of it*, according to the subject spoken of. For example, if we confine ourselves to the present chapter, this particle is here found five times, but always in the last sense, and in reference to the tree of knowledge, which constitutes the whole subject of discourse. This is its signification in the third verse: "God hath said to us, You shall not eat *of it*," meaning, of the fruit of this tree: no one ever thought of translating it, "You shall not eat *of us*." It also occurs in the fifth verse. .... Read also the eleventh and seventeenth verses, which precede this we are explaining, and where the word MIMMENOU is always understood in reference to the tree of knowledge of good and evil. Nothing, consequently, prevents us from adopting this sense of it here, and translating this verse: "Behold the man is *from it* become as one of those who know good and evil;" that is, The man, by having eat of the tree of knowledge, is become intelligent in the knowledge of good and evil. — Abauzit: *Miscellanies*, p. 114.

[Tostat, Calvin, Mercer, Rivet, and other Trinitarians, do not regard Gen. iii. 22 as a solid proof for a plurality of persons in the Godhead. See "Concessions," *in loc.*]

SECT. II. — EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE DOCTRINE OF A TRIUNE GOD.

1. Ps. xxxiii. 6: "By the *word* of *Jehovah* were the heavens made, "and all the host of them by the *breath* of his mouth."

Trinitarian Argument. — The *breath*, or spirit, of the Lord's mouth does undoubtedly mean the third person of the Trinity. —— The whole Trinity, therefore, created the world: yet this Trinity is but one Lord. — Jones: *Catholic Doctrine of a Trinity*, chap. iii. § 11; chap. iv. § 1.

Observations. — Could any thing but prejudice and dogmatism incite pious, learned men to strip this passage of all its sublime simplicity, by dragging it forward to support such a mysterious doctrine as that of the existence of three infinite persons in one God? The psalmist says nothing at all about a Trinity — not a syllable. The two clauses are evidently parallel; "the word of Jehovah," and "the breath of his mouth," being synonymous, and thus explained in the ninth verse: "He *spake*, and it was done; he *commanded*, and it stood fast." This easy and natural interpretation is confirmed and illustrated by other portions of Scripture (*a*).

ILLUSTRATIVE TEXTS.

(*a*) Gen. i. 3: And God *said*, Let there be light, and there was light. Job xxvi. 13: *By his spirit* he hath garnished the heavens; *his hand* hath formed the crooked serpent. Chap. xxxiii. 4: The *spirit of God* hath made me, and the *breath of the Almighty* hath given me life. Isa. xl. 4: He shall smite the earth *with the rod of his mouth*, and *with the breath of his lips* shall he slay the wicked. — See 2 Thess. ii. 8.

QUOTATIONS.

Our common version I deem here correct, as the word *mouth* makes it evident that רוּחַ cannot denote *spirit*. The expression is parallel and synonymous with the "word of Jehovah" in the first line: comp. ver. 9. — Boothroyd: *New Family Bible*. [So Calvin, and, of course, all other critics and commentators of any note.]

2. Numb. vi. 24—26: "*Jehovah* bless thee, and keep thee: *Jehovah* "make his face shine upon thee, and be gracious unto thee: *Jehovah* lift "up his countenance upon thee, and give thee peace."

3. Isa. vi. 3: "And one cried unto another, and said, *Holy*, *holy*, *holy*, "[is] Jehovah of hosts: the whole earth," &c. — See Rev. iv. 8.

Trinitarian Argument. — When such passages as our text [Matt. xxviii. 19], and the two on which I have now been commenting [Rev. i. 4, 5. 2 Cor. xiii. 14] are considered, it becomes more than probable, that, in the threefold benediction, enjoined by Jehovah himself, to be pronounced on the people of Israel by the priests under the law, there was a tacit reference to the Trinity of Persons in the Godhead, Numb. vi. 24—26; and also that the same glorious doctrine is recognised in the solemn and impressive language of angelic adoration, Isa. vi. 3. Rev. iv. 8. — Dr. Wardlaw: *Discourses on the Socinian Controversy*, p. 361.

Observations. — Surely that mind must be imbued with a strong bias for system, which can discover in these passages any shadow of proof for the doctrine, that "there are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and that these three are one God." It is well known, that in languages of a limited vocabulary, words designed to be expressive of pathetic or animated sentiment are generally repeated. Repe-

tition is, indeed, the language of emotion — the vehicle of simplicity, of passion, and even of sublimity. It abounds in the Sacred Writings (*b*), and is not unfrequently used in a threefold manner (*c*).

The extreme puerility of adducing texts of this kind in support of the dogma of the Trinity may be easily perceived, by considering that, if by thrice repeating the name *Jehovah*, and the epithet *holy*, it be proved that there are three holy persons in one being, or rather that there are three Jehovahs; then, on the same principle of interpretation, it will also be proved, from the repetition of the word *earth* by the prophet Jeremiah (*c*), that there are three earths, or that these three earths are combined into one.

ILLUSTRATIVE TEXTS.

(*b*) 2 Sam. xviii. 33: And the king was much moved, and went up to the chamber over the gate, and wept; and, as he went, thus he said, O *my son Absalom, my son, my son Absalom!* Matt. xxiii. 37: O *Jerusalem, Jerusalem!* .. how often would I have gathered thy children together, &c. Matt. xxvii. 46: Jesus cried with a loud voice, saying, *My God, my God*, why hast thou forsaken me? — See Exod. ii. 24, 25; iii. 4, 6. Ps. xxix. 1—11. Prov. xx. 14. Isa. xxi. 9; xxiv. 16; xxv. 9; xxxviii. 19; xl. 1; li. 17; lvii. 19. Jer. iv. 19. Lam. i. 16; iii. 48, 49. Joel iii. 14. *et al.*

(*c*) Jer. xxii. 29: O *earth, earth, earth!* hear the word of Jehovah. Ezek. xxi. 27: I will *overturn, overturn, overturn* it. Rev. viii. 13: *Woe, woe, woe* to the inhabiters of the earth. — See Gen. xxix. 10. Isa. viii. 9; li. 9; lxvi. 6. Lam. iv. 15.

QUOTATIONS.

The address of the seraphim to God, in Isa. vi. 3, ... has been quoted as a most triumphant argument in proof of three persons in one God. But every Hebrew scholar knows, that the threefold repetition of the adjective only increases its intensity. The phrase means exactly the same as our expression, *thrice holy*. There is a parallel phrase, "*Fallen, fallen*, is Babylon," &c. Isa. xxi. 9. Were there two mystical subsistences, and no more, in that devoted city? — Another passage of a similar kind has been frequently adduced, Numb. vi. 23—26. Dr. Wardlaw quotes this as an argument for the popular doctrine; yet he admits that he only "thinks" it contains "a tacit reference" to the Trinity." *Very tacit indeed;* so truly tacit — so perfectly silent — that it requires to borrow a tongue from a mystery-hunting theologian; for, without such aid, I am bold to affirm that it would never have announced the doctrine of three distinct and co-equal persons in one God. — J. SCOTT PORTER: *Lectures on Unitarianism*, pp. 26, 27.

[A host of Trinitarians might be cited to prove, that the triple use of a word does not intimate a triplicity of divine persons in the Godhead; but see "Concessions" under Numb. vi. 24—26, and Isa. vi. 3.]

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4. Isa. xxxiv. 16: "Seek ye out of the book of *Jehovah*, and read; ... "*my* mouth it hath commanded, and *his spirit* it hath gathered them."

his mouth. — *Bible*, 1607; *Noyes*. | the mouth of Jehovah. — *Bishop Lowth, Dodson, Boothroyd.*
the Divine Mouth. — *Henderson.*

TRINITARIAN ARGUMENT. — In these words, there is one person speaking of the Spirit of another person; so that the whole Trinity is here included. — JONES: *Cath. Doct. of a Trinity*, chap. iii. § 13.

OBSERVATIONS. — Why should such a text be adduced to substantiate the doctrine of a Triune God? The utmost that the passage can prove is the existence of two or three distinct agents; but it does not assert, or even imply, that these are each Almighty God. Suppose the common text were genuine, and referred to three distinct persons, the passage would not

be unfavourable to Unitarianism; for the name *Jehovah* would evidently be restricted to one of the persons mentioned. But if, as there is reason to think, the words "my mouth" should be rendered "his mouth," or "the mouth of Jehovah,"—then would both clauses refer to the agency of one being; *mouth* and *spirit* (or *breath*) being used as synonymous terms. In the Bible, the *spirit of a person* frequently denotes the person himself (*d*).

ILLUSTRATIVE TEXTS.

(*d*) 1 Cor. xvi. 17, 18: *I* am glad of the coming of Stephanas and Fortunatus; .. for they have refreshed *my spirit* and *yours*. — [For other texts, see p. 94, No. 13.]

QUOTATIONS.

I have objected to the translation, "*my* mouth," as not authorised by the original. Lowth, Stock, and Dodson, all translate the passage, "the mouth of *Jehovah* hath given the command."... A reading, supported by considerable evidence is this, "For *his mouth* hath given the command." — YATES: *Sequel*, p. 63.

[By the mode in which they translate and explain the passage, and by their approval of the manuscripts and versions which read either *his mouth*, or *the mouth of Jehovah*, a host of orthodox interpreters evidently agree with Unitarians in thinking, that there is no reference here to a Trinity of persons in the Godhead. — See "Concessions," *in loc.*]

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5. Isa. xlviii. 16: "Come ye near unto me, hear ye this; I have not "spoken in secret from the beginning; from the time that it was, there "[am] I: and now the *Lord God*, and *his spirit*, hath sent *me*."

and now the Lord Jehovah hath sent me, and his Spirit. — *Origen, Bishop Lowth, A. Clarke, Henderson.* and now hath the Lord Jehovah sent me with his spirit. — *Noyes.* [*Similarly rendered by Dodson, who says that "this interpretation is strongly confirmed by Zech. vii. 12," and that "the copulative* Vau *ought often to be translated* WITH, *as the learned Dr. Geddes hath well observed in his letter to Bishop Lowth."*

TRINITARIAN ARGUMENT. — A variety of other proofs might be adduced, on this subject [namely, on the subject of there being in the one Godhead three distinct subsistences], from the Old Testament Scriptures. They are to be found, for example, in such expressions as these: "And now the Lord God, and his Spirit, hath sent me;" words uttered by one who himself, in the former part of the verse, uses the language of Jehovah. — WARDLAW: *Discourses on the Socinian Controversy*, pp. 47, 48.

OBSERVATIONS. — From this passage it can neither be proved nor inferred, that the spirit and the messenger of God are two persons in a Triune Jehovah. The *Lord God* and *his spirit* are expressions which probably denote only one person; the latter referring, in particular, to his power and agency. There does not seem to be the slightest reason for believing, that the person who here declares himself to be the messenger of Jehovah was, not the prophet, but Jehovah himself, or God the Son; for it would be repugnant both to reason and Scripture to think, that a messenger could be the same being as he who had sent him, or that the Deity could execute the commands of another (*e*). To affirm that the speaker was Jesus Christ, in his divine or pre-existent state, is to assume the very point which ought to be proved.

ILLUSTRATIVE TEXTS.

(*e*) Job xxxvi. 22, 23: Behold, God exalteth by his power: who teacheth like him? Who hath enjoined him his way? or who can say, Thou hast wrought iniquity? Isa. xl. 13, 14: Who hath directed the spirit of Jehovah, or, [being] his counsellor, hath taught him? With whom took he counsel, and [who] instructed him, and taught him in the path of judgment? — See Rom. xi. 34, 35.

QUOTATIONS.

Isaiah the prophet is the grand speaker throughout the whole of his book; who declares himself often to have been sent by God as a messenger to Israel. He often speaks abruptly in behalf of God, as if God were speaking himself in the course of his own discourse; and sometimes again he suddenly introduces his own sentiments, while he is announcing the words of Jehovah, without making any distinction. I mention here only a few instances: Isa. lxiii. 6, 7; l. 3, 4. — RAMMOHUN ROY: *Final Appeal*, chap. vi.

This passage will not validly support the mystery of the Trinity. — LUTHER. Many apply it to Christ; but they are not supported by the language of the prophet, and we should beware of violent and forced interpretations. — CALVIN. The concluding portion of the verse is the language of Isaiah. — TOSTAT. [So also Musculus, Le Clerc, Gataker, Doederlein, E. F. C. Rosenmüller, Boothroyd, and others. See "Concessions," *in loc.*]

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6. Matt. iii. 16, 17: "And, lo, the heavens were opened unto him, "and he saw the *spirit of God* descending like a dove, and lighting upon "him; and, lo, a *voice from heaven*, saying, This is *my beloved Son*, in "whom I am well pleased." — *Par. Pas.* Mark i. 10, 11. Luke iii. 22.

TRINITARIAN ARGUMENT. — This is clear evidence for three divine persons; God the Father, Son, and Holy Spirit. For the voice of God the Father was heard from heaven, giving testimony to the Son; the Son, in assumed flesh, stood naked in the river Jordan; and the Holy Spirit descended from heaven on Christ, in the form of a dove. — PISCATOR, *in loc.*

This passage affords no mean proof of the doctrine of the Trinity. That three distinct persons are here represented, there can be no dispute. — DR. ADAM CLARKE, *in loc.*

OBSERVATIONS. — "Go, Arian! to the Jordan, and see the Trinity," was once not unfrequently addressed to the believer in the personal unity of God. And to the Jordan the Unitarian may indeed go, and see the Trinity — the Trinity of the New Testament; namely, the "one God and Father of all;" — the well-beloved Son and faithful Servant of the Almighty; — and that holy spirit which was so liberally bestowed on the Prophet of Nazareth, to qualify him to be the Teacher and Saviour of the world (*f*). But at the Jordan he cannot see any manifestation of three co-equal and co-eternal persons in the Godhead. He cannot, so long as he is guided either by the dictates of reason or the teachings of revelation, believe that the spirit of God, which descended and lighted upon Jesus, and with which he was anointed, was an omnipresent and omnipotent being; or that Jesus himself, who was addressed in the highest terms of paternal endearment, was perfectly equal to Him from whom he derived the title of "God's well-beloved Son."

ILLUSTRATIVE TEXTS.

(*f*) Eph. iv. 6: ONE GOD AND FATHER OF ALL, who [is] above all, and through all, and in you all. John iii. 34: *He whom* GOD *hath sent* speaketh the words of GOD; for God giveth not the *spirit* by measure [unto him]. Acts x. 38: GOD anointed *Jesus of Nazareth* with the *holy spirit* and with power. — See Acts ii. 33, 34. Heb. i. 9.

QUOTATIONS.

Here we are plainly told what the holy spirit, or the holy ghost, is. It is not a person. It is not a numerical distinction of the Godhead. It is not a third part, or quality, or substance, or person, of the all-glorious Deity. .... The holy spirit, or ghost, is *the spirit of God*; and, as God is a spirit, it is often, but not always, used for God himself.

Here we may rest. We cannot understand the essence of the Deity. We can only say, that the Scriptures represent the spirit of God as no more a distinct being from God, than the spirit of man is a distinct being from man. God is one, not three. — LIVERMORE, *in loc.* [See J. G. Rosenmüller, quoted in "Concessions," *in loc.*]

These words, according to this doctrine [that the Father, Son, and Holy Ghost, are of one and the same individual and numerical essence], must signify, that the Supreme God descended upon the Supreme God, and the voice of the Supreme God said from heaven, "This is the Supreme God, in whom I, the same Supreme God, am well pleased." — DR. WHITBY: *Last Thoughts*, p. 70.

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7. Matt. xxviii. 19: "Go ye, therefore, and teach all nations, baptizing "them in the name of the *Father*, and of the *Son*, and of the *holy spirit*."

εις το ονομα·

upon the name ..... *Coppe.*
unto the name ..... *J. P. Smith.*
to ..... *Norton.*

into the name ..... *Hammond, Tillotson, Dwight, Southreyd; Lardner, Priestley, Lindsey, Carpenter, Belsham, Yates, H. Taylor, S. Sharpe, &c.*

TRINITARIAN ARGUMENT. — Father, Son, and Holy Ghost (baptism itself being also a part of divine worship), are all conjoined, either as in joint authority, or as joint objects of the same religious worship, and, for aught that appears, in the same degree. ..... Now, when here we find Father, Son, and Holy Ghost, all joined in the same worship, we have reason to take them all for the same God. — WALLIS: *Letters on the Trinity*, pp. 87, 88; Postscript to Let. iii.

There is no possibility of receiving this text of Scripture in any other sense, according to the common acceptation of words, and the very reason of things, than what hath been invariably understood by all the orthodox believers, from the first establishment of the church; namely, that the Holy Ghost is a person; and that his Deity, together with the Deity of the Supreme Father and the Son, subsist in one undivided essence. — HAWKER: *Sermons on the Divinity of the Holy Ghost*, pp. 118, 120.

OBSERVATIONS. — This passage is undoubtedly the great bulwark of Trinitarianism; and yet it may be averred, that no one whose mind was not previously imbued with the popular notion of the Trinity, could discover in these words of our Saviour the slightest evidence for such a doctrine. Let this text be compared with any of the statements which issue from the pulpit or the press of the "orthodox," and it will be found extremely deficient indeed in testifying, that the Almighty One consists of "three persons, God the Father, God the Son, and God the Holy Ghost." The language of Jesus neither expresses nor implies this mysterious and inconsistent doctrine.

It is, however, urged that the ordinance of baptism, as prescribed in this passage, involves an act of religious worship; and that the persons in whose name the rite is administered must necessarily be on a footing of equality with each other; it being deemed highly unreasonable, if not impious, to suppose the name of one or more frail, finite beings to be conjoined with that of the almighty and infinite Creator.

In answer to these assertions, we remark that they are entirely unfounded. Baptism is not an act of religious adoration: it is a simple rite, expressive merely of *belief* and obedience. Thus we find that the Israelites were baptized into Moses (*g*), namely, into a belief of his divine mission; and the followers of John were baptized into his baptism, that is, they professed to be his disciples (*h*): for the Jews worshipped neither their legislator, nor the harbinger of the Messiah. St. Paul thanked God that he had

baptized none but Crispus and Gaius, lest any should say, that he had baptized in his own name (*i*); — words which evidently imply, not that he was apprehensive of being considered an object of supreme homage, but of claiming undue authority in the Christian church. In another place, the apostle intimates that all who were baptized into Jesus Christ were also baptized into his death (*j*); by which he obviously means, not that the death of their Master was an object of worship, but a subject of belief. Hence it may be justly inferred, that the ceremony of baptism is not indicative of religious worship being due to the person or the thing in whose name it is administered.

In Scripture language, *the name of a person* or *thing* is often employed to denote the person himself, or thing itself (*k*); and in this sense the word *name* is probably used in the passage under consideration. *To be baptized into the name of a person* will therefore signify, to be baptized into the person himself, or, in other words, into a profession of *belief* and obedience in respect to the religion instituted by him. Accordingly, in the New Testament, "being baptized into Christ," and "being baptized into his name," are convertible expressions (*l*); and the words *Christ* and *name of Christ* are not unfrequently employed to denote either the Christian religion, or the profession and observance of its doctrines (*m*).

Respecting the inference of the co-equality of the Son and holy spirit with the Father, derived from the conjunction of their names in the same initiatory rite, it is sufficient, for the purpose of showing the invalidity of the argument, to observe, that Scripture contains numerous instances in which the Divine Being is mentioned in immediate connection with some of his rational offspring (*n*), and even with *things* (*o*). If the conjunction of the names of the Son and holy spirit with that of the Father be a proof that these are three divine persons in one God; then, by parity of reasoning, the mention of Abigail and his advice, along with the Lord God of Israel (*o*), will also prove, that King David, who thus conjoined them, meant to equalise this Trinity, namely, Jehovah, Abigail, and his advice; and to show that they were all divine persons in unity of essence or nature. No legitimate inference, then, for a co-equality of three divine persons can be deduced from the conjunction of the names Father, Son, and holy spirit. Directly the contrary; the relative distinction of Father and Son, of parent and child, implying the existence of the former before the latter. Here there is an evident disparity.

For the reasons assigned, we conclude that the formula of baptism delivered by Jesus contains *no allusion whatever* to the popular doctrine of the Trinity. Our opinion is corroborated, by finding that the apostles did not use the *precise* language of their Master, but omitted the names of the Father and the spirit (*p*); — an omission which can hardly be accounted for, on the assumption that the words we have been considering were designed as an invariable form, or had a reference to the belief in and

worship of three co-equal and co-eternal persons subsisting in one and the same essence.

It has been often asserted, that the baptismal formula is an indubitable proof for the doctrine of a Triune God, and that it has been so understood by orthodox Christians in all ages; — and yet it would be no difficult matter to show, that many critics and commentators, who have been an ornament to that body, interpret the phraseology of the text in the same manner as do those who are unjustly shut out of the pale of the Christian church. (See "Concessions of Trinitarians," *in loc.*)

ILLUSTRATIVE TEXTS.

(*g*) 1 Cor. x. 1, 2: Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all *baptized unto* (εις, *into*) *Moses* in the cloud and in the sea.

(*h*) Acts xix. 2, 3: He (Paul) said unto them, Have ye received the holy spirit since ye believed? And they said unto him, We have not so much as heard whether there be any holy spirit. And he said unto them, *Unto* (εις, *into*) *what, then, were ye baptized?* And they said, *Unto* (εις, *into*) *John's baptism.*

(*i*) 1 Cor. i. 13—15: Is Christ divided? Was Paul crucified *for* you? or *were ye baptized in* (εις, *into*) *the name of Paul?* I thank God that I baptized none of you, but Crispus and Gaius; lest any should say, *that I had baptized in* (εις, *into*) *mine own name.*

(*j*) Rom. vi. 3, 4: Know ye not, that so many of us as were baptized into Jesus Christ were *baptized into* (εις) *his death?* Therefore we are buried with him by baptism, &c.

(*k*) Ps. xx. 1: Jehovah hear thee in the day of trouble: the *name* of the God of Jacob defend thee. Jer. xxxiii. 9: It shall be to me a *name* of joy, a praise and an honour. — See Matt. i. 21; vi. 9. Acts iii. 16. Rev. xi. 13 (original). *et al.*

(*l*) Acts ii. 38: Peter said unto them, Repent, and *be baptized* every one of you *in the name of Jesus Christ*, &c. See chap. viii. 16; x. 48; xix. 5. — Gal. iii. 27: As many of you as have been *baptized into Christ* have put on Christ. See Rom. vi. 3.

(*m*) Acts xv. 25, 26: .... Barnabas and Paul; men that have hazarded their lives for *the name of our Lord Jesus Christ.* See Matt. x. 22; xix. 29; xxiv. 9. Mark xiii. 13. Luke vi. 22; xxi. 12, 17. John iii. 18. Acts v. 41; viii. 12; ix. 15; xxvi. 9. 1 Cor. vi. 11. 1 Pet. iv. 14. 1 John iii. 23. — Acts v. 42: Daily in the temple, and in every house, they ceased not to *teach and preach Jesus Christ.* See Acts viii. 5. Rom. iii. 26. 1 Cor. i. 24. 2 Cor. iv. 5; v. 17. Gal. i. 16; iii. 27; iv. 19. Phil. iii. 8. 2 Tim. iii. 12. Heb. xiii. 8.

(*n*) Exod. xiv. 31: And the people feared Jehovah, and *believed Jehovah and his servant Moses.* Numb. xxi. 5—7: And the people *spake against God, and against Moses*, Wherefore have *ye* brought us up out of Egypt, to die in the wilderness? .... And Jehovah sent fiery serpents, .. and much people of Israel died. Therefore the people came to Moses, and said, We have sinned; for we have *spoken against Jehovah, and against thee.* 1 Chron. xxix. 20: All the congregation blessed Jehovah God of their fathers, and bowed down their heads, and *worshipped Jehovah and the king.* — See Gen. xiv. 19, 20. 1 Sam. ii. 26; xii. 18. 2 Chron. xx. 20; xxxi. 8. Prov. iii. 4; xxiv. 21. Jer. xxx. 9. Luke ii. 52; ix. 26; xv. 18. Acts vi. 11; xv. 28. 1 Thess. i. 6; ii. 10. 1 Tim. v. 21. Rev. i. 4, 5.

(*o*) 1 Sam. xxv. 32, 33: And David said to Abigail, *Blessed* [*be*] *Jehovah God of Israel*, who sent thee this day to meet me; and BLESSED [BE] THY ADVICE; and *blessed* [*be*] *thou*, who hast kept me this day from coming to [shed] blood, and from avenging myself with mine own hand. Rev. iii. 12: I will write upon him *the name of my God*, and THE NAME OF THE CITY OF MY GOD, [which is] new Jerusalem, which cometh down out of heaven from my God, &c. — See Acts xx. 32. Eph. iv. 4—6; vi. 10. Heb. xii. 22, 23.

(*p*) See reference (*l*).

QUOTATIONS.

The phrase, *βαπτισθηναι εις, to be baptized into any one's name*, or *into any one*, is solemnly by that ceremony to enter himself a disciple of him into whose name he was baptized, with profession to receive his doctrine and rules, and submit to his authority. — Locke on 1 Cor. i. 13.

It is evident that the phrase, *to be baptized into the name of any one*, denotes generally to profess one's-self devoted, by the rite of baptism, to his doctrine, institution, authority. — Schleusner: *Lex. in N. Test.* v. *βαπτιζω*, 3. [So Parkhurst, Robinson, and others.]

Nor can the personality of the holy spirit be proved with any tolerable degree of satisfaction to a reasonable inquirer, from the text before us; for, if that inference were just, then — since Jesus is said to baptize with the holy spirit and with fire, and to be baptized with the holy spirit and with power — will fire and power be two distinct persons, equal to the holy spirit, and, consequently, to Jesus and God the Father. — Wakefield: *Inquiry into Opinions concerning Jesus Christ*, pp. 30, 31.

What trace do they [our Saviour's words] contain of the doctrine of three persons in one God? We, Unitarians, believe in the Father, who is the only true God, and who gave a revelation of his will to his creatures: we believe in the Son, the messenger of the Father's grace, the bearer of these glorious tidings: we believe in the holy spirit, the divine power or influence, by which Jesus Christ and the apostles were enabled to work miracles to confirm the truth of the doctrines which they taught. — Yates: *Vindication*, p. 152.

This form of words was designed by Christ to embody the great elements of his religion. .... The partition-wall between Jews and Gentiles was to be thrown down by the acknowledgment of one God and Father of all. His Son and Messenger was to be recognised in his divine authority, as the revealer of the new religion. The miraculous agency by which it was originally established, and the divine influences from on high with which it would always be attended, were to be objects of faith to the Christian convert. — Livermore, *in loc.*

The epithet *Son*, found in the passage, "Baptizing them in the name of the Father, and of the Son," &c. ought to be understood and admitted by every one as expressing the created nature of Christ, though the most highly exalted among all creatures. If baptism were administered to one embracing Christianity in the name of the Father and the holy ghost, he would thereby no more become enrolled as a Christian, than as a Jew or as a Mohummudan; for both of them, in common with Christians, would readily submit to be baptized in the name of God, and his prevailing influence over the universe. But as Christianity requires peculiarly a faith in Jesus, as the promised Messiah, the gracious Saviour enjoins baptism in the name of *the Son* also, so as to distinguish his happy followers from the Jews and the rest of the people. A mere association of names in divine commandments, therefore, never can be considered as tending to prove identity or equality between the subjects of those names. — Rammohun Roy: *Second Appeal*, chap. iii.

What support is there here for the doctrine of a Trinity? Is this indeed the strongest scriptural evidence that Trinitarianism can boast of? — that because three distinctions follow one another — God, and his Prophet, and his Spirit witnessing to his truth in the hearts and before the eyes of his children — therefore the holy spirit, the spirit of God in communication with man, must be a person, distinct from God, because the other two words express persons; and therefore these three are co-equal, and are one. Such is the interpretation that produces Trinitarianism. Is there a single hint in this passage of three persons in one God? What can be made out of it more than the Saviour's last injunction to his followers, to carry through the world that glorious and sanctifying truth, which the one God manifested through his well-beloved Son, and accompanied with the energy of his spirit? The holy spirit is a Scripture expression for *God in communication with man*, naturally or supernaturally. — J. H. Thom: *Lecture on the Unscriptural Origin of the Trinity*, pp. 64, 65.

8. 1 Cor. xii. 4—6: "Now there are diversities of gifts, but the "same *spirit;* and there are differences of administrations, but the same "*Lord;* and there are diversities of operations, but it is the same *God* who "worketh all in all." [*It is*, omitted by Griesbach.]

Trinitarian Argument. — On reading these verses before consulting any writer or commentator, I was much struck with the beauty of the whole; and could not but conclude, that they contain an evident proof of the Trinity, and that the last clause is meant to be applied to each person before mentioned. ..... In this view we must say, either that the terms *Spirit, Lord, God*, mean the same person, and will prove the Divinity of the Spirit; or that they refer to each, and prove each is a partaker of the same essence. — Boothroyd, *in loc.*

Observations. — These verses are thought by some Christians to contain an "evident proof" of the popular doctrine of the Trinity, though St. Paul does not say, that the "spirit," the "Lord," and "God," are three persons in one essence. The "spirit" is mentioned first; but, according to the orthodox scheme, he is not the first, but the third, person in the Godhead; — the "Lord" is then spoken of in connection with differences of administrations, and with good reason, as the various ministers of his religion were all under the direction of their Master, to whom alone, under the Almighty, they owed allegiance; but neither he nor the spirit is called God; — the Being "who worketh all in all," the Source of inspiration and miraculous energy, is mentioned last in the climax; and he alone is called God. The passage, therefore, is obviously Unitarian, agreeing with the sentiments of the same writer, as expressed in other portions of his Epistles (*q*). Even if the words, *spirit, Lord, God*, meant the same person, and proved the Divinity of the spirit, they would not at all imply that he was a person in a Triune Being, but only that the God and Father of all was spoken of in terms not unfrequently applied to his Son and Servant Jesus Christ, and to his power or agency, as displayed in the government of the infant church.

ILLUSTRATIVE TEXTS.

(*q*) Eph. iv. 4—6: [There is] one body, and one *spirit*, even as ye are called in one hope of your calling; one *Lord*, one faith, one baptism; ONE GOD AND FATHER OF ALL, *who* [ὁ] *above all, and through all, and in you all.* Eph. iii. 18: *Through him* (Christ) we both have access *by one spirit* UNTO THE FATHER. 1 Cor. viii. 5, 6: Though there be that are called Gods, whether in heaven or in earth (as there be gods many, and lords many); but to us [there is but] ONE GOD, THE FATHER, of whom [are] all things, and we in him; and *one Lord, Jesus Christ*, by whom [are] all things, and we by him.

QUOTATIONS.

The Lord, or Christ, and the holy spirit, are mentioned conjointly with God, on this account, — because the former is the person by whose instrumentality God operates all the effects which are there referred to; and the latter, the virtue or energy of God, by the communication of which all those operations are performed. — *Racovian Catechism*, p. 39.

There seems nothing on the face of this passage of Scripture, or on a comparison of it with any thing elsewhere spoken of the Son or holy spirit, to lead us to infer from it the doctrine of a Trinity in Unity, or the equality of any other being or person to God. It is, on the contrary, an express assertion of his prime over-ruling agency, and of his effecting all things in the Christian dispensation by the ministry of his Son and holy spirit. — Lindsey: *Apology*, p. 113. [See Calvin and others in "Concessions," *in loc.*]

9. 2 Cor. xiii. 14: "The grace of the *Lord Jesus Christ*, and the love "of *God*, and the communion of the *holy spirit*, [be] with you all."

ἡ κοινωνια·

communicatio. — *Pagnin, Erasmus, Calcin, Beza.*	the communion. — *Com. Ver., Heathcoyd, E. Taylor.*
communio. — *Sticltingius, Bernius.*	the communication. — *Hammond, Bp. Fell, J. Heylyn.*
participatio. — *J. G. Rosenmüller.*	the participation. — *Lindsey, Belsham, Eyre, Burnap.*
la communication. — *R. Stephens, Father Simon.*	the partaking. — *Improved Version, S. Sharpe.*

Trinitarian Argument. — There is one passage [the above] where the apostle Paul has joined the three persons together in such a manner as seems intended to convey to his readers a conception of the equality of their rank. — Principal Hill: *Lectures in Divinity*, vol. I. p. 434.

How can we suppose an inspired man, or even a man of common understanding, to recommend, in the solemn language of prayer, his converts and brethren to the love of God, and to the favour and communion of two of his creatures; or to the love of God, the favour of a man, and the communion of an attribute, or influence, or energy? and that, too, not only in terms so exactly alike, but with a precedence given to the creature, in the order of address? — Dr. Wardlaw: *Discourses on the Socinian Controversy*, p. 51.

Observations. — This passage is often adduced with the utmost confidence to prove, that the one God consists of three persons, to each of whom belong alike the divine perfections, and who are equally the objects of religious worship. The reasons generally assigned are, 1*st*, The association, in the same sentence, of the name of Christ and of the holy spirit with that of the Supreme Being; — 2*d*, The priority of Christ's name to that of God; — and, 3*d*, The formula of the benediction itself, which is alleged to contain a prayer to Jesus Christ, to God, and to the Holy Ghost.

Before pointing out the invalidity of these arguments in support of the Trinity, it may be remarked, that the words of St. Paul, so far from containing any reference to that doctrine, bear clear testimony, in point of fact, to the simple unity of God; the term *God* being restricted to *one* person, who is thus distinguished from Jesus Christ and the holy spirit. We think it highly improbable, that the apostle would have applied the common name of the Divine Being to the Father only, had he been a believer in the Deity of two other persons, called "*God* the Son," and "*God* the Holy Ghost."

1*st*, The conjunction of the name of one individual with that of another does not, as we have already proved, imply equality of power, or identity of essence; since there are, in the Sacred Records, many instances of the names of men and angels, and even of things, associated with that of the Creator, in the expression of the same or of similar acts (*r*).

2*d*, If precedence in the order of naming prove any thing, in respect to Christ and God, it will prove too much; namely, that the Son of God is *superior* to his Father: the argument, therefore, in support of their equality, is manifestly wrong. The Jews charged St. Stephen with having blasphemed *Moses and God;* but who, from this collocation of words, would infer, that either the martyr or his enemies had put the Hebrew legislator on a footing of perfect equality with Jehovah? A similar question might be asked concerning Abram, whom Melchizedek is said to have blessed prior to the Most High; and concerning Paul and others, who are in the same sentence mentioned before God and the Lord Jesus (*s*).

3*d*, The benediction contained in the passage does not warrant the practice of praying to Christ and the Holy Ghost. If it did, then should we be obliged to admit, that the seven spirits, whose blessing is conjoined by the apostle John with that of the Eternal One and Jesus Christ (*t*), were each of them the Supreme Deity, and entitled to religious adoration. It is worthy of remark, that the holy spirit is never mentioned by St. Paul in any other of his forms of benediction (*u*); — a circumstance which it would be very difficult to account for, on the supposition that this was a divine person, distinct from God, even the Father, and entitled equally with him to divine honours.

ILLUSTRATIVE TEXTS.

(*r*) 1 Sam. xii. 18: Samuel called unto Jehovah; and Jehovah sent thunder and rain that day: and all the people greatly *feared Jehovah and Samuel*. 2 Chron. xx. 20: *Believe in Jehovah your God*, so shall ye be established; *believe his prophets*, so shall ye prosper. Chap. xxxi. 8: And when Hezekiah and the princes came and saw the heaps, *they blessed Jehovah, and his people Israel*. Prov. xxiv. 21: *My son, fear thou Jehovah and the king*. Jer. xxx. 9: But they shall *serve Jehovah their God, and David their king*, whom I will raise up unto them. Luke ix. 26: Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall *come in his own glory, and* [*in his*] *Father's, and of the holy angels*. Acts xx. 32: And now, brethren, I commend you *to God, and to the word of his grace*, which is able to build you up, &c. Eph. vi. 10: My brethren, be *strong in the Lord, and in the power of his might*. — See p. 122, ref. (*n*) and (*o*).

(*s*) Acts vi. 11: Then they suborned men, who said, We have heard him speak blasphemous words against *Moses* and [against] *God*. Gen. xiv. 19, 20: He (Melchizedek) blessed him, and said, Blessed [be] *Abram* of the most high God, Possessor of heaven and earth; and blessed [be] the *most high God*. 1 Thess. i. 6: And ye became followers of us, and *of the Lord*, &c. Chap. ii. 10: *Ye* [are] witnesses, *and God* [also], &c.

(*t*) Rev. i. 4, 5: *Grace* [be] unto you, and peace, from Him who is, and who was, and who is to come; *and from the seven spirits* who are before his throne; and from Jesus, &c.

(*u*) Rom. i. 7; xvi. 20, 24. 1 Cor. i. 3; xvi. 23. 2 Cor. i. 2. Gal. i. 3; vi. 18. Eph. i. 2; vi. 23. Phil. i. 2; iv. 23. Col. i. 2. 1 Thess. i. 1; v. 28. 2 Thess. i. 2; iii. 18. 1 Tim. i. 2. 2 Tim. i. 3. Tit. i. 4. Philem. ver. 3.

QUOTATIONS.

We have observed, that sometimes by the *spirit*, or *holy spirit*, may be understood many good things, conducive to men's real happiness. Comp. Matt. vii. 11 with Luke xi. 13; and see Eph. i. 3. Prov. i. 23. In this place, therefore, we may suppose to be hereby meant a participation of, and communion in, all the blessings of the gospel, and all other needful good things. — Lardner: *First Post. to Let. on the Logos; Works*, vol. x. p. 151.

The wish of the apostle is to this amount: — "May all the benefits and consolations of Christianity attend you; the love and protection of God; and that particular manifestation of his love, a participation of his holy spirit." ..... But this interpretation will be opposed, and we shall be further asked, "Why are God and the Holy Spirit, if they be one indivisible existence, separately spoken of?" For this plain reason: the *love* of God, which is over all his works, — which is extended to every member of his creation, whether Jew or Gentile, whether Infidel or Christian, — would not have been sufficiently significative of Paul's idea, — would not have comprised the exclusive prerogative of Christianity. The communication of the spirit, the holy spirit of God, was displayed in a most visible and unprecedented manner at the first institution of our religion, and was the criterion of adoption into the Christian church, Acts ix. 17; x. 44—48. Our objector should now tell us, in his turn, whether the *love* of God, the *mercies* of God, the *wisdom* of God, &c.

are so many distinct existences, so many separate persons, in the Godhead; or only expressions of the divine agency. — Wakefield: *Inquiry into Opinions*, &c. pp. 120—2.

What is the plain and obvious meaning of the apostle's words? .... "May you enjoy the favour of the Lord Jesus Christ, by being the objects of his protection and blessing. May you, by a patient perseverance in well-doing, continue to be the objects of the peculiar approbation and love of God. May you all share the gifts, and manifest the dispositions, which arise from the extraordinary influence of God upon the members of the Christian church." — What vestige have we here of the doctrine of three persons in one God? Paul only expresses in one sentence three devout wishes for his fellow-Christians; one relating to the favour of Christ, the other to the love of God, and the third to their participation in spiritual gifts and blessings. — Yates: *Vindication of Unitarianism*, pp. 152, 153.

Indeed, this passage, like all others brought to prove the Trinity, is of itself quite sufficient to overthrow that doctrine. The name *God* in it is not applied to Jesus Christ, nor to the holy spirit; and to prove that *holy spirit* does not mean a person, but the spiritual energies of God in communication with man, the word *communion* is used. A participation or communion of *a person* is without meaning: a communion in holy and heavenly influences is beautiful and everlasting truth. Such are the only pretences that Trinitarianism puts forth, that it is openly taught in Scripture! We ask for no other passages [than Matt. xxviii. 19 and 2 Cor. xiii. 14] scripturally to disprove the doctrine. — J. H. Thom: *Lecture on the Origin of the Doctrine of the Trinity*, p. 65.

These and the like words, "Peace be to you, or with you," are but a form of greeting or salutation, which includes in it all good wishes of the things mentioned, but not a solemn prayer to those persons named in the form. .... The order of setting down is no note of dignity or priority in the Scriptures. — Hammond on Rev. i. 4, 5. [See "Concessions," under Rom. i. 7, for the remarks of S. T. Coleridge on the difference between a pious wish and religious adoration.]

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10. 1 John v. 7: "For there are three that bear record [in heaven; "the *Father*, the *Word*, and the *Holy Ghost*: and *these three are one* (ἓν). "8. And there are three that bear witness in earth;] the spirit, and the "water, and the blood: and these three agree in one."

Trinitarian Argument. — These three who's are one what. They are one thing, one substance, one God, though three persons. — Dr. John Wallis: *Letters on the Trinity*, p. 39, Let. III.

It would be going out of my way to remark the strength which is derived from this text of Scripture, to the fundamental doctrine of the Catholic faith. This is too glaring, I am persuaded, to escape notice. — Dr. Hawker: *Sermons on the Divinity of the Holy Ghost*, pp. 95, 96.

Observations. — It is very unfortunate for the cause of reputed orthodoxy, that the only passage in the Sacred Writings which bears any *semblance* to proof for the doctrine of a Triune God should be a manifest interpolation, if not a forgery, and acknowledged to be such by a great majority of the most eminent Biblical scholars and commentators. But, though the words here enclosed by brackets should be erased from every copy of the Scriptures in use, it is to be lamented that the generality of unlearned Christians should believe them to have proceeded from the pen of the apostle John, and to have been the dictate of divine inspiration. This belief they imbibe, in infant years, from what is called the "Scripture Proofs" cited in the Westminster and other Catechisms; they hear the passage quoted, without hesitation, in the pulpit of the fulminating divine;

they devoutly read it in the popular works of such authors as Jones and Scott, and of some of the older annotators, who, with all their learning, had not access to the purest sources of scriptural criticism; they regard it, in fine, as St. John's expression of gospel truth; and therefore do they wield it, as their chief weapon, in combating the *heretical* opinions of their Unitarian opponents.

If, however, this passage were genuine, it would afford no countenance to the common doctrine of the Trinity. The Father, the Word, and the Holy Ghost, are indeed mentioned; but nothing is said of unity of essence, or of three persons in one God. It is more agreeable to the context to understand the disputed phraseology — with Calvin, Beza, and other Trinitarian commentators — as having a reference merely to unity of testimony (*v*); and it is not improbable, that the writer may have alluded to the baptism of Jesus, on which occasion he was declared to be the Son of God, by the *word* of the *Father*, and the appearance of the *holy spirit* (*w*). In corroboration of this view of the passage, it may be observed, that in Scripture the term *one* is frequently used to indicate *unity of design, affection, will*, &c. (*x*).

ILLUSTRATIVE TEXTS.

(*v*) 1 John v. 6: This is he that came by water and blood, [even] Jesus Christ; not by water only, but by water and blood: and it is the *spirit* that beareth *witness*, because the spirit is truth. Ver. 9: If we receive the witness of men, the witness of God is greater; for this is the witness of *God*, which he hath *testified of his Son*.

(*w*) Matt. iii. 16, 17: Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the *spirit of God* descending like a dove, and lighting upon him. And, lo, a *voice* from heaven, saying, This is *my beloved Son*, in whom I am well pleased. — *Par. Pas.* Luke iii. 21, 22.

(*x*) John xvii. 11: Holy Father, keep through thine own name those whom thou hast given me, that *they may be one* (ἐν), as we [are]. Ver. 20—23: Neither pray I for these alone, but for them also who shall believe on me through their word; that *they all may be one* (ἐν), as thou, Father, [art] in me, and I in thee, &c. — See Gen. ii. 24. Acts iv. 32. Rom. xii. 5. 1 Cor. iii. 8; vi. 16, 17; x. 17. Gal. iii. 28. Eph. ii. 14, 15. *et al.*

QUOTATIONS.

The expression, *these three are one*, refers, not to essence, but to consent; as if the apostle had said, "The Father, and his eternal Word and Spirit, harmoniously bear testimony to Christ." Some manuscripts read εις ἐν, *in one*. But though, as in other copies, the true reading were ἐν εισιν, *are one*, — there would be no doubt, that the Father, Word, and Spirit, are called *one* in the same sense as the blood, water, and spirit, in the following verse. — Calvin, *in loc.*

That is, they agree exactly as if they were one witness, as indeed they are one in nature. But this, as appears to me, is not treated of in the passage; which is also acknowledged by what is called the interlineary gloss. The Complutensian edition reads, εις το ἐν εισι, *they are in one*; that is, they agree in one, as in the following verse. — Beza, *in loc.*

Besides, it was not to John's purpose to speak here of the unity of the heavenly witnesses, in respect either of their nature or of their number. I am therefore of opinion, that, when he wrote οὗτοι οἱ τρεις ἐν εισι, he meant only that they are *one* in respect of the agreement of their testimony, conformably to the use of the phrase, 1 Cor. iii. 8, where ἐν εισι signifies, not unity of number, but of design. — Macknight, *in loc.*

Though St. John's words in his first Epistle, v. 7, assert not an unity of nature, but of *testimony*, yet is the passage a valuable proof of the distinct personality of the three heavenly witnesses. — Bishop Burgess: *Tracts*, p. 170.

[See, to the same purpose, Bishop Middleton, Dr. S. Davidson, Dr. J. P. Smith, and other Trinitarians, as quoted or referred to in "Concessions," *in loc.*

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1. This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifteenth century. 2. Nor in any Latin manuscript earlier than the ninth century. 3. It is not found in any of the ancient versions. 4. It is not cited by any of the Greek ecclesiastical writers, though, to prove the doctrine of the Trinity, they have cited the words both before and after this text. 5. It is not cited by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. 6. It is first cited by Vigilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century; and by him it is supposed to have been forged. 7. It has been omitted as spurious in many editions of the New Testament since the Reformation: in the two first of Erasmus; in those of Aldus, Colinæus, Zwinglius, and lately of Griesbach. 8. It was omitted by Luther in his German version. In the old English Bibles of Henry VIII. Edward VI. and Elizabeth, it was printed in small types, or included in brackets; but between the years 1566 and 1580 it began to be printed as it now stands, by whose authority is not known. — *Eds. of Imp. Ver.*

[The words under consideration are omitted in the text of Matthæi and Lachmann; and in the versions of Scholz and Boothroyd. They are regarded as spurious by Grotius, Le Clerc, Father Simon, J. D. Michaelis, Vater, J. G. Rosenmüller, and Lücke; Bentley, Porson, S. T. Coleridge; Bishops Lowth, Tomline, and Marsh; Burton, Adam Clarke, J. P. Smith, and Wardlaw; and many other critics. See "Concessions," *in loc.*]

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11. Rev. i. 4, 5: "Grace [be] unto you, and peace, from *Him who is*, "*and who was, and who is to come;* and from the *seven spirits* that are "before his throne, and from *Jesus Christ*, [who is] the faithful witness, "[and] the first-begotten of the dead, and the prince of the kings," &c.

Trinitarian Argument. — *The seven Spirits of God* is evidently an emblematical expression for the Holy Spirit, significant of the fulness and sufficiency of his influences for the supply of the seven churches ... with all needful grace. — Dr. Wardlaw: *Disc. on the Socin. Controversy*, p. 349.

Since grace and peace are prayed for from these three persons jointly, and without discrimination, we infer an equality in their power to dispense those blessings; and we farther conclude, that these three persons together constitute the Supreme Being, who is alone the object of prayer, and is alone the Giver of every good and of every perfect gift. — Br. Tomline: *Elem. of Christ. Theol.* vol. ii. p. 90.

Observations. — In this passage, God, even the Father, is not only mentioned as distinct from Jesus Christ and the seven spirits, but characterised by the epithets, *Him who is*, &c. which are never employed in the Bible in reference to any other being. The names here applied to Christ, namely, *the faithful witness*, &c. cannot, with any truth, be considered as pointing out a divine nature; and with respect to the Holy Ghost, no mention is made of him at all. There is therefore not a particle of reason for adducing this text as a proof of a Trinity in Unity. The hypothesis embraced by Bishop Tomline, Dr. Wardlaw, and others, that a third person in the Godhead is represented by *the seven spirits*, is altogether arbitrary. In these words there is perhaps an allusion to the Jewish opi-

mon, of there being seven holy angels, whose employment it was to present to God the prayers of the saints (*y*); or, what is more probable, the seven spirits may denote the seven angels, or messengers, afterwards mentioned as having the care of the seven churches (*z*). But whatever may be the meaning, — whether the seven spirits are understood to signify seven distinct beings, or only one person, — their inferiority to the Eternal One is sufficiently indicated by their being represented as "before his throne."

ILLUSTRATIVE TEXTS.

(*y*) Tobit xii. 15: I am Raphael, one of the *seven holy angels*, who present the prayers of the saints, and who go in and out before the glory of the Holy One.

(*z*) Rev. i. 20: The seven stars are *the angels of the seven churches*; and the seven candlesticks .. are the seven churches. Chap. iv. 5: [There were] seven lamps of fire burning before the throne, which are the seven spirits of God. Chap. viii. 2: And I saw the *seven angels who stood before God*; and to them were given seven trumpets. — See chap. iii. 1; v. 6. 1 Tim. v. 21.

QUOTATIONS.

Then we pass on to the salutation. In that you see the widest distinction maintained between Jehovah and Christ; and the Spirit, if personal at all, is seven persons. "Grace unto you and peace from Him who is, and who was, and who is to come," that is, from Jehovah, who alone possesses these incommunicable attributes of self-existence and eternity; "and from the seven spirits which are before his throne," that is, God's throne. They can make no part of God, then, if they are before his throne, unless they are personifications of his attributes. — Burnap: *Expository Lectures*, p. 131.

That seven angels are here meant, and not the Holy Spirit, is most evident from the place, the number, and the tradition. .... That these seven spirits are angels, see chap. iii. 1; iv. 5; and particularly v. 6, where they are called "the seven spirits of God, sent forth into all the earth." — Dr. Adam Clarke, *in loc.* [So J. D. Michaelis, Hammond, and others, as quoted or referred to in "Concessions," *in loc.*

General Observations. — We have now examined the chief passages urged in favour of a plurality or a Trinity of persons in the Godhead, and find that not one of them countenances such a doctrine. Those adduced in the first section (p. 108—115) seem to intimate the existence of more than one agent; but their phraseology can be easily resolved into the language of dignity or majesty, used of or by only one creating or governing Mind — the sole personal God — the universal Father. The texts in the second section (p. 116—129) are spoken of either one, two, or, if the reader chooses, three persons; Jesus Christ and the holy spirit being in some of them mentioned in conjunction with God: but we have seen, that, so far from proving the Trinitarian doctrine, they are really witnesses on behalf of the strict unity of God, and of the inferiority of his Son Jesus Christ. Now, these are undoubtedly the *strongest*, if not the *only*, proofs which ever have been or can be adduced in support of the Trinity, as commonly understood; and yet, after all, they are found to be proofs in name, not in reality. This is all — absolutely all — the evidence, amounting to nothing, for a doctrine which is called one of the peculiar principles of revelation and Christianity; which is bound up with the whole superstructure of

so-called orthodoxy; and the belief of which is gravely said to be necessary to the salvation of man's soul. In the first part of this work, we showed that the Bible is replete with the most convincing evidence for the simple unity of the Divine Being — for the unrivalled Supremacy of Him who is called the God and Father of our Lord Jesus Christ. Here we have shown, that the few passages deemed to intimate a contrary doctrine — or, at least, a modification of God's unity, of the Father's Supremacy — do not, when examined by the lights of Scripture and reason, speak a different language. God is therefore not three, but one. Unitarianism, not Trinitarianism, is the teaching of the Old and New Testament.

But, to weaken the force of these remarks, it will be replied, that the scriptural arguments for the doctrine of the Trinity are far from being exhausted; that, though there may be no direct testimony in its favour, there is sufficient indirect and conclusive evidence; that it may be demonstrated, from a host of passages, that Jesus Christ and the Holy Ghost are each Almighty God; and that, as the Father is also Almighty God, and there are not three such beings, these must be three persons in one divine and eternal essence. We confess that we cannot understand this mode of reasoning: we cannot but think, that, if found in the Scriptures, the assertion, whether in parts or in combination, that the Father is God, the Son is God, and the Holy Ghost is God, in the highest acceptation of the term, would amount to nothing else than that these constituted only one person, assuming different characters or relations, or were three infinite, eternal Minds — three distinct Gods. We might, indeed, fear to express, or even for a moment to entertain, such an opinion, — though it appeared to us fairly deducible from the premises, — if it was plainly and unequivocally declared by our unerring Master, or even by a divine prophet or a Christian apostle, that there were three hypostases, or real personal distinctions, in the one self-existent Deity. Yet no one imagines, that this doctrine was ever expressed in language so clear by any teacher having the credentials of inspiration. It is a mere inference, and to our mind inconsequential. But we proceed further, and contend that the premises themselves are false; — that the Scriptures do not substantiate the Supreme Divinity of Jesus Christ, and of the Holy Ghost, as a third distinction in the Godhead; — that, in fact, there is no foundation whatever for putting the Saviour, and another personal agent, on a perfect equality with the Father of all; or for saying, that they are of the same essence with God. This will we attempt to show in the following chapters; beginning with an examination of those texts which are supposed to teach or imply the infinite nature and perfections of the Messiah. Let us, in the first place, ascertain whether he is distinguished by those names and titles which are, or seem to be, peculiarly appropriate in expressing the glorious nature of the Deity; — and afterwards inquire whether the incommunicable attributes of God, and the religious worship due to him, are justly ascribable to Christ.

CHAPTER II. — OF THE DEITY OF CHRIST.

SECT. I. — EXAMINATION OF THE SCRIPTURE EVIDENCE FOR THE DEITY OF JESUS CHRIST, DRAWN FROM THE SUPPOSED APPLICATION TO HIM OF THE NAME "JEHOVAH."

1. Gen. iv. 1: "Eve ... bare Cain, and said, I have gotten a man from "Jehovah." קניתי איש את יהוה,

Acquisivi virum ipsum Dominum. — *Pagius.*
Ich habe den Mann, den Herrn. — *Luther.*
I have obtained a man, Jehovah. — *J. P. Smith.*

Acquisivi virum cum Domino. — *Drusius.*
I have gotten a man through God. — *Douay Ver.*
I have acquired a man-child from Jehovah. — *Boothroyd.*

TRINITARIAN ARGUMENT. — The primary, proper, and usual force of the particle (את) placed here before Jehovah, is to designate an object in the most demonstrative and emphatical manner. — DR. J. P. SMITH: *Script. Testimony to the Messiah*, vol. i. book ii. chap. iv. sect. 2.

OBSERVATIONS. — The charge that Unitarians alter the language of the authorised version of the Bible to make it conformable to their own heterodox notions, comes with a bad grace from persons who scruple not to change some of the truthful renderings in the same version for translations which bear on their front characters expressive of the grossest absurdity. It will be unnecessary to argue this matter; as it is admitted by an overwhelming host of Trinitarians, that our common mother made no allusion whatever either to the Deity or Messiahship of our Lord. (See "Concessions," *in loc.*) Respecting the writer of the narrative, there cannot be any reasonable doubt that he was a Unitarian (*a*).

ILLUSTRATIVE TEXTS.

(*a*) Gen. i. 27; xvii. 1, 2. Exod. iii. 14; xx. 2, 3. Deut. iv. 39; vi. 4; xviii. 18, 19. *et al.*

QUOTATIONS.

את, *with, together with.* Gen. iv. 1, "*with* God," *i.e.* with his aid. 1 Chron. xx. 5. Gen. v. 22. — GESENIUS: *Heb. Lex.* edited by J. W. Gibbs: v. את, III. 1.

It appears to be sufficiently proved, that את, in at least two passages besides the one under consideration, bears the sense of *from*, and in several others *by means of*, either of which would remove all difficulty from this passage: in one of these ways, too, it has been understood by most of the ancient translators. — W. HINCKS: *Review of Dr. J. P. Smith's Script. Testimony*, p. 19.

2. Gen. xix. 24: "Then *Jehovah* rained upon Sodom and upon Go- "morrah brimstone and fire *from Jehovah* out of heaven."

pluit Dominus a supos. — *Pagius.*
Jova ab se depluit. — *Castalio.*

the Lord himself rained. — *Geddes.*
Jehovah himself rained. — *Boothroyd.*

TRINITARIAN ARGUMENT. — We have here the visible Jehovah, who had talked with Abraham, raining the storm of vengeance from another Jehovah, ... and who was therefore invisible. Thus we have two Jehovahs expressly mentioned. — RICHARD WATSON: *Theolog. Institutes*, vol. i. p. 523.

3. Hos. i. 7: "*I* (Jehovah) will have mercy upon the house of Judah, "and will save them *by Jehovah* their God," &c.

eam servabo per (me) Jehovam Deum ejus. — *Le Clerc.*
Ipse ego eos servabo, Jova Deus eorum. — *Datke, apud Holden.*

ipsos salvos faciam per me Jehovam, eorum Deum. — *Simeon.*
I will save them by myself. — *Pocock, Lindsey.*
[So interpreted by Calvin, Grotius, and others.]

TRINITARIAN ARGUMENT. — The Jehovah by whom Jehovah will save us can be no other than our Lord and Saviour Jesus Christ. — GEORGE HOLDEN: *Script. Testimonies*, p. 109.

Observations. — Trinitarians seem generally to believe, that the Jehovah God of the Jews was Jesus Christ, who acted as the visible representative of the Father, or invisible Jehovah. This opinion has been adopted even by some eminent Unitarians, with this difference, that they consider the visible Jehovah as infinitely inferior to the invisible one. It does not appear, however, that the Scriptures, properly understood, give any countenance to either of these notions. In his dealings with the ancient world, the Deity may have employed beings of a celestial order, to speak and act in his name, or by his authority; or, what is not improbable, he may have made use of external symbols (*b*), by which he revealed his will, and executed his purposes. However this may be, it is clear, that the "God of Abraham, of Isaac, and of Jacob," was not Jesus Christ, but "his God and Father" — the "one Jehovah" — "who spoke unto the fathers by the prophets, but *in the last* days hath spoken unto us *by his Son*" (*c*).

From many places in the Old Testament, it will be found that the repetition of a substantive, instead of the use of a pronoun, is an idiom in the Hebrew language (*d*); which also obtains in the Greek of the New Testament, and in that of the Apocrypha (*e*). If, from the repetition of the name *Jehovah*, it be inferred that there are two Jehovahs, equal to each other, or two divine persons constituting one divine being, — it may, by the same principle of interpretation, be deduced, from the repetition of the word *Solomon*, that there were two Jewish kings known by this designation; or that two persons of the name of Solomon were only one human being, though each of these must have separately possessed the properties of thought, feeling, and action (*f*).

ILLUSTRATIVE TEXTS.

(*b*) Ps. lxxviii. 49: He (God) cast upon them the fierceness of his anger, .. by sending *evil angels* among them. — See Exod. xiv. 19. 2 Kings xix. 35. Ps. civ. 4. *et al.*

(*c*) Neh. ix. 6—37: Thou [art] Jehovah alone, ... the God who didst choose Abram, &c. Acts iii. 13: The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified *his* Son Jesus. — See John viii. 54. Acts v. 30. Heb. i. 1, 2.

(*d*) Gen. xvii. 23: *Abraham* took Ishmael his son, .. and every male among the men of *Abraham's* house, &c. — See Gen. ii. 20; iv. 23; xvi. 16; xviii. 17—19; xxxvii. 23. Exod. xxxiv. 35. Josh. ix. 21. 1 Kings ii. 19; xii. 21. 2 Kings xvi. 12. Esth. viii. 8. Eccles. viii. 8. Ezek. xi. 24. Dan. iii. 2, 3. Also, Gen. i. 27; ii. 3; v. 1. Exod. xvi. 7. 1 Sam. iii. 21; xii. 7. 2 Chron. vii. 2. Dan. ix. 17. *et al.*

(*e*) See Luke iii. 19; xi. 17 (comp. Matt. xii. 25). John iv. 1. Rom. i. 28. 2 Tim. i. 18. 1 John iv. 7—9. 1 Maccabees vii. 8.

(*f*) 1 Kings x. 13: King *Solomon* gave unto the Queen of Sheba all her desire, ... besides [that] which *Solomon* gave her of his royal bounty. — See chap. viii. 1.

QUOTATIONS.

The repetition is emphatical. From this testimony the ancients endeavoured to prove the Divinity of Christ; but the argument is by no means solid. — Calvin on Gen. xix. 24.

Hilary, and other Christians, understand these words [in Hos. i. 7] to be spoken of the second person of the Trinity; but .. no efficacious argument can be taken from the passage against refractory heretics, such as the Socinians and the like. — Rivet: *Op. Theol.* tom. ii. p. 511. [See "Concessions" under Gen. xix. 24. Hos. i. 7. Exod. iii. 2.]

4. Jer. xxiii. 5, 6: "I (Jehovah) will raise unto David a righteous "Branch, and a king shall reign and prosper, and shall execute judgment "and justice in the earth. In his days Judah shall be saved, and Israel "shall dwell safely; and this [is] his name whereby he shall be called, "*Jehovah our Righteousness.*"

וזה שמו אשר יקראו יהוה צדקנו,

dies wird sein Name seyn, dass man ihn nennen wird: Herr, der unsere Gerechtigkeit ist *Luther.*
hoc est nomen quod vocabunt eam (nempe, populum), Dominus justitia nostra..... *Grotius.*
vocabitur hoc nomine: Jova justitia nostra..... *Castalio.*
this is his name which they shall call him, Jehovah our Righteousness ..... *J. P. Smith.*
this is the name whereby he shall be called, Jehovah is our Prosperity ..... *Yates.*
this is the name which shall be given him, Jehovah-is-our-salvation ..... *Noyes.*
this is the name by which Jehovah shall call him, Our Righteousness ..... *Blayney, Lindsey, A. Clarke.*

TRINITARIAN ARGUMENT. — Let this testimony concerning the person and office of Christ be particularly remarked. As regards his person, he is not only a man, and a very holy man, but also God. He is a man, because he was of the seed of David, or descended from David according to the flesh; a holy man, because a righteous branch; and God, because called Jehovah, &c. — PISCATOR, *in loc.*

I only mention one more proof [for the proper Deity of Christ], taken from the prophet Jeremiah. ..... The name whereby this righteous Branch shall be called is the Lord, or Jehovah our Righteousness; for, uniting the Divine with the human nature, the righteousness which he wrought out for his people is the righteousness of God. — J. H. STEWART: *Lectures on the Proper Deity of our Lord Jesus Christ, the fifth of a Series on the Unitarian Controversy*, pp. 280, 281.

OBSERVATIONS. — Is it possible for any one seriously to read this passage, and discover in it a solid proof for the Supreme Divinity of Christ? It has, indeed, been adduced by many eminent Trinitarians; but not a few in the same body agree with Unitarians in thinking, that it cannot with justice be brought forward as a testimony to the "orthodox" doctrine.

We think it perfectly evident, that the passage does not contain the slightest allusion to Jesus Christ, but refers to King Zorobabel, and the release of the Jews from the Babylonish captivity (*g*). The prophetical description of the prosperity of the Hebrew nation cannot well apply to the age in which our Saviour lived: for at that time the Jews were in bondage to the Romans (*h*); and, shortly after, their glorious temple was razed to the ground by the army of Titus (*i*), and they were compelled to quit the land of their birth and of their affections, and dwell as wanderers on the face of the earth.

Supposing, however, that the language of the prophet were, either primarily or by way of accommodation, applicable to the Saviour, and to the times in which he lived, it would not give the slightest countenance to the commonly received opinion; for, according to this species of argument, the same expression used concerning Jerusalem would establish the divine nature of that city (*j*). It is known to every one who has consulted the list of Hebrew proper names, literally translated in Cruden's Concordance, and in some Family Bibles, that these were composed of different words and phrases, and often combined with the term *Jehovah*; forming short sentences, descriptive not of the essence of individuals, but of some circumstances connected with their birth, their station, or their country. Even places and altars were named in the same manner (*k*).

ILLUSTRATIVE TEXTS.

(*g*) Jer. xxiii. 7, 8: Therefore, behold, the days come, saith Jehovah, that they shall .. say, ... Jehovah liveth, who brought up, and who led the seed of the house of Israel out of *the north country*, and from all countries whether I had driven them; and *they shall dwell in their own land.*

(*h*) See Matt. xvii. 24; xxii. 17. Luke ii. 1—5; iii. 1. Acts xxiv. 1—8. *et al.*

(*i*) See Matt. xxiii. 34—39; xxiv. 1—29.

(*j*) Jer. xxxiii. 15, 16: In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this [is the name] wherewith *she* shall be called, *Jehovah our Righteousness.*

זה אשר יקרא לה יהוה צדקנו,

man wird ihn nennen: Der Herr, der unsere Gerechtigkeit ist ..... *Luther.*
ea hoc nomine vocabitur, Jova justitia nostra ..... *Castalio.*
nominabunt eam, Dominus justitia nostra ..... *Montanus.*
this is he whom Jehovah shall call Our Righteousness ..... *Blayney.*
this one who shall call to her, [is] the Lord our Justification ..... *A. Clarke.*
this is he who shall call to her, Jehovah our Righteousness ..... *J. P. Smith.*
this [is that] which shall be named upon her, Jehovah our Righteousness ..... *J. S. Porter.*
this is the name which shall be given her, Jehovah-is-our-salvation ..... *Noyes.*

(*k*) NAMES OF PERSONS AND THINGS.

Jehovah-jireh—Jehovah will see . Gen. xxii. 14.
Jehovah-nissi–Jehovah my banner Exod. xvii. 15.
Ahiah...brother of Jehovah ..... 1 Sam. xiv. 3.
Adonijah—my Lord Jehovah .... 2 Sam. iii. 4.
Elijah—my God Jehovah ..... 1 Kings xvii. 1.
Michaiah—who is like Jehovah . 2 Kings xxii. 12.
Jedaiah—the hand of Jehovah ... 1 Chron. ix. 37.
Bedaiah—Jehovah alone..... Ezra x. 35.

QUOTATIONS.

I believe Jesus to be Jehovah; but I doubt much whether this text calls him so. No doctrine so vitally important should be rested on an interpretation so dubious and unsupported by the text. — DR. ADAM CLARKE on Jer. xxiii. 6.

Literally, according to the Hebrew idiom, "And this is his name which Jehovah shall call, Our Righteousness;" a phrase exactly the same as "And Jehovah shall call him so;" which ... implies that God will make him such as he called him, that is, "our righteousness," or the author and means of our salvation and acceptance.... I doubt not but some persons will be offended with me for depriving them, by this translation, of a favourite argument for proving the Divinity of our Saviour from the Old Testament. But I cannot help it. I have done it with no ill design, but purely because I think, and am morally certain, that the text, as it stands, will not properly admit of any other construction. The LXX. have so translated it before me, in an age when there could not possibly be any bias of prejudice either for or against the before-mentioned doctrine; a doctrine which draws its decisive proofs from the New Testament only. — DR. BLAYNEY on Jer. xxiii. 6. [For other admissions, see "Concessions of Trinitarians," under Jer. xxiii. 6; xxxiii. 16.]

Whether the words in Jer. xxiii. 6 are to be understood of Christ or of Israel, the meaning of them is, that the one Lord our God would then justify us; which, with respect to the Israelites, was accomplished by him when Christ appeared. — *Racovian Catechism*, pp. 77, 78.

Jehovah-is-our-salvation. This symbolical name was to be given to the glorious king, the Messiah, here predicted, to denote that Jehovah would bring salvation to his people by his means, or to denote what is said in the two preceding lines, that "in his days Judah should be saved, and Israel dwell securely." .... That the substantive verb should be supplied is evident from the application of the name to the city of Jerusalem in chap. xxxiii. 16, and from the application of similar names to various persons in the Old Testament; for instance, *Elijah*. It is not at all probable, that he was called *My God* the *Lord*, or *My God*, *Jehovah*, but Jehovah *is* my God. So the common version correctly renders Ezek. xlviii. 35, "The Lord *is* there." — *Note on* Jer. xxiii. 6. *Jehovah-is-our salvation*; i.e. Jehovah is the author of our deliverance, safety, and prosperity. Commen-

tators have laboured in vain to show, that the feminine Hebrew pronoun may be rendered *he* or *him*. In Ezek. xlviii. 35, Jerusalem is called *Jehovah-is-there*. — *Note* on Jer. xxxiii. 16. — NOYES: *New Trans. of the Heb. Prophets*, vol. ii. pp. 273, 278.

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5. Zech. ii. 8—11: "Thus saith *Jehovah* of hosts, ... Behold, I will "shake mine hand upon them, and they shall be a spoil to their servants; "and ye shall know, that Jehovah of hosts hath sent me;" &c.

TRINITARIAN ARGUMENT. — Here are evidently very discriminating marks by which the Messiah's character should be ascertained. He is called the *Lord*, and said to be sent by the *Lord of hosts*. By which the incommunicable name of Jehovah is equally applied both to the Father and to the Son. — HAWKER: *Sermons on the Divinity of Christ*, p. 119.

OBSERVATIONS. — What a havoc of Scripture and of common sense would be produced, were the Bible generally interpreted in a manner similar to that employed by Trinitarians in their interpretation of those texts which they adduce to prove that our Saviour was properly divine! — for, exactly by the same means, it could be equally demonstrated, that Moses, Isaiah, and other prophets, were each Jehovah, or a person in the Godhead (*l*). But all these absurd conclusions may be prevented, by observing that the prophetical style is often abrupt and obscure; and that the language of the holy men amongst the Jews, who spoke in the name of the Almighty, is sometimes, as in this passage, blended with the words of Jehovah himself (*l*). Whatever may be the precise meaning of the words under consideration, it is certain that they contain no express reference to Jesus Christ, or to the second person of the Trinity; and it is equally certain, that they do not and cannot contradict the clear language of revelation respecting the unity of Jehovah (*m*).

The clause — "Jehovah of hosts hath sent me" — implies the existence of two distinct agents: the one, the messenger; the other, the being by whom he was sent. But no one, without an undue bias to system, can imagine that these two persons are one and the same being, or that he who was commissioned by God to communicate instruction to the Jews is "equal in power and glory" to Him from whom he received his commission.

ILLUSTRATIVE TEXTS.

(*l*) Deut. xxix. 2—6: MOSES ... SAID unto them, Ye have seen all that Jehovah did before your eyes in the land of Egypt, unto Pharaoh. .... And *I* have led you forty years in the wilderness. ... Ye have not eaten bread, neither have you drunk wine or strong drink; that ye might know, that *I* [*am*] JEHOVAH *your God*. Isa. l. 3, 4: *I* clothe the heavens with blackness, and *I* make sackcloth their covering. The *Lord God hath given me* the tongue of the learned, that I should know, &c. — See Exod. vii. 17; xv. 25, 26. Deut. xi. 13—15; xxxi. 22, 23. Jer. iv. 19—27; vi. 22—30; ix. 1—3.

(*m*) Zech. xiv. 9: Jehovah shall be King over all the earth: in that day shall there be ONE JEHOVAH, AND HIS NAME ONE.

QUOTATIONS.

The prophet here makes an abrupt transition from the person of Jehovah to his own: *q.d.* You shall know that I am a true prophet. See Acts i. 4. — BELSHAM: *Calm Inquiry concerning the Person of Christ*, part i. sect. 9.

[See Dr. Blayney and others, as quoted in "Concessions," under Zech. ii. 8, 4; 10, 11.]

6. Matt. iii. 3: "For this is he that was spoken of by the prophet "Esaias, saying, The voice of one crying in the wilderness, *Prepare ye the* "*way of the* LORD, make his paths straight." — *Par. Pas.* Mark i. 3. Luke iii. 4, 5. John i. 23. — Comp. Isa. xl. 3, 4.

7. Matt. xi. 10: "For this is [he] of whom it is written, Behold, I "send my messenger *before thy face*, who shall prepare thy way before "thee." — *Par. Pas.* Mark i. 2. Luke vii. 27. — Comp. Mal. iii. 1: "Behold, I will send my messenger, and he shall prepare the way *before* "*me*; and the Lord, whom ye seek, shall suddenly come to his temple, "even the messenger of the covenant, whom ye delight in: behold, he "shall come, saith Jehovah of hosts." and the messenger of the covenant, &c. — *Negro*

8. Luke i. 16, 17: "And many of the children of Israel shall he turn "to the LORD their God. And he shall *go before him* in the spirit and "power of Elias, to turn the hearts," &c. — See Luke i. 76. — Comp. "John iii. 28: "Ye yourselves bear me witness, that I said, I am not the "Christ, but that I am sent *before him.*"

Luke i. 17: *αυτος προελευσεται ενωπιον αυτου*

he shall go before them (the sons of Israel). — *Campbell.* | he shall go before [Christ], in the sight [of the Lord
he will lead the way in the sight of [God]. — *Wakefield.* | God]. — *Improved Version.*

TRINITARIAN ARGUMENT. — John the Baptist goes before the face of the Lord, that is, of the Highest, whose prophet he is, to prepare *his* way. But he was sent as a messenger before the face of Christ, to prepare *his* way; who, therefore, is the Lord, and the Highest. — JONES on Luke i. 76. Matt. xi. 10: *Catholic Doctrine of the Trinity*, chap. i. art. 6.

The direct application to John the Baptist of the first part of the verse in Malachi, is a clear warrant to apply the second part of the verse to Jesus, the person before whom Jehovah went, *i.e.* to consider Jesus as Jehovah coming to his own temple, the messenger of the covenant, whom the Jews were taught by the later prophets to expect. — PRINCIPAL HILL: *Lect. in Divinity*, vol. i. p. 350.

The evangelist Matthew (iii. 3) quotes and applies to Christ the celebrated prophecy of Isa. xl. 3. ... The other evangelists make the same application of it, representing John as the herald of Jesus, the "Jehovah" of the prophet, and their "Κυριος." It was, therefore, in the highest possible sense that they used the term, because they used it as fully equivalent to Jehovah. So again in Luke i. 16, 17, ... *him* unquestionably refers to *the Lord their God*; and we have here a proof, that Christ bears that eminent title of Divinity, so frequent in the Old Testament, *the Lord God*, JEHOVAH ALEIM; and also that Κυριος answered, in the view of an inspired writer, to the name *Jehovah*. — RICHARD WATSON: *Theological Institutes*, vol. ii. p. 6.

OBSERVATIONS. — In perusing these different portions of Sacred Scripture, the reader will learn, that John the Baptist was divinely commissioned to go *before the face of Jehovah*, and prepare his way; and that he was also sent *before Jesus Christ*, to prepare *his* way. Because this language is similarly used respecting Jehovah and Christ, Trinitarians infer that Christ *is* Jehovah himself. It is easy, however, to discern that the argument is far-fetched and illogical; and, if carried to its legitimate extent, would shock the dullest understanding, from the conclusions to which it inevitably leads. Scripture abounds with instances in which expressions used of God or of Jesus are also employed in reference to other beings (*n*); — phraseology which would occasion no difficulty to those who admitted, that the religion of the apostles was the religion of their Master; and that Jehovah came to or visited his people, and even dwelt amongst them (*o*), through the agency of his inspired servants. Thus did the more pious of

the Jews, who witnessed the raising of the widow's son to life, glorify God for having "visited his people," by "raising up a great Prophet amongst them."

John the Baptist was the harbinger of the Messiah: he went before him to introduce his kingdom, by preparing the minds of men for the reception of the gospel. In various ways had the Almighty manifested himself to his ancient people; but, at this era of the world, he was about to dwell amongst men as a benevolent Parent, by raising up the greatest of all his messengers — his beloved Son and faithful Servant, Jesus Christ; who, by the important doctrines which he uttered in his Father's name, by the perfection of a character which he acquired by devoting himself to the will of God, and by the power with which he was entrusted to perform miracles in order to establish the divinity of his mission, acted as the representative of the Deity. "He who had seen him had seen the Father" (*p*). Regarding the Saviour in this point of view, we may easily understand how John the Baptist, by preparing the way for the Christ, or Anointed of God, virtually prepared the way for God himself.

ILLUSTRATIVE TEXTS.

(*n*) Deut. xxx. 15: *See, I* (Moses) *have set before thee this day*, life and good, and death and evil. Comp. Jer. i. 10: *See, I* (Jehovah) *have this day set thee* over the nations, &c. Luke x. 16: He that *heareth you, heareth me*; and he that *despiseth you, despiseth me*; and he that *despiseth me, despiseth Him that sent me*. 1 Cor. viii. 12: When ye *sin against the brethren*, and wound their weak conscience, ye *sin against Christ*. — See Exod. xx. 2; comp. with chap. xxxii. 7. John xiii. 20. Acts ix. 4. *et al.*

(*o*) Gen. l. 24: Joseph said unto his brethren, .. *God will shortly visit you*, and bring you out of this land, &c. Isa. lvii. 15: Thus saith the High and Lofty One that inhabiteth eternity, whose name [is] Holy: *I dwell* in the high and holy [place], *with him* also [that is] of a contrite and humble spirit, &c. Zech. ii. 10, 11: Rejoice, O daughter of Zion; for, lo, I come, and *I will dwell in the midst of thee*, saith Jehovah; &c. Luke i. 68, 69: Blessed [be] the Lord God of Israel; for he hath *visited* and redeemed his people, &c. Chap. vii. 16: There came a fear on all; and they glorified God, saying, That *a great Prophet is risen up among us*; and, That *God hath visited his people*. — See 1 Kings viii. 27.

(*p*) John xiv. 9, 10: He that hath seen me *hath seen the Father*. .... Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but *the Father that dwelleth in me*, He doeth the works. — See pp. 65, 66, 71—73, 78—81.

QUOTATIONS.

God is said to come when Christ made his appearance; and John the Baptist is said to be the prophet of the Highest, and to go before the face of the Lord. For, as Christ acted in the world in the name and as the ambassador of the Father, and as the Father was ever present with him in an extraordinary manner, — John the Baptist, in going before Christ, may be very properly said to have gone before God. — CHRISTIE on Isa. xl. 3. Matt. iii. 1, 3. Luke i. 76. Matt. xi. 10. Mark i. 7. Acts xiii. 25: *Discourses*, pp. 125–6.

No argument in support of Jesus being identical with Jehovah can be drawn from this passage. For the original application of the prophet's words was only to an exhibition of God's power in the restoration of the Jews, not to an actual personal appearance of the Deity. So, in like manner, according to the evangelist's application, Jehovah came to his chosen people in Jesus Christ, not personally and literally, but in the spirit and gifts which he bestowed upon his beloved Son. — LIVERMORE on Matt. iii. 3.

No Christian, rightly informed, will allow, that the *Adon*, or Lord, of whom Malachi speaks (iii. 1) that he should suddenly come to his temple, was Christ. But the Adon, or Lord, was Jehovah, God, the Supreme Lord of all, who came to his temple in Christ, *the messenger* of the covenant. — LINDSEY: *Sequel to the Apology*, p. 364.

The Lord may here denote the Supreme Being, said to come, because his perfections would be conspicuously displayed by the coming of the Messiah, the messenger of the new covenant, of whom mention immediately follows; or by *the Lord* may be denoted the messenger of the covenant, the Messiah, in the next line, who was expected to come to the temple, which was to be honoured with his presence, and to be the scene of his ministry. The original, translated *the Lord*, when used without the article, is everywhere applied to human beings in the Old Testament. And though with the article, which it has here, it denotes the Supreme Being, as the Lord of all the earth, when no other use of the article can be assigned except to denote the Supreme Being, yet in this verse the article may be used merely to denote that particular lord who was an object of expectation and desire; *ille dominus quem*, &c. — NOYES on Mal. iii. 1.

The [Trinitarian] argument may be thus summed up: John went before Jehovah; and John went before Christ; therefore, Christ is Jehovah. — 1 Sam. ii. 12, "The sons of Eli were sons of Belial;" therefore, Eli was Belial. — Exod. xx. 2, and Deut. v. 6, He who brought the Israelites out of Egypt was Jehovah; but, by Exod. xxxii. 7, xxxiii. 1, He who brought the Israelites out of Egypt was Moses; therefore Moses was Jehovah. Such are the endless absurdities which would be derived from the Scriptures, by proceeding upon the principle, ... that it is impossible for the same thing to be asserted in Scripture concerning two different beings. ..... All Unitarians believe, that, at the promulgation of the gospel, Jehovah came to rule over the world, and that John went before him as his messenger and pioneer to prepare his way; that every valley was filled, and every mountain and hill made low; that the crooked paths were made straight, and the rough ways smooth. Unitarians also believe, that John was sent before Christ; and, if Christ be figuratively considered as a king, coming to assert that dominion over mankind which had been fraudulently and violently usurped by the tyrants Vice and Superstition, the metaphor may be prolonged in this instance also; and it will follow, that John cleared and levelled the way, in order to facilitate the majestic march of this spiritual sovereign. — YATES: *Vindication of Unitarianism*, pp. 190—192.

In conformity to the rude apprehensions of the Jews, we often find in the Bible, particularly in the Old Testament, strong, and, in themselves considered, harsh figures applied to God, which are borrowed from the properties, passions, and actions of man, and even of the inferior animals. Among them is the common figure by which God, in giving any peculiar manifestation of his power, is represented as changing his place, and coming to the scene where his power is displayed. But, if we except the case of miraculous operations exerted directly upon the minds of men, the power of God must be manifested by means of sensible objects. It is often represented as exerted through the agency of human beings, and other conscious ministers of his will. When thus exerted, its effects, and the circumstances by which its display is attended, are sometimes referred to God as the ultimate cause, and sometimes to the immediate agent. What is said in one case to be done by an angel, or by Moses, or by Christ, or by some other instrument of God's will, is in another case said to be done by God. The power displayed is regarded, according to different modes of conceiving the same thing, as appertaining to him or to them. God comes, according to the language of Scripture, when a commissioned instrument of his will appears; and the precursor of the latter is the precursor of God. — NORTON on Isa. xl. 3. Mal. iii. 1. Matt. iii. 3. Luke i. 16, 17. et al.: *Statement of Reasons*, pp. 186, 187.

[For interpretations of eminent Trinitarians, in accordance with the remarks already given, see "Concessions," under Mal. iii. 1. Matt. iii. 3; xi. 10. Luke i. 16, 17; 76.]

9. John xii. 41: "These things said Esaias, when *he saw his glory*, "and spake of him." — See the passage from ver. 37 to 42, inclusive.

when he saw the glory of God, and spake of him. — *Wakefield.*

Trinitarian Argument. — The glory which the prophet saw was the glory of Jehovah of hosts, who, St. John affirms, was Jesus Christ. Our Saviour is, consequently, in this passage called Jehovah of hosts. — Geo. Holden: *Script. Testimonies*, p. 211.

Saw his glory, &c. See Isa. vi. 1, &c. Newcome explains, "His glory as the representative of Jehovah;" but the prophet saw the glory of Jehovah himself, and this direct reference at least proves that the evangelist believed that the Saviour was also Jehovah. — Bloomfield, *in loc.*

Observations. — Were the Deity of Christ a doctrine agreeable to reason, and borne out by the express delarations of Holy Writ, the texts now quoted or referred to might be supposed to contain some allusion to the glory of the Messiah as Jehovah, though even then such an interpretation would not necessarily follow; but, until this point be established by proofs of the most satisfactory nature, it is surely idle to adduce, as decisive evidence, passages so involved and difficult.

The generality of Unitarians are of opinion, that the evangelist employed the words *his glory* to signify the glory of Jesus Christ, as resulting from the exercise of his miraculous powers (*q*); — a glory which the prophet Isaiah saw, or foresaw (*r*), at the time he was favoured with a vision of Jehovah (*s*). Some, however, think that the writer referred only to the fifty-third chapter of Isaiah, in which "the unrivalled diffusion of gospel blessings" is clearly predicted; and that he quoted from the sixth chapter of the same book merely by way of accommodation, to indicate the dulness and obstinacy of the Jewish nation in rejecting the claims of the Son of God. But it is very questionable whether St. John intended to assert that Isaiah saw the glory of Christ; for the antecedent to the phrase *his glory*, in verse 41, is the word *Lord*, or Jehovah, occurring in the 38th verse; and ver. 38—41, into which the citations are introduced, are not improbably of a parenthetical kind. According to this view, the last verse in the group will be connected with the first (*t*), and be expressive of the idea, that, although the Jews generally resisted the evidence of Christ's divine mission arising from the miracles which he performed, yet not a few of the chief rulers were struck by the powerful nature of that evidence, and led to believe on him as the long-expected Messiah.

If the unprejudiced reader consult the sixth and the fifty-third chapter of Isaiah, — the portions of Scripture from which the evangelist has taken his citations, — he will perceive that in the former there is no allusion to the times of our Saviour, and that in the latter the promised Messiah is represented throughout not only as a being distinct from Jehovah, but inferior to him (*u*).

It is worthy of remark, that, though Griesbach retains the common reading, as supported by the mass of authorities, there does not appear to be that certainty respecting the genuineness of the text, which is so desirable in the establishing of any controverted opinion. Were the doctrine

of Christ's essential Divinity founded upon the express and unambiguous language of Sacred Scripture, it would be quite unnecessary to lay so much stress on passages whose genuineness is liable to reasonable doubt, or which, if admitted, contain expressions of obscure and uncertain application.

ILLUSTRATIVE TEXTS.

(*q*) John ii. 11: This beginning of *miracles* did Jesus in Cana of Galilee, and manifested forth *his glory;* and his disciples believed on him.

(*r*) John viii. 56: Your father Abraham rejoiced to *see* my day; and he *saw* [it], and was glad. Heb. xi. 13: These all died in faith, not having received the promises, but having *seen* them afar off, &c. — See John xviii. 4. Acts xx. 22.

(*s*) Isa. vi. 1—10: In the year that king Uzziah died, I *saw* also *the Lord* sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; ... and one cried unto another and said, Holy, holy, holy, [is] Jehovah of hosts: the whole earth is full of *his glory*. [Read the passage throughout.]

(*t*) John xii. 37—42: But though he (Jesus) had done so many miracles before them, yet they believed not on *him*. .... Nevertheless, among the chief rulers also many believed on *him* (on Jesus).

(*u*) Isa. liii. 1—10: Who hath believed our report? and to whom is the arm of Jehovah revealed? For he shall *grow up before him as a tender plant*, and as a root out of a dry ground: he hath no form or comeliness. .. He is despised and rejected of men; a *man of sorrows*, and acquainted with grief. .. We did esteem him stricken, *smitten of God*, and afflicted. .. *Jehovah hath laid on him* the iniquity of us all. .. It *pleased Jehovah to bruise him:* he hath put [him] to grief. .. The pleasure of Jehovah shall prosper in his hand.

QUOTATIONS.

The true meaning is: — When Esaias (chap. vi. 1) saw the glory of God the Father revealing to him the coming of Christ, he then saw the glory of him who was to come in the glory of his Father, Matt. xvi. 27. Esaias, in beholding the glory of God, and in receiving from him a revelation of the coming of Christ, saw (that is, foresaw) the glory of Christ; just as Abraham, John viii. 56, saw (that is, foresaw) his day, and was glad. — Dr. Samuel Clarke: *Script. Doct. of the Trinity*, chap. ii. sect. 3, No. 507.

The glory of God, την δοξαν του Θεου. This is the express reading of the Coptic version; a version inferior to none of the ancients in accuracy, unless possibly to the Syriac. Now, if any man should say that I am led by prejudice upon this occasion, I maintain that *αυτου* must be interpreted of God, and not of Jesus; and by this argument, which I desire the caviller to answer, if he can. Whosoever compares the original of Esaiah must be satisfied of the immediate and proper reference of the passage to the Jews of the prophet's own time, and that our evangelist and his predecessors quote the passage merely in the way of similarity and comparative application. If so, how is it possible, that the *glory* here spoken of, which is no part of the application, can be any other than that mentioned in Isa. vi. 1? Besides, *the Lord — the King — Jehovah of hosts* — is the nominative case to *τετυφλωκεν* in the context of Esaiah, and throughout the passage; and therefore is the only antecedent to *αυτου*, if we retain that reading, in all true construction of language. This appears to me undeniable. — Wakefield, *in loc.*

There are three Greek manuscripts that either read, "the glory of God," or "the glory of his God;" and two oriental versions render this place, "the glory of his God;" which readings necessarily restrain the words to God the Father. The manuscripts which exhibit these readings are, the Leicester MS., *Gales* in the margin, and the celebrated Cambridge MS. which is of great antiquity, and which reads in the Greek part, "the glory of God," and in the Latin, "the glory of his God." The two oriental versions are the Coptic and later Syriac version. — Christie: *Discourses on the Divine Unity*, p. 120.

[For similar interpretations by many learned Trinitarians, see "Concessions," *in loc.*]

SECT. II. — EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE DEITY OF CHRIST, DRAWN FROM THE REAL OR SUPPOSED APPLICATION TO HIM OF THE NAME "GOD."

1. Isa. vii. 14: "Therefore the Lord himself shall give you a sign: "Behold, a virgin shall conceive, and bear a son, and shall call his name "*Immanuel*." — Comp. Matt. i. 22, 23.

TRINITARIAN ARGUMENT. — This name, which signifies *God with us*, is a descriptive or characteristic title, not a proper name. According to a Hebrew idiom, referred to chap. i. 26, it indicates, that the child to be born should be in reality what the name imports, Θεανθρωπος [*God-man*]. — DR. E. HENDERSON on Isa. vii. 14.

In what sense could this name *Immanuel* be applied to Jesus Christ, if he be not truly and properly God? Could the Spirit of truth ever design that Christians should receive him as an angel or a mere man, and yet, in the very beginning of the gospel history, apply a character to him which belongs only to the Most High God? Surely no. — DR. ADAM CLARKE on Matt. i. 23.

OBSERVATIONS. — By perusing the prophecy as it stands in the book of Isaiah, the unbiassed reader will be at no loss to perceive, that, like many other passages adduced by Trinitarians, it does not contain any reference or allusion to Jesus Christ. The child spoken of was evidently born at or near the time at which the prophecy was delivered; and the name to be given to it — *Immanuel*, "God with us" — was designed to signify merely that God would be the protector of Ahaz, king of Judah; whose territories were threatened with an invasion from the united sovereigns of Syria and Israel, but who were themselves to be defeated before Immanuel was capable of discriminating between good and evil; that is, in a short time from the birth of the child (*a*).

Some commentators are of opinion, that the mother of Immanuel was the wife of Isaiah; others, that she was the queen of Ahaz. Others, again, think that the term *virgin* — or, rather, *the virgin* — was used by the prophet to represent the city of Jerusalem; an interpretation which seems to be supported by many passages of the prophetical writings, in which the same word is undoubtedly applied to the metropolis of the Jewish nation (*b*). Without deciding on this point, we think it in the highest degree probable, that, as the word *Immanuel* is never used as a proper name in any part of the New Testament, the writer of the passage in Matt. i. 23 did not consider it prophetical of the birth of Jesus; but applied it to him merely to describe the extraordinary display of God's goodness manifested to the human race in the mission of a being who was to act as the visible representative of Divine Benevolence (*c*).

Were it certain, however, that the passage under consideration was originally applied to the Messiah, it would not prove that he possessed a divine nature, or that he was *God-man;* since, as we have before observed, it was a general practice with the Hebrews to bestow on their children, and even on places and altars, names compounded partly of the word *God* (*d*) or *Jehovah* (*e*), and partly of other words or phrases, descriptive

of some remarkable circumstance or event in the history of individuals, or of the nation (*f*). To borrow the words of Dr. JOHN PYE SMITH, in "Script. Test." vol. i. p. 406: — "The fact is unquestionable, that the gratitude or hope of individuals, in the ancient Scriptural times, was often expressed by the imposition of significant appellations on persons or other objects; in the composition of which, divine names and titles were frequently employed: these are, therefore, nothing but short sentences, declarative of some blessing possessed or expected."

ILLUSTRATIVE TEXTS.

(*a*) Isa. vii. 15, 16: Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For *before the child shall know to refuse the evil, and choose the good*, the *land* that thou abhorrest *shall be forsaken of both her kings*. [See the whole chapter.]

(*b*) 2 Kings xix. 21. Isa. xxxvii. 22: The *virgin, the daughter of Zion*, hath despised thee, [and] laughed thee to scorn; the *daughter of Jerusalem* hath shaken her head at thee. Jer. xiv. 17: Let mine eyes run down with tears night and day, and let them not cease; for the *virgin daughter of my people* is broken with a great breach, &c. — See Mic. iv. 8. *et al.*

(*c*) Luke vii. 16: A *great prophet* is risen up among us; and .. *God hath visited his people*. John iii. 2: Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except *God be with him*. Chap. iii. 34: He whom God hath sent *speaketh the words of God*. Chap. viii. 28, 29: As my Father hath taught me, I speak these things. And he that sent me is *with me*: the Father hath not left me alone; for I do always those things that please him. Acts x. 38: God anointed Jesus of Nazareth with the holy spirit and with power; who went about doing good; .... for *God was with him*. 2 Cor. v. 19: *God was in Christ*, reconciling the world unto himself, &c.

(*d*) NAMES OF PERSONS.

Ithiel—God with me ..... Neh. xi. 7.
Lemuel—God with them ..... Prov. xxxi. 1.
Kemuel—God is risen ..... Gen. xxii. 21.
Abiel—God my father ..... 1 Sam. ix. 1.
Eliashib—God returneth ..... 1 Chron. iii. 24.
Hiel—the living God ..... 1 Kings xvi. 34.

(*d*) NAMES OF PLACES AND ALTARS.

Bethel—House of God ..... Gen. xxviii. 19.
Peniel—Face of God ..... Gen. xxxii. 30.
El-beth-el—the God of Bethel ... Gen. xxxv. 7.

(*e*) See p. 135, ref. (*k*).

(*f*) Gen. xvi. 11: The angel of Jehovah said unto her, Behold, thou [art] with child, and shalt bear a son, and shalt call his name *Ishmael* (God hath heard); *because Jehovah hath heard thy affliction.*

QUOTATIONS.

God was indeed with us by Jesus. He was with us by those wonderful works which Jesus wrought, because God was with him; and he was with us by Jesus, since by him he fully revealed his own gracious purposes to mankind. Jesus was the mercy-seat, where the God of love manifested his love to men; and, if our Saviour had been called Immanuel, I, for one, would have said that he was called so most justly. — CARPENTER: *Unitarianism the Doctrine of the Gospel*, pp. 140, 147.

Emmanuel. Composed of two Hebrew words, meaning *God* and *with us*; i.e. God helpeth us. This signifies divine interposition in favour of Ahaz against his foes; an appropriate title for Jesus, but one which is not applied to him anywhere else in the Bible. .... God is with us in nature, reason, conscience, and the multitude of his blessings and mercies. He was with the Jews especially in Moses and the prophets. But he is eminently with the whole world in Jesus Christ, reconciling it to himself; for he gave him his spirit without measure, John iii. 34. He sent him as the brightest manifestation of his glory, as the true image and likeness of himself, for men to look upon and copy. Loving Christ the image, we shall love God the original. — LIVERMORE on Matt. i. 23.

I frankly admit, that the mere circumstance of the Messiah being called by this name

(Immanuel) would not of itself, in absence of other evidence, be at all a conclusive proof of his Divine dignity. That it does imply his possessing this dignity, I entertain no doubt; but, taking it by itself, I should find difficulty in proving it. — DR. WARDLAW: *Disc. on the Socin. Controversy*, p. 500, 4th edit.; or *Unitarianism Incap. of Vind.* p. 150.

It seems to be as clear as words can make it, that the son promised was born within a year after the giving of the prediction; that his being so born, at the assigned period, was the *sign* or pledge, that the political deliverance announced to Ahaz should certainly take place; and that such deliverance would arrive, before this child should have reached the age in which children are commonly able to discriminate the kinds of food. ..... It still appears to me, that the passage can be proved to be a prophecy of the Messiah, in no other than a secondary sense; and that no argument can be drawn, from the words or context, capable of determining whether EMMANUEL was designed to be a *descriptive title*, and therefore declaratory of the union of the divine nature with the human, or a *commemorative name*, to express and celebrate the fact of the divine interposition for the salvation of mankind. — DR. J. P. SMITH: *Script. Testimony*, vol. i. p. 354; vol. ii. pp. 21, 22; third edit.

[See "Concessions" under Isa. vii. 14 and Matt. i. 22, 23, for the remarks of Erasmus, Grotius, Le Clerc, Limborch, Schleusner, J. G. Rosenmüller, Hammond, White, Professor Stuart, and others, whose interpretations are more or less Unitarian.]

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2. Isa. ix. 6: "For unto us a child is born, unto us a son is given; "and the government shall be upon his shoulder; and his name shall be "called Wonderful, Counsellor, *The mighty God*, The everlasting Father, "The Prince of peace."

יועץ אל גבור,

Consultator Dei fortis — Consulter of the strong God ..... *Grotius.*
A divine counsellor (or, one whose counsels or precepts are divine) ..... *Le Clerc.*
Counsellor of God (an excellent Ruler, or pre-eminent Governor), Mighty ..... *Simpson.*
Counsellor of God (or, Illustrious Counsellor) ..... *Carpenter.*

אל גבור,

Deus gigas. — *Œcolampadc.*
Deus heros. — *Desiderius.*
Deus, Fortis. — *Pagnin, Guterius.*
Heros fortis. — *Vatablus.*
Kraft, Held. — *Luther.*
Starker Held. — *Gesenius, apud J. P. Smith.*
God the Hero. — *J. D. Michaelis, apud J. P. Smith.*
Strong God. — *Seiler and Dereser, apud J. P. Smith.*

God the Giant. — *Dr. Gell.*
God the Mighty. — *J. P. Smith.*
God, Strong — *Douay Version, edition of 1635.*
Mighty God (omitting the article). — *Lee, Henderson.*
A mighty God. — *Gataker, Lindsey, Christie.*
The mighty Hero. — *Gesenius, apud Gibbs.*
Mighty Potentate. — *Noyes, Norton.*
Powerful, Mighty. — *Wakefield.*

DR. J. P. SMITH'S TRANSLATION OF THE WORDS IN THE SEPTUAGINT.

Messenger of the great counsel. — *Vatican.*
Mighty One, Potentate; or, Mighty Potentate. — *Alexandrine.*
Mighty God, Potentate. — *Aldine.*

The messenger of the great design. — *Dodson and Priestley, who follow the Vatican.*

TRINITARIAN ARGUMENT. — Is it extravagant to affirm, that, if there be any dependance on the clear meaning of words, the Messiah is here drawn in the opposite characters of humanity and Deity? — the nativity and frailty of a mortal child, and the incommunicable attributes of the omnipotent and eternal God? — DR. J. P. SMITH: *Script. Doctrine*, vol. i. book ii. chap. 4, sect. 21.

The two [words *mighty God*], when taken together, ... form a designation of Jehovah as peculiar and exclusive as when he is called the MIGHTY ONE of Israel; where the epithet "mighty," though it be true that *might* is predicable of creatures, is, from its connection, equivalent in amount to ALMIGHTY. — DR. WARDLAW: *Discourses on the Socinian Controversy*, p. 106, fourth edit.

OBSERVATIONS. — Our reasons for rejecting this passage as a testimony to the divine nature of Jesus Christ are as follow: — *In the first place*, It is not cited in any part of the New Testament; an omission which, we think, cannot reasonably be accounted for, if Isaiah's language is supposed to declare the Deity of the Messiah. Jesus and the apostles delighted in

the use of Scripture language; and it is therefore very improbable, that, had they viewed this passage in the same light as the generality of Christians do at the present day, they would not have repeatedly referred to it, in confirmation of a doctrine which must have been altogether strange and novel in the eyes of the Jews.

Secondly, That portion of Isaiah's prophecies in which the passage occurs is attended with "many and great difficulties," as admitted by Bishop LOWTH, and other eminent commentators. The passage itself is undoubtedly very obscure, having been variously rendered by men of great learning and piety, not to speak of the variations from the Hebrew which occur in the Septuagint; and therefore should not be appealed to in proof of a doctrine which, if based on truth and essential to salvation, would be inscribed in legible characters in many places of the Sacred Volume.

Thirdly, It is evident that the person spoken of was inferior to the God of heaven and earth; for Isaiah expressly affirms, that Jehovah of hosts would perform what is predicated of the subject of the prophecy (*g*); evidently implying, that, whoever the "child" was, or however *mighty*, he was not equal in power to the Omnipotent.

Fourthly, The word *mighty* is, in various parts of Scripture, applied to heroes (*h*), — and the expression *mighty God* is, in the plural number, used of potentates or heroes (*i*), — without at all implying the Deity or the twofold nature of these personages.

Fifthly, Were the title EL GIBBOR, or AL GBUR (*mighty God*), applied in this prophecy to the Messiah, it would not prove that he is possessed of independent or uncontrollable power, any more than the name GABRIEL, or GBRIAL, with the same Hebrew characters, applied to Gabriel, would prove this heavenly messenger to be the omnipotent God; or than the name *Elijah*, used of a mighty prophet, would prove him to be, what the word literally signifies, *my God Jehovah* (*j*).

Sixthly, The word *God*, in the Bible, has various significations. It not unfrequently denotes the quality of *strength*, *excellence*, &c. in the subjects to which it is applied (*k*); and it is often used in reference to angels, judges, holy men, &c. (*l*). Granting that the title *mighty god* had been given to Christ, it would not follow, that he who appeared as a man, who was endowed with the affections and principles of human nature (*m*), and who attributed all his wisdom and all his power to the universal Father (*n*), was himself the omnipotent and eternal Deity. Jesus never assumed a higher appellation than *Son of God:* but, had he styled himself *a god*, he would have been fully justified by the practice of his countrymen; amongst whom it was not unusual, as he himself admits, to bestow this title on any person "to whom the word of God came" (*o*). Yet, in this as well as in other respects, our Saviour was modest in a very remarkable degree; seeming studiously to shun every expression that might be deemed to imply the arrogation of that honour which is due to the only true God.

ILLUSTRATIVE TEXTS.

(*g*) Isa. ix. 7: Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. *The zeal of Jehovah of hosts will perform this.*

(*h*) Gen. x. 8: Nimrod began to be a *mighty one* (גבר) in the earth. — See Josh. i. 14. 1 Sam. xvii. 51.

(*i*) Ezek. xxxii. 21: The *strong among the mighty* (אלי גבורים) shall speak to him out of the midst of hell. — See chap. xxxi. 11.

(*j*) See p. 135, ref. (*k*); and p. 143, ref. (*d*) and (*f*).

(*k*) THE TERM "GOD" INDICATING THE QUALITY OF GREATNESS.

Wind of God—mighty wind ..... Gen. i. 1.
Prince of God—mighty prince .... Gen. xxiii. 6.
Wrestlings of God-great wrestlings Gen. xxx. 8.
Terror of God—great panic..... Gen. xxxv. 5.
Voices of God-mighty thunderings Exod. ix. 28.
Man of God—godly man ..... Deut. xxxiii. 1.
Trembling of God-great trembling 1 Sam. xiv. 15.
Kindness of God—great kindness. 2 Sam. ix. 3.
Lions of God—lion-like men ..... 2 Sam. xxiii. 20.
Fire of God—great fire, lightning Job i. 16.
Blast of God—mighty blast..... Job iv. 9.
Mountains of God-lofty mountains Ps. xxxvi. 6.
Cedars of God—goodly cedars..... Ps. lxxx. 10.
City of God—exceeding great city Jonah iii. 3.
Faith of God—strong faith ..... Mark xi. 22.
Grace of God—divine gracefulness Luke ii. 40.
Fair to God—very beautiful ..... Acts vii. 20.
Power of God—mightily effective. Rom. i. 16.
Wrath of God-severe punishment Rom. i. 18.
Zeal of God—great zeal ..... Rom. x. 2.
Increase of God—great increase... Col. ii. 19.
Trump of God—loud-sounding tr. 1 Thess. iv. 16.

(*l*) THE APPELLATION "GOD" APPLIED TO

Angels. — Ps. viii. 5: For thou hast made him a little lower than the gods, &c. — See Gen. iii. 5. Judg. xiii. 22.

Moses. — Exod. vii. 1: Jehovah said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.

Samuel. — 1 Sam. xxviii. 13, 14: The woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form [is] he of? ... Saul perceived that it was Samuel.

Solomon. — Ps. xlv. 6: Thy throne, O god! [is] for ever and ever: the sceptre of thy kingdom [is] a right sceptre.

Kings, Judges, &c. — Ps. lxxxii. 1: God standeth in the congregation of the mighty; he judgeth among the gods. — See ver. 6. Exod. xv. 11; xxi. 6; xxii. 8, 9, 28. Deut. x. 17. Josh. xxii. 22. Ps. lxxxvi. 8; xcv. 3; xcvii. 7, 9; cxxxv. 5; cxxxvi. 2; cxxxviii. 1. Isa. xli. 23. *et al.*

False Deities. — Exod. xxxii. 8, 31. Judg. viii. 33; xvi. 23. 1 Kings xi. 33. 1 Cor. viii. 5. *et al.*

(*m*) See p. 59, Nos. 1, 2; p. 60, Nos. 7—10; pp. 75—77. (*n*) See pp. 65—73.

(*o*) John x. 34—36: Jesus answered them, Is it not written, I said, Ye are *gods*? If he called them GODS *unto whom the word of God came*, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?

QUOTATIONS.

It is worth noticing, that *to be called* and *to be* do not invariably signify the same thing; since the former does not always imply that the thing is in reality what it is called, but the use of it is justified when the thing is merely taken notice of in that view. See Luke i. 36: "This is the sixth month with her who was called (that is, reputed) barren." Isa. lxi. 3. Deut. xxv. 10. Gen. xlviii. 16. — RAMMOHUN ROY: *Second Appeal*, postscript.

Admitting that the form אל, when not used collectively, was appropriated to express Deity, yet as its primitive meaning is the *mighty one* or the *ruler*, and it is not a peculiar name of the true and only God, there would be nothing at all surprising in its being used in poetry as an epithet of a mighty prince, whose power and greatness the writer was prophetically celebrating. Rosenmüller gives the following extract from the letter of a Persian king of a later age: — "Chosroes, king of kings, sovereign of potentates, lord of the nations, *prince of peace*, saviour of men; in the estimation of gods, a man, good, *eternal*; in the estimation of men, A GOD, MOST ILLUSTRIOUS, MOST GLORIOUS; conqueror rising with the sun, and lending his eyes to the night." — WM. HINCKS: *Review of Dr. J. P. Smith's Scripture Testimony to the Messiah*, p. 35.

[See "Concessions of Trinitarians," *in loc.*]

3. John i. 1—14: "In the beginning was the Word, and the Word "was with God, and *the Word was God*. The same," &c.

TRINITARIAN ARGUMENT. — According to St. John, not only was the Word *with* God, but the Word *was* God. So direct and irrefragable is this testimony to the divine nature of Jesus Christ, that the Unitarians are driven to the most unreasonable methods of interpretation. — *Lectures on the Acts, and the Gospel of St. John*, pp. 255, 256.

"And the word was God" — Supreme, eternal, independent. There was no creature, in respect of which he [the Son] could be styled God in a relative sense. Therefore he is styled so in the absolute sense. — JOHN WESLEY, *in loc.*

TRINITARIAN PARAPHRASE.

Ver. 1. Before the foundation of the world, or the first production of any created being, a glorious person existed, who (on account of the perfections of his nature, and his being in time the medium of divine manifestations to us) may properly be called the Word of God. And the Word was originally with God the Father of all; so that to him the words of Solomon might justly be applied, "He was by him, as one brought up with him, and was daily his delight." Nay, by a generation which none can declare, and an union which none can fully conceive, the Word was himself possessed of a nature truly and properly divine. 3. When it pleased God to begin his work of creation, all things in the whole compass of nature were made by this almighty Word; and without him was not any thing made, not so much as one single being, whether among the noblest or the meanest of God's various works. 4. That fulness of power, wisdom, and benignity, which was in him, was the fountain of life to the whole creation, &c. 10. He was in the world in a human form; and though the world was made by him, yet the world knew and acknowledged him not. 14. In order to raise us sinful creatures to such illustrious dignity and happiness, the divine and eternal Word, by a most amazing condescension, united himself to our inferior and miserable nature with all its innocent infirmities; and he not only made us a transient visit, for an hour or a day, but for a considerable time pitched his tabernacle among us on earth. — Abridged from DODDRIDGE: *Family Expositor.*

OBSERVATIONS. — The preface to St. John's Gospel has been variously understood by men of learning, and has given rise to much ingenious criticism, and undoubtedly to a great share of mere conjecture. Trinitarians deduce from it the wonderful doctrine, that from all eternity Christ was with Almighty God; — that he was Almighty God; — that he created the universe by his own power; — and that he condescended to dwell personally among mankind, by assuming human flesh to his divine nature; thereby having two natures in one person, and becoming God-man, or the incarnate God. Some Arians infer from this portion of the evangelical writings, that Christ was before all ages with God the Father; — that he was employed by the Deity to create the world or the universe; — and that, in the fulness of time, he left his state of dignity and glory, entered into the womb of the Virgin Mary, and took to himself a human body. On the other hand, Humanitarians conceive that this passage gives no countenance to either of these opinions, but rather confirms what is called the proper Unitarian doctrine of the Supremacy of God, even the Father, and the simple humanity of Jesus Christ. The latter, however, are divided in opinion regarding the import of the passage. Some of them consider, that the evangelist treats of Divine Wisdom, Reason, or Power, which, on account of their intimate connection with the Deity, may be said to be God himself, in a manner similar to that in which the Parent of the universe is termed "Light" and "Love;" and that the attribute by which he planned and created all things came and dwelt in the world, through its manifestation in the holy life, the beneficent miracles, and sublime doc-

trines of Jesus of Nazareth. Others coincide partly in this opinion, but think that the writer designed to treat of the wisdom of God as eminently displayed in the new moral creation, or rather in the Christian dispensation. Some believe that the apostle meant, by the Logos or *Word*, the doctrine which the Messiah was commissioned to reveal; while others are of opinion, that *the Word* denotes Christ himself, who represented God, or was, in the Jewish sense of the term, *a god* — a divinely authorised Teacher, employed by the Father of all in executing a plan benevolently contrived to promote the best interests of the human race.

Surely, a passage such as this, interpreted so variously by those who devote themselves to theological pursuits, it must be difficult fully to understand. But, important as it may be to attain just conceptions of the meaning of the apostle's introduction, it is not at all necessary that the reader should be capable of entering into a critical examination of its contents, in order to arrive at a right conclusion respecting the nature of our Lord; — a subject which must be learned, not from obscure texts, but from clear and unequivocal portions of Sacred Scripture. While acknowledging, however, the difficulty of offering any comment on this passage to which some objection might not be raised, we feel confident that the difficulties attending what is deemed the orthodox interpretation are quite insuperable. The exact nature of this interpretation it is not, indeed, easy to ascertain; for Trinitarians seem generally unwilling to analyze their ideas, or to embody them in language capable of being understood. But, in order to discover if there be any just grounds for inferring, that Jesus is called, by the evangelist, *God*, in the *highest* sense of the term, — we shall present the reader with the first verse, according to the various interpretations which may justly be conceived to result from the admission of Christ's Supreme Divinity; accompanying each with a few brief remarks, to show the unreasonableness or absurdity of these expositions.

This verse is found to consist of a sentence containing three members, in the two last of which the word *God* respectively occurs. Now, we ask, does this term, in both clauses, signify one, undivided Supreme Being? or does it in the former denote Almighty God, and in the latter a divinely-commissioned Teacher? — Or, on the other hand, does the sentence intimate the existence of more than one eternal being? Does the name *God*, in the second member, signify one almighty person; and, in the third member, one, two, or three almighty persons? In fine, does it anywhere in the verse denote the whole Trinity, or only a part of it? — To either of the first inquiries an answer may be given in the affirmative, without involving ideas of an irreconcilable nature, or implying any doctrine which is not clearly sanctioned by many portions of Sacred Scripture. To the other interrogatories no reply favourable to Trinitarianism can be given, that is not totally inimical both to reason and revelation. This assertion will be substantiated as follows: —

Interpretations of John 1. 1, resulting from Trinitarian Principles.

1. From all eternity Jesus Christ existed, and Jesus Christ was with God the Father, and Jesus Christ was God the Father.

The title of Father being also attributed to the second person of the Trinity. — Jones on Matt. xxiii. 9; v. 10. *Catholic Doctrine of a Trinity*, chap. i. art. 34.

2. From all eternity Jesus Christ existed, and Jesus Christ was with God the Father, the first person of the Trinity; and Jesus Christ was God the Son, the second person of the Trinity.

"And the Logos" [the Supreme God] "was with God;" i.e. with God the Father. — Professor Stuart: *Answer to Channing*, p. 58, comp. with p. 55, 1.

3. From all eternity Jesus Christ existed, and Jesus Christ was with God the Son, the second person of the Trinity; and Jesus Christ was God the Son, the second person of the Trinity.

4. From all eternity Jesus Christ existed, and Jesus Christ was with God the Holy Ghost, and Jesus Christ was the same God the Holy Ghost.

5. From all eternity Jesus Christ existed, and Jesus Christ was with God the Holy Ghost, and Jesus Christ was God the Son.

6. From all eternity Jesus Christ existed, and Jesus Christ was with God the Father and God the Holy Ghost, and Jesus Christ was God the Son; three persons in one God.

The Word was not only with God, *viz.* the Father, but was also God, *viz.* together with the Father and the Holy Spirit. — Piscator on John i. 1.

7. From all eternity Jesus Christ existed, and Jesus Christ was with the Trinity (with the Father, Son, and Holy Ghost), and Jesus Christ was the Trinity (the Father, Son, and Holy Ghost).

In the sense of "the Trinity," the term *God* is, in other passages, often interpreted by orthodox writers.

8. From all eternity Jesus Christ existed, and Jesus Christ was with the Trinity (the three persons in the Godhead), and Jesus Christ was God the Son (the second person of the Trinity).

9. From all eternity Christ existed, and Christ was with the Supreme God, and Christ was the Supreme God; but neither was he the Supreme God with whom he was, nor was he another Supreme God, but in some respect different from him.

We deny that the Father is in all respects the same as the Son. — Prof. Stuart: *Ans. to Channing*, p. 61.

Trinitarian Interpretations opposed to Reason and Scripture.

1. How can it be urged, that Jesus Christ was the same person or being with whom he was? Is not this hypothesis at total variance with every page of the New Testament, which represents Christ and the Father as two distinct existences?

2. This is perhaps the popular interpretation, but can be admitted only on the supposition of two distinct Supreme Gods. Yet, granting this interpretation to be the true one, no good reason could be assigned for the omission of the Holy Ghost, the third person of the Trinity.

3. This interpretation will not be deemed orthodox; but it seems entitled to as much consideration as the equally absurd one, that Jesus is God, and with God, and yet that there are not two Gods, but only one.

4. This is sufficiently absurd, and yet it is as reasonable to imagine Jesus to be the Holy Ghost, the third person of the Trinity, as to be God the Father, or even God the Son.

5. According to this exposition, there are two Supreme Deities, — God the Son, and God the Holy Ghost.

6. If language has any meaning, this must be a manifest contradiction. As the term *God* is here used in its highest sense, there will be, according to the exposition, three distinct, infinite, eternal, omnipotent, and omnipresent Gods.

7. Jesus could not be with God the Son, as well as with God the Father and God the Holy Ghost, else there would be four Deities, on the supposition that he was also God. Jesus could not be the whole Trinity, else he would be, at one and the same time, one divine being and three divine beings.

8. This, equally with the above interpretations, is repugnant to the great doctrine of the Sacred Scriptures, that there is but "one God the Father" — "the God and Father of our Lord Jesus Christ."

9. According to this absurd and contradictory interpretation, Jesus was the Supreme God, and he was not the Supreme God. — What was he, then, in reality? We answer, in the language of divine inspiration, "A man approved of God," and "anointed" by him; — "the well-beloved Son of God."

The interpretations now given of the first verse of the fourth Gospel — revolting as they must all be to an enlightened and unbiassed mind — do, as we think, necessarily result from the Trinitarian hypothesis, that the writer mentions *more than one person truly and essentially divine.* If, however, the reader is disposed to prefer any other explanation, he would do well to consider whether, on the supposition of its being consonant to reputed orthodoxy, it be not as irrational as any of those which he rejects, and be not also repugnant to the nature of the Deity, so far as it is revealed in the Sacred Writings, or can be comprehended by the limited faculties of man.

Several of the Unitarian explanations of the proem will, at the conclusion of these remarks, be given at some length. They differ, indeed, from each other; but there is not perhaps one, of which it can be justly affirmed, that it is altogether unsupported by reason and revelation, though there may be a doubt whether any of them perfectly developes the mind of the evangelist. Those interpretations which regard the term *Logos* to denote the Lord Jesus seem to coincide more exactly with the phraseology of the New Testament, particularly with that of the writer himself: while that which supposes the Logos to signify an attribute of the Deity, as manifested in the creation of the universe, and embodied in the character and teachings of Jesus of Nazareth, appears to accord better with the general tenor of the Old Testament; and is not out of harmony with the genius of the apostle, who, both in his Gospel and in his Epistles, delights in the use of figures of speech, representing God and Christ by abstractions and personifications which are but seldom employed in western languages, and which therefore sound harshly on ears more fastidious in their choice of expression, if not more refined and correct. The latter interpretation derives no little support from the fact, that the Gnostics, and some other sects who flourished in the days of St. John, conceived the Logos to be a being altogether distinct from God; and it is therefore probable that the venerable apostle meant to correct this erroneous notion, by declaring the Logos to be nothing else than God himself.

But, in whatever manner the phraseology employed by the beloved disciple should be explained, there do not appear any grounds for asserting, as some do, that he wrote his Gospel, or the Introduction to it, for the purpose of establishing the Divinity of his Master's person. Amid all the titles by which Jesus is designated, and all the works which are ascribed to him, in the writings of the evangelist, the subordination of the perfect Teacher to the universal Father is marked out in the most unmistakeable characters. In fact, John himself, near the close of his narrative (chap. xx. 31), declared his object merely to be — the persuading of men to believe in the Messiahship, or divine mission, of Jesus. "These are written," says he, "*that ye might believe that Jesus is the Christ, the Son of God;* and that, believing, ye might have life through his name."

ILLUSTRATIVE TEXTS.

PASSAGES DEEMED FAVOURABLE TO THE OPINION, THAT THE LOGOS, OR WORD, SIGNIFIES AN ATTRIBUTE OF THE DIVINE BEING, OR GOD HIMSELF, EMINENTLY DISPLAYED IN CREATION, PROVIDENCE, AND REDEMPTION.

Ver. 1: Εν αρχῃ ην ὁ λογος·

In principio erat Sermo. — *Erasmus, Castalio.*
Initio erat Ratio. — *Le Clerc.*

In the beginning was Wisdom. — *Lindsey, Wakefield.*
In the beginning was the Power of God. — *Norton.*

Gen. i. 1: *In the beginning* God created the heaven and the earth. Prov. viii. 22: Jehovah possessed me (Wisdom) *in the beginning* of his way, before his works of old.

και ὁ λογος ην προς τον Θεον·

et Sermo erat apud Deum. — *Erasmus, Castalio.*
eaque Ratio erat apud Deum. — *Le Clerc.*

and Wisdom was with God. — *Lindsey, Wakefield.*
and the Power of God was with God. — *Norton.*

Job xii. 13: *With him* [*is*] *wisdom and strength*: he hath counsel and understanding. Prov. viii. 25—30: Before the mountains were settled ... was I (*Wisdom*) brought forth; while as yet he had not made the earth. .... When he appointed the foundations of the earth, then I was *by him*, [as] one brought up [with him]; and I was daily [his] delight, rejoicing always *before him*. 1 John i. 2: We ... show unto you that *eternal life* which was *with the Father*, and was manifested unto us. — See Ps. cxxx. 4.

και Θεος ην ὁ λογος·

und Gott war das Wort. — *Luther.*
et Deus erat ille Sermo. — *Erasmus, R. Stephens.*
et Deus erat is Sermo. — *Castalio.*
et Deus erat ea Ratio. — *Le Clerc.*

and God was the Word. — *Wiclif, Cappe.*
and God was Wisdom. — *Lindsey.*
and Wisdom was God. — *Lindsey, Wakefield.*
and the Power of God was God. — *Norton.*

1 John i. 5: God is *light*, and in him is no darkness at all. Chap. iv. 8: He that loveth not, knoweth not God; for God is *love*. — See ver. 16.

Ver. 3: Παντα δι' αυτου εγενετο·

Omnia per hanc (Rationem) facta sunt. — *Le Clerc.*
Toutes choses ont été faites par elle (la Parole). — *Le Clerc.*
All things were made through it. — *S. Sharpe.*

All things were made by it. — *Tyndal; Barker's Bible, 1576; Bible, 1596-7, 1601; Campbell; Priestley, Lindsey, Wakefield, Fox, E. Taylor, Lissmore.*

Ver. 10: και ὁ κοσμος δι' αυτου εγενετο·

et mundus per eam factus fuerat. — *Le Clerc.*

and the world was made by it. — *Priestley, Lindsey, Wakefield.*
and the world was made through it. — *S. Sharpe.*

Gen. i. 3: God *said*, Let there be light, and there was light. Ps. xxxiii. 6—9: By the *word* of Jehovah were the heavens made, and all the host of them by the *breath of his mouth*. .... For he *spake*, and it was [done]; he *commanded*, and it stood fast. Psalm civ. 24: O Jehovah! how manifold are thy works! *in wisdom* hast thou made them all. Ps. cvii. 20: He sent his *word*, and healed them. Ps. cxxxvi. 5: To Him that *by wisdom* made the heavens; for his mercy [endureth] for ever. Ps. cxlvii. 15—18: He sendeth forth his commandment [upon] earth: his *word* runneth very swiftly. ... He sendeth out his *word*, and melteth them: he causeth his wind to blow, [and] the waters flow. Prov. iii. 19: Jehovah *by wisdom* hath founded the earth; *by understanding* hath he established the heavens. Jer. x. 12: He hath made the earth *by his power*, he hath established the world *by his wisdom*, and hath stretched out the heavens *by his discretion*. Chap. xxvii. 5: I have made the earth, the man and the beast that [are] upon the ground, *by my great power*, and *by my outstretched arm*. Chap. li. 15: He hath made the earth *by his power*, he hath established the world *by his wisdom*, and hath stretched out the heaven *by his understanding*. Wisd. of Sol. ix. 1, 2: O God of my fathers, and Lord of mercy! who hast made all things *with thy word*, and ordained man *through thy wisdom*, that he should have dominion over the creatures which thou hast made.

who hast made all things by thy Logos, and fashioned man by thy Wisdom. — *Norton.*

Chap. xvi. 12: For it was neither herb nor mollifying plaster that restored them to health; but *thy word*, O Lord! which healeth all things. Ver. 26: It is *thy word* which preserveth them that put their trust in thee. Chap. xviii. 15, 16: *Thine almighty Word* leaped

down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword, &c. 2 Pet. iii. 5—7: *By the word of God* the heavens were of old. .... But the heavens and the earth which are now, *by the same word* are kept in store, reserved, &c. — See Ecclesiasticus i. 1—10; xxiv. 1—11.

PASSAGES CONSIDERED FAVOURABLE TO THE OPINION, THAT THE LOGOS, OR WORD, DENOTES JESUS CHRIST.

Ver. 1: Εν αρχῃ, *in the beginning.*

Applied to the beginning of our Lord's ministry. — John vi. 64: Jesus knew from the beginning who they were that believed not, &c. Chap. xv. 27: Ye have been with me from the beginning. — See chap. viii. 25; xvi. 4. 1 John i. 1; ii. 7, 13, 14, 24; iii. 11. 2 John 5, 6.

ὁ λογος, *the Word.*

Applied to Jesus Christ. — Rev. xix. 13: And his name is called The Word of God. — See 1 John i. 1. Luke i. 2.

ην προς τον Θεον, *was with God.*

"With Jehovah" applied to Moses. — Exod. xxxiv. 28: And he was there with Jehovah forty days and forty nights. *"God was with him" applied to Christ.* — Acts x. 38: How God anointed Jesus of Nazareth with the holy spirit and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. — See John iii. 2.

και Θεος ην ὁ λογος·

and the Word was a divine being. — *Harwood.* and the Word was a god. — *Simpson, T. Kenrick, Carpenter, Yates.*

Christ entitled to the name of a god, i.e. a ruler or divine teacher. — John x. 34—36: Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? *And was so called.* — Heb. i. 8: But unto the Son [he saith], Thy throne, O god! [is] for ever and ever: a sceptre, &c.

Ver. 3: Παντα δι' αυτου εγενετο·

All things were made through him. — *S. Clarke.*
All things were formed by him. — *Simpson.*
All things were by him. — *Coppe.*

All things were done through him. — *Belsham, Carpenter.*
All things were done by him. — *Timothy Kenrick, Edn. of Improved Version.*

"All things" often taken in a restricted sense, and sometimes used of every thing relative to the Christian dispensation. — John xiv. 26: But the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, &c. — See John xv. 15; xvi. 13. 2 Cor. v. 17, 18. Eph. i. 3. 2 Pet. i. 3, 4. 1 John ii. 20, 27. Rev. xxi. 5. *et al.*

Γινομαι, *here rendered "to make," signifies "to come"* in John i. 17: For the law was given by Moses, [but] grace and truth came (εγενετο) by Jesus Christ. — See chap. vi. 16, 19, 25; x. 35; xiii. 2; xxi. 4. *And "to be done"* in John xix. 36: For these things were done (εγενετο), that the Scripture should be fulfilled, &c. — See chap. xv. 7.

Δια, *"by," used in the sense of "through; by means of."* — Matt. i. 22: Now all this was done, that it might be fulfilled which was spoken of the Lord by (δια) the prophet.

Ver. 10: και ὁ κοσμος δι' αυτου εγενετο·

and the world was made through him. — *S. Clarke.*
and the world was formed by him. — *Simpson.*
and the world was made for him. — *Coppe.*

and the world by him was. — *T. Kenrick.*
and the world was [enlightened] by him. — *Drummond, Belsham, Edn. of Imp. Version.*

Κοσμος, *"world," used of men.* — John xii. 19: The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him. — See ver. 31; chap. iii. 19; viii. 12, 26; ix. 5; xv. 18, 19; xvi. 8; xvii. 13, 14, 18; xviii. 20. 1 John iii. 13; iv. 1, 3, 5; v. 19. 2 John 7. 1 Cor. i. 20, 21. *et al.*

Ver. 14: Και ὁ λογος σαρξ εγενετο·

And the Word became incarnate. — *Campbell.*
And the Word became, or was, flesh. — *Carpenter.*
And the Word became flesh. — *Boothroyd, J. P. Smith, Hincks, Edgar Taylor, S. Sharpe.*
And the Word was flesh. — *Emlyn, Haynes, Priestley, Cappe, Belsham, Drummond, T. Kenrick.*

Et Sermo caro factus est. — *Castalio.*
Ratio autem illa facta est caro. — *Le Clerc.*
And Wisdom was made flesh, became man. — *Lindsey.*
And this Wisdom became flesh. — *Wakefield.*
And the Power of God became a man. — *Norton.*
And the Word was a man. — *Simpson.*

"*Flesh*," *in Scripture, often signifies man considered as mortal.* — Ps. lvi. 4: In God I have put my trust: I will not fear what flesh can do unto me (comp. ver. 11). Gen. vi. 12, 13. Deut. v. 26. Ps. lxv. 2; lxxviii. 39; cxlv. 21. Isa. xl. 5, 6; xlix. 26. Jer. xvii. 5. Matt. xxiv. 22. Mark xiii. 20. Luke iii. 6. John xvii. 2. Acts ii. 17. 1 Cor. i. 29.

QUOTATIONS.

If, in the introduction to his Gospel, John had asserted that Jesus was truly God, he would have proposed to his readers a Messiah whose very nature and properties were totally different from those of the person whom the prophets predicted, and whose advent the Jews eagerly expected. He would also have contradicted the assertions of Moses, of John the harbinger of the Messiah, of Jesus himself, and of his apostles and disciples, that he was a man. John himself, in the same chapter in which he says, "The Word was a god," has provided ample means of preventing any construction of his language, different from the commonly-received sense of it at that time, and in those parts of the world. When the term Θεος or Κυριος, or any of the Hebrew appellations of the Supreme Being, are applied in Scripture to a magistrate or a prophet, on what ground do we affix a meaning to them different from that which we affix to the same words when applied to the Most High? Is it not on account of the clear and distinct properties of humanity that belong to, and are inseparable from, the magistrate and the prophet? If, then, decisive characters of humanity are annexed to the λογος, in the introduction to John's Gospel, and in several other parts of the first chapter, as well as in many other passages of his writings, and in other books of the New Testament, these will be as proper a guide to the interpretation of Θεος in this as in any other parts of Scripture. The rule equally applies to all. ..... From the whole, then, it follows, that the term Θεος, as predicated of the λογος, must be understood in a sense in which it often occurs in Scripture, namely, that of a divinely-commissioned human being, who spake, in the name of God, the truths and precepts which God communicated to him, and who wrought miracles which no one could work unless he were empowered by God.— If any persons think, that the foregoing explanation of the term Θεος be not fully proved to be the true one, still the phrase which we are considering will not convey the idea that the Word was truly God. For, by all fair rules of interpretation, Θεος ην ὁ λογος should be explained in a manner similar to that in which other Scripture phrases of the like kind are interpreted. Now, in all cases in which the verb ειμι is used to affirm any thing which implies a contradiction to well-known fact, to reason, to the context, or to the general tenor of Scripture, a figurative sense of it is adopted in preference to the literal meaning. If it be maintained that the apostle John's assertion, Θεος ην ὁ λογος, proves the Word, or Jesus Christ, to be truly God, — the affirmation of the apostle Paul, 1 Cor. x. 4, ἡ πετρα ην ὁ Χριστος, equally proves him to be an inanimate rock; and the assertion of Christ, αυτος εστιν Ελιας, proves John the Baptist to be really Elias. —— *Paraphrase:* Ver. 1. From the commencement of his public life, Jesus was a teacher of righteousness, and a publisher of glad tidings. To this preacher the Most High imparted extraordinary wisdom and power, and the privilege of speaking and acting in his name. As it was on account of similar divine communications that the Supreme Being himself called Moses a god; that Jewish writers called those men gods, to whom the word of God came; that Christ himself countenanced this meaning of the term; and that Isaiah predicted the Messiah by the names Jehovah and God; so, in the same sense, Jesus was a god. 3. All that regeneration of mankind which the gospel produced was effected by his instrumentality; and without this, not any reformation

was accomplished by it. 10. He was publicly conversant with men; many were reformed by him; and he imparted the best means of renovating the human race; yet mankind in general did not believe in him. 14. This teacher was a human being, &c. — Abridged from Simpson: *Essays on the Language of Scripture*, vol. ii. pp. 17—10, 22—25, 44—40.

1. *In the beginning* of this new age, this grand era of the moral world (the apostle appears to me to say), *he was the Word*, was appointed to be the Revealer of the divine will; *and the Word was with God*, favoured by his heavenly Father with peculiar intercourse with him, and with express and complete communications respecting that grace and truth which came by him, and the means by which his all-important commission was to be executed; *and the Word was God*, or, rather, a god, since to him the word of God came, and he was the representative of the Most High. 3. *All things* relative to the Christian dispensation *were done*, or executed, *through him:* aided by divine power, and acting under divine authority, he accomplished the gracious purposes for which he came; *and without him was not any thing done that was done:* he gave the apostles their commission, and illuminated their minds; he communicated to them the miraculous powers by which they were to diffuse and establish the gospel; he continually directed them in their great work; and it was through his agency that the world was anew created, and Gentiles as well as Jews placed in a state of spiritual privilege, and made heirs of eternal salvation. 10. *He was in the world;* he dwelt among men, while engaged in executing his important commission; *and the world was made*, or formed anew, *through him:* introduced by him into a new state, a state of blessed and sanctifying privilege; *and yet the world knew him not*, he was despised and rejected of men. 14. *And the Word*, this illustrious Revealer of the divine Will, though highly exalted by the Father's love and favour, and appointed to high dignity and power, *became*, or was, *flesh:* he was "a man of sorrows, and acquainted with grief." We might have expected, that he would be raised above the common lot of humanity; but he was subject to infirmity, distress, and mortality, and exposed to want and suffering; and at last experienced the shame and agony of the cross. — Carpenter: *Unitarianism the Doctrine of the Gospel*, pp. 61—60.

The Greek word λογος is susceptible of several interpretations, the chief of which are these two, — "reason" and "speech;" *ratio* and *oratio*. Were I to desert the beaten track (which I do not think there is here sufficient evidence to warrant), I should prefer the word *reason*, as suggesting the inward principle or faculty, and not the external enunciation, which may be called *word* or *speech*. The passage of Holy Writ referred to is Prov. viii. throughout. What is here termed ὁ λογος is there ἡ σοφια. There is such a coincidence in the things attributed to each, as evidently shows, that both were intended to indicate the same divine personage. The passage in the Proverbs, I own, admits a more familiar explanation, as regarding the happy consequences of that mental quality which we may call true or heavenly wisdom. ..... 3. "All things were made by it; and without it" — 4. "In it was life." It is much more suitable to the figurative style here employed, to speak of *the word*, though denoting a person, as a thing, agreeably to the grammatical idiom, till a direct intimation is made of its personality. This intimation I consider as made, ver. 4, "In it was life." The way of rendering here adopted, is, as far as I have had occasion to observe, agreeable to the practice of all translators, except the English. But it deserves to be remarked, that every version which preceded the common translation, as far as I have been able to discover, uniformly employed the neuter pronoun *it*. So it is in that called the Bishop's Bible, and in the Geneva English. Beside, that this method is more agreeable to grammatical propriety, it evidently preserves the allusion better which there is in this passage to the account of the creation given by Moses, &c. — Abridged from Dr. Campbell *on the Gospels: note in loc.* [For interpretations of other Trinitarians, see "Concessions" *in loc.*]

The Greek word, which our translation hath rendered by that of *word*, signifies also *reason, intelligence, wisdom*. This sense is much better than the other: it is more accommodated to the divine nature, which is purely spiritual, and to which *word* is not congruous. If God is often represented as speaking, it is nothing else but his wisdom which conceives any design; and the sacred writers borrow this metaphor from men, who manifest their intentions by speech. This being laid down, the design of St. John, in my opinion, is to inform us, that the same wisdom, which formed the creatures with so much skill, hath not shone with less splendour in the creation of the new world. ..... I shall annex a short paraphrase, that the ideas of St. John may at once be clearly seen: — 1. There is an eternal Reason, a sovereign Wisdom, which hath existed from all ages: this Wisdom hath ever been inseparable from God; or, to speak properly, it is God himself. 2. In the beginning of the world, it was then with God, who never does any thing without consulting it. 3. And he employed it in the creation of the universe. In effect, there is no creature, in which one doth not see some trace of this Wisdom shine; so that, without it, things would never have attained that point of beauty which we admire. 4. Wisdom is the source of life and of true happiness; and not merely this, — it serves, moreover, as a light to conduct us to them. 5. This life especially hath shone forth in our days; but, how capable soever it were of dispelling the shades of ignorance, blind mortals chose rather to wander in error, than follow the counsels of pure and unclouded reason. 14. And if the Divine Wisdom hath appeared in the works of the creation, one may say that it hath no less displayed its splendour under the gospel. It hath rendered itself sensible and palpable in Jesus Christ: by his means it hath never ceased to do good to men. We have been witnesses of the miracles which were effected by this Wisdom, and of the glory with which Jesus Christ was invested; — a glory much greater than what appeared in Moses and the prophets, such as was proper to be the glory of the only-begotten Son of God. — ANADZIT: *Miscellanies*, pp. 143, 144, 148, 149.

If we suppose the Word to have been God, *personally*, in any sense, the most irreconcilable inconsistencies will follow. .... The very idea of God's becoming a man, is totally shocking. Scarcely less so is it, that the Creator of the world should be united, in one person, with a human body and a human soul, and in that condition *receive* glory from a higher being still. Such difficulties are, to my mind, I confess, totally insuperable. They seem utterly irreconcilable with any clear conception of the nature of either God or man. I can conceive of divine attributes being with God, and constituting God, and being displayed in creation and revelation, and being especially manifested in Jesus Christ, so as to clothe him with glory, and make him to appear to be the peculiar favourite of heaven; but I cannot conceive of a Divine Person to do all this. .... I take the whole passage to mean this: — The word which God spake by Christ, the revelation which he made of himself, through him, is nothing new, but is a part of a series of revelations running back to the very beginning of all things. The same Almighty Power and Perfect Wisdom, which were displayed in the miracles and doctrines of Christ, were first manifested in the works of the physical creation: "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." The next manifestation was in the creation of the soul of man, to which he imparted, in a fainter degree than that in which they exist in himself, some of his own attributes: "The inspiration of the Almighty hath given him understanding." "In him, or rather it, was life; and that life was the light of men. But the light shone in darkness, and the darkness comprehended it not." The revelation which God made of himself in the material world, and in the soul of man, was not understood, and the world fell into idolatry. The next revelation that God made of himself was to the Jewish nation, by which he took a particular people, and made them his own, — brought them into an especial relation to himself. After a long interval, he visited his own people by another revelation; but they did not recognise him in it. He sent John

the Baptist, to announce the coming of his last and greatest revelation to man; and at length, in Christ himself, that Light, which had ever been shining, burst out with greater brilliancy; that Life, which had ever been the source of intellectual energy to men, received a more perfect development; that Word, which had been sounding in the ears of mortals since the beginning of time, from the works of God, from the heavens above and from the earth beneath, received a more full and articulate annunciation. — BURNAP: *Expository Lectures on the Doctrine of the Trinity*, pp. 54, 55; 61, 62.

It was the apostle's purpose, in the introduction of his Gospel, to declare that Christianity had the same divine origin as the universe itself; that it was to be considered as proceeding from the same power of God. Writing in Asia Minor for readers, by many of whom the term *Logos* was more familiarly used than any other, to express the attributes of God viewed in relation to his creatures, he adopted this term to convey his meaning, because, from their associations with it, it was fitted particularly to impress and affect their minds; thus connecting the great truth which he taught with their former modes of thinking and speaking. But upon the idea primarily expressed by this term, a new conception — the conception of the proper personality of those attributes — had been superinduced. This doctrine, then, — the doctrine of an hypostatised Logos, it appears to have been his purpose to set aside. He would guard himself, I think, against being understood to countenance it. The Logos, he teaches, was not the agent of God, but God himself. Using the term merely to denote the attributes of God as manifested in his works, he teaches that the operations of the Logos are the operations of God; that all conceived of under that name is to be referred immediately to God; that in speaking of the Logos we speak of God; that "the Logos is God." .... Adopting this term [*Power of God*], we may say that the Power of God, personified, is the subject of the introductory verses of his Gospel. It is first said to be God, and afterwards declared to have become a man. It is first regarded in its relation to God in whom it resides, and afterwards in its relation to Jesus through whom it was manifested. Viewed in the former relation, what may be said of the Power of God is true of God: the terms become identical in their purport. Viewed in the latter relation, whatever is true of the Power of God is true of Christ, considered as the minister of God. His words were the words of God; his miracles were performed by the power of God. .... The word σαρξ, in its primitive meaning *flesh*, is often used to denote *man*. When it is said, that the Logos, or the Power of God, became a man, the meaning is, that the Power of God was manifested in and exercised through a man. It is afterward, by a figurative use of language, identified with Christ, in whom it is conceived of as residing. — NORTON: *Statement of Reasons*, pp. 241—245.

St. John ... carefully warns us against thinking of his personification as otherwise than identical with the Supreme, by saying outright that the Logos is God; and therefore that whatever he may say about the former, is really to be understood as spoken of the latter. The whole proem divides itself into two ideas: that from the Genius or Logos of God have proceeded two sets of divine works; — the material world; and the soul and inspiration of heaven shed upon the world through Christ. His object, I believe, is to link together these two effects as successive and analogous results — physical in one case, spiritual in the other — of the same divine and holy energy. Having warned us, ... that this energy is not really a person distinct from the Supreme, he abandons himself without reserve to the beautiful personification which follows; assuring us that thereby were all things made at first, and thereby were all men being enlightened now; that our very world, which felt that forming hand of old, had not discerned the blessed influence which again descended to regenerate it: ungrateful treatment! as of one who came unto his own, and his own received him not. Yet were there some of more perceptive conscience and better hearts; and they, be they Jew or Gentile, whose spirits sprung to the divine embrace, were permitted to become, by reflected similitude, the sons of God. — Thus far, that is, to

the end of the thirteenth verse, there is no mention of Jesus Christ as an individual: there is only the unembodied personification of the abstract energy of God in the original design, and the newer regeneration of the world. ... In the next verse, however, the heavenly personification is dropped upon the man Jesus; the mystic divine light is permitted to sink into the deeps of his humanity; it vanishes from separate sight; and there comes before us, and henceforth lives within our view throughout the Gospel, the Man of sorrows, the Child of God, with the tears and infirmities of our mortal nature, and the moral perfection of the Divine. "And the Word was made flesh," &c. — MARTINEAU: *Lecture on the Proposition "that Christ is God; being the fifth of a series;* pp. 34, 35.

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4. John x. 33: "The Jews answered him, saying, For a good work "we stone thee not, but for blasphemy, and because that thou, being a "man, *makest thyself God.*"

ποιεις σεαυτον Θεον

machst dich selbst einen Gott. — *Luther.* makest thyself a god. — *Stillingfleet, Whitby, Priestley, S. Sharpe.*

TRINITARIAN ARGUMENT. — What irritated the Jews so much was, that they understood him as speaking of a unity of nature. Therefore they say here, "Thou makest thyself God;" which word they understood, not in a figurative, metaphorical, or improper sense, but in the most literal sense of the term. — DR. ADAM CLARKE, *in loc.*

OBSERVATIONS. — The argument here for the Deity of Christ rests either on the allegation of the Jews, or on the words and conduct of our Saviour. Whether his enemies meant to accuse him of having professed to be the Supreme Being, or, what is more probable, of having arrogated godlike authority (*p*), is a question which does not, with regard to the point at issue, appear to be of any moment. For the language and behaviour of men, determined, on all occasions, to find fault with the holy Jesus, cannot be considered just grounds for the foundation of the Christian's faith. We might as well argue, from the opposition of the Jews, that Jesus broke the Sabbath (*q*), — that he was a Samaritan, and had a demon (*r*), as to infer, from the same impure source, that he was Almighty God. If, however, the enemies of the Saviour had preferred this charge against him, his own dignified but modest reply would manifestly show its injustice (*s*).

ILLUSTRATIVE TEXTS.

(*p*) John x. 24—29: Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the *Christ*, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do *in my Father's name*, they bear witness of me. But ye believe not; because ye are not of my sheep, &c.

(*q*) John ix. 16: Therefore said some of the Pharisees, This man is not of God, because *he keepeth not the Sabbath-day.* — See Luke xiii. 14. John v. 18; vii. 23.

(*r*) John viii. 48—52: Then answered the Jews, and said unto him, Say we not well, that *thou art a Samaritan*, and *hast a devil?* &c. — See chap. vii. 20; x. 20.

(*s*) John x. 34—36: Jesus answered them, ... If he called them gods unto whom the word of God came, ... say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, *because I said, I am the Son of God?*

QUOTATION.

They did not suppose, that he literally assumed to be the Supreme, Infinite Intelligence, for they saw him before them clothed in the human form; and such an assumption on his part would only have provoked their contempt: but they charge him with claiming power and union with God in a blasphemous manner. — LIVERMORE, *in loc.*

5. John xx. 28: "And Thomas answered and said unto him, My "Lord and *my God.*"

TRINITARIAN ARGUMENT. — The evidence of Thomas the apostle on the great question of our Lord's Deity is so decisive upon the subject, that it hath with great reason been considered as one of the most important testimonies upon record. ..... It is wholly unaccountable that the apostle should address Christ in those words, unless he had a real apprehension of the Deity of his person. — DR. HAWKER: *Sermons on the Divinity of Christ*, pp. 243, 247.

OBSERVATIONS. — It does not appear that there was any thing in the conduct or the language of Thomas, from which it can be justly inferred, that he considered Jesus Christ in any higher character than as his divine Master, the Messiah, the beloved Son and distinguished Messenger of the Supreme Father. A few days previously to his conversation with Jesus, he was informed by his fellow-apostles, that their Lord had risen from the grave. But the incredulous disciple would not rely upon their testimony (*t*); and therefore did Christ graciously afford him irresistible evidence of his restoration to life (*u*). Thomas beheld his Master; and, struck with astonishment at his unexpected appearance, cried out in transport, "My Lord! and my God!" — language which, regarded merely as the index of strong emotion, was, under the circumstances, agreeable to the practice of Eastern nations, and to the principles of human nature (*v*).

Some writers think, that the expression *my Lord* was applied to Jesus himself, as a declaration of Thomas's belief in the identity of his person; and the words *my God*, to their common God and Father (*w*), as a devout acknowledgment of His merciful interference in raising his Son from the dead (*x*): others, that both names were attributed to Christ, to indicate the fullest conviction of Thomas, that he was his Master and divine Teacher. In the latter sense the passage ought perhaps to be understood; partaking, as it will do, of the nature both of a confession and of an exclamation: the former being countenanced by the interlocutory style of the evangelist, — "Thomas *said unto him*;" and the latter, evinced by the abruptness of the expression, — "My lord and my god!"

But, whatever may be the meaning of the words under notice, it is to us inconceivable, that a Jew could without hesitation have acknowledged *that* person to be the omnipresent and immortal Jehovah whom he had just believed to be an inanimate clod; whose crucifixion, and consequent death, were rendered palpable by the marks of the nails in his hands; and with whom he had often eaten and drunk, and been in habits of friendship and intimacy.

ILLUSTRATIVE TEXTS.

(*t*) John xx. 24, 25: But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

(*u*) Ver. 26, 27: And after eight days, again his disciples were within, and Thomas with them. [Then] came Jesus, the doors being shut, and stood in the midst, and said,

Peace [be] unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust [it] into my side; and be not faithless, but believing.

(*v*) Judg. vi. 22: Gideon said, *Alas! O Lord God!* for because I have seen an angel of Jehovah face to face. 1 Sam. xx. 12, 13: And Jonathan said unto David, *O Jehovah God of Israel!* when I have sounded my father about to-morrow any time, [or] the third [day], and, behold, [if there be] good toward David, and I then send not unto thee, and show it thee; Jehovah do so and much more to Jonathan; &c.

(*w*) John xx. 17: Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to *my brethren*, and say unto them, I ascend unto MY FATHER, and YOUR FATHER; and [to] MY GOD, and YOUR GOD.

(*x*) Acts iii. 15: And killed the Prince of life, *whom God hath raised from the dead.* — See p. 31, No. 44; p. 60, No. 5.

QUOTATIONS.

It is evident from ver. 25, that Thomas doubted Christ's resurrection, without any reference to his Deity; and that, when he saw Jesus and the print of the nails, he believed it, and, being struck with such a circumstance, made the exclamation, "My Lord and my God!" according to the invariable habits of the Jews, Arabs, and almost all other Asiatic nations, who, when struck with wonder, often make exclamations in the name of the Deity. — RAMMOHUN ROY: *Final Appeal*, chap. iv.; p. 594.

These words, *My Lord and my God*, may have this import: "My Lord and my God have done this;" and so they exactly agree with the faith of the apostles, saying, "The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree." ... Or thus: "My Lord and my God! how great is thy power!" for, saith St. Paul, "God exerted the greatness of his power, and the activity of his might, in raising our Lord Jesus from the dead," Eph. i. 19, 20. — WHITBY: *Last Thoughts*, pp. 93, 94.

Their division [the division of Thomas's words into two exclamations, — "My Lord! and, My God!"] is perfectly natural, because they correspond with the emotions which would, in the most rapid succession, be excited towards different objects, in the apostle's mind. By the first, he recognises the identity of Christ; and, in the second, he reverences the power of God, who had raised him from the dead. Were you, sir, visited by some friend, whom you had seen committed to the tomb, your feelings would, I think, on receiving a similar proof of his identity, flow in the same course, and with the same rapidity. In the first moment of astonished conviction, you would call him by his name: your immediately succeeding feeling would be an adoring gratitude towards the almighty Author of the change. — W. J. FOX: *The Apostle John an Unitarian; Letter to Dr. Blomfield*, p. 15.

Both titles, I believe, were applied by him [by Thomas] to Jesus. But the name *God* was employed by him, not as the proper name of the Deity, but as an appellative, according to a common use of it in his day; or perhaps in a figurative sense, as it sometimes occurs in modern writers. — NORTON: *Statement of Reasons*, p. 220.

This has generally been considered an exclamation, and the words seem to admit it; but to me the sense appears to be, "Yes! he is truly my Lord and my God." The exclamation is a recognition of Jesus. I will not go so far as to conclude from these words, that he actually recognised, at the time, the divine nature of Christ, of which we have no trace amongst the apostles, previous to the effusion of the Holy Ghost; at least it was not the common doctrine of the Jewish theology. But he rather names him in a figurative sense — as one risen from the dead — *his god*, whom he will always honour and adore in the same way: as Virgil, in his first eclogue, only still stronger, addresses Augustus: "For he shall always be *my god*: the tender lamb from our folds shall often stain his altar." — J. D. MICHAELIS: *Burial and Resurrection of Jesus*, pp. 272, 273. [See J. G. Rosenmüller, Kuinoel, Tittman, and Dr. Bloomfield, as quoted in "Concessions," *in loc.*]

6. Acts xx. 28: "Take heed, therefore, unto yourselves .... to feed "the church of *God*, which he hath purchased *with his own blood.*"

TRINITARIAN ARGUMENT. — "The church of God;" that is, of Christ, the only-begotten Son of God, who, together with the Father and Holy Spirit, is the one and only true God. The name common to the three persons is here especially understood of the second person. — PISCATOR, *in loc.*

OBSERVATIONS. — On the supposition that the common reading is correct, we should not dare to understand it literally, any more than we should conceive of that Being who is infinite and omnipresent, to be like man, because he is represented by the sacred writers as having a face, eyes and ears; hands, fingers, and feet; breath, spirit, and soul (*y*). It is usual for persons to speak of their children, and other relatives, as "their own flesh and blood;" and since, according to the beautiful phraseology of the Bible, Christ was the "only-begotten, or well-beloved, Son of God," it is not unreasonable to believe, that, if St. Paul desired the Ephesian elders "to feed the church of *God*, which he had purchased *with his own blood*," he could only mean, by the last expression, *God's own Son*, or *the blood of his own Son*. This interpretation receives no little support from several passages in the writings of the same apostle, in which he represents the Messiah as the best and most favoured of all God's children — as "his first-born" — "his own Son" — "the Son of his love" (*z*).

It is, however, admitted by GRIESBACH, and the generality of theological critics, that Acts xx. 28 should be read as follows: "Take heed, therefore, unto yourselves ... to feed the church of *the Lord*," that is, the Lord Jesus, "which he hath purchased with his own blood;" — a reading which is said to be found in the most ancient manuscripts and versions, and supported by the earliest ecclesiastical authorities. To corroborate this view of the text, we may remark it to be in the highest degree improbable, that either the apostle Paul, or the writer of the narrative, — whose conceptions of the Deity were undoubtedly adverse to gross anthropomorphitism, — should have used the expression, *blood of God;* which, literally understood, conveys ideas alike abhorrent to right reason, and opposed to the clear and sublime language of Sacred Scripture. It is absolutely impossible, that *He* could shed blood who is "without body, parts, or passions" — "who only hath immortality" — "whom the heaven of heavens cannot contain" — and "with whom is no variableness, or shadow of turning." No truth is, indeed, more certain, and none more generally acknowledged by sound Theists, as well as enlightened Christians, than this, — that the eternal Jehovah, the all-pervading Spirit of the universe, cannot be subject to any suffering, or forego, for a single moment, the reality, or even the consciousness, of his existence (*a*). Notwithstanding this great truth, it is lamentable to find, that the phraseology which is falsely attributed to the Apostle of the Gentiles has become closely interwoven in many devotional works, particularly in the sacred verse which is used by "orthodox" churches, but which, in other respects, is not unfrequently both elevated in sentiment,

and beneficial in tendency. But how repugnant to rational and scriptural piety, and to just conceptions of the Christian religion, to implore "the holy, blessed, and glorious Trinity," by *his* "agony and bloody sweat, by *his* precious death and burial"! or to speak of the death of "the immortal God, the Father's co-eternal Son"!*

ILLUSTRATIVE TEXTS.

(*y*) Exod. xxiv. 10: They saw the God of Israel, and [there was] under *his feet*, &c. Numb. xiv. 14: Thou, Jehovah, art seen *face to face*. Ps. xxxiii. 6: By the word of Jehovah were the heavens made, and all the host of them by *the breath of his mouth*. Prov. xv. 3: *The eyes of Jehovah* [are] in every place, beholding the evil and the good. Isa. i. 14: Your new moons and your appointed feasts *my soul* hateth, &c. Chap. lix. 1: Behold, *Jehovah's hand* is not shortened, that it cannot save; neither *his ear* heavy, that it cannot hear. Luke xi. 20: If I with *the finger of God* cast out devils, no doubt the kingdom of God is come upon you.

(*z*) Rom. v. 10: If, when we were enemies, we were reconciled to God by *the death of his Son*; much more, being reconciled, we shall be saved by his life. Chap. viii. 29: Whom he did foreknow, he also did predestinate [to be] conformed to the image of *his Son*, that he might be *the first-born among many brethren*. — See ver. 32. Col. i. 13.

(*a*) John iv. 24: God [is] a spirit, &c. Luke xxiv. 39: A spirit hath not *flesh and bones*, as ye see me have. Rom. i. 23: Changed the glory of *the incorruptible God* into an image made like to corruptible man. 1 Thess. i. 9, 10: How ye turned to God from idols, to serve *the living and true God*; and to wait for his Son from heaven, whom he raised from the dead, &c. 1 Tim. i. 17: Unto the King *eternal, immortal, invisible*, &c. Chap. vi. 15, 16: The blessed and only Potentate, the King of kings and Lord of lords, *who only hath immortality*, dwelling in the light which no man can approach unto; *whom no man hath seen, nor can see*, &c. James i. 17: The Father of lights, with whom is *no variableness, neither shadow of turning*. — See Ps. cii. 27; cxxxix. 7—10. Col. i. 15. Heb. xi. 27.

QUOTATIONS.

With his own blood; that is, with his own Son, as it is elsewhere expressed; for God, properly speaking, has no blood; and no usage is more common than the substitution of the figurative term *blood* for offspring. — MILTON: *Last Thoughts on the Trinity*, p. 33.

If *the church of God* were the true reading in this place, it would only prove, that Jesus Christ may be called *God* in the inferior sense; or that the blood of Christ may be called *the blood of God*, because it was the blood of his Son, whom God sent into the world, and permitted his blood to be shed for the benefit of mankind. For the Supreme Being himself cannot be incarnate, and therefore has no blood to shed: he cannot die, for he is the author and source of life and happiness to the whole creation. And this would be a sufficient reply to our opponents, although the present reading could not be objected to. But there is great reason to call in question the genuineness of the present reading. — CHANDLER: *Discourses on the Divine Unity*, p. 102.

In reference to the present passage, Acts xx. 28, the Alexandrian MS., the second oldest (if not the oldest) in existence; the Ephrem MS., at the latest of the seventh century; the Codex Bezæ, or Cambridge MS. of the fifth or sixth century; a valuable MS. deposited in the Bodleian Library at Oxford, thought to have been employed by the Venerable Bede, at the beginning of the eighth century; all of which are uncial, that is to say, written in the most ancient character; together with five that are written in small letters; besides the Sahidic version, the Coptic, the Syriac, the Armenian (the Æthiopic being doubtful), and two Latin MSS. together with many of the Fathers in their quotations, — read here, not Θεου, *of God*, but Κυριου, *of the Lord*; and accordingly, in the revision of the Greek

* See Litany in the Book of Common Prayer, Church of England Selection of Psalms and Hymns, and also the Hymns of Watts, Toplady, and Wesley.

text, this reading has been admitted by Harwood, Griesbach, Lachmann (1831), &c.; besides that it has the countenance of Dr. Samuel Clarke, whose words, verified by him a century ago, are true at the present day: "The best and most ancient copies read it, and the most ancient Fathers cite it, *the church of the Lord*; and therefore that is probably the true reading." This reading is also approved of by those great critics, Michaelis, and his commentator the accomplished Bishop of Peterborough. — MARDON: *Letter to the Hon. and Rev. Baptist W. Noel*; Lond. 1835; pp. 21, 22.

[The Unitarian interpretation of the common text has been approved of by Erasmus, Limborch, Granville Penn, and probably by Baxter. The preference to the reading, Κυριου, *of the Lord*, has been given by Grotius, Le Clerc, J. G. Rosenmüller, Kuinoel, Dr. J. P. Smith, and many other critics. — See "Concessions of Trinitarians," *in loc.*]

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7. Rom. ix. 5: "Whose [are] the fathers; and of whom, as concern-"ing the flesh, *Christ* [came], *who is over all, God blessed for ever*. Amen."

ὁ Χριστος το κατα

σαρκα, ὁ ων επι παντων Θεος ευλογητος εις τους αιωνας. Αμην. GRIESBACH.

σαρκα, ὁ ων επι παντων, Θεος ευλογητος εις τους αιωνας. Αμην. J. G. ROSENMÜLLER.

σαρκα, ὁ ων επι παντων. Θεος ευλογητος εις τους αιωνας. Αμην. ERASMUS.

σαρκα. ὁ ων επι παντων Θεος ευλογητος εις τους αιωνας. Αμην. Do. and LACHMANN.

σαρκα, (ὁ ων επι παντων Θεος ευλογητος εις τους αιωνας. Αμην.) VATER.

σαρκα, ὢν ὁ επι παντων Θεος ευλογητος εις τους αιωνας. Αμην. SLICHTINGIUS.

In respect to his human nature, Christ descended, who is the Supreme God, blessed for ever *Professor Stuart.*
according to the flesh, Christ came, who is, over all, God, blessed for ever ..... *John Wesley.*
Christus est secundum carnem. Hic existens super omnia Deus laudetur in secula ..... *Bucer.*
the Messiah was to be born; he who was over all being God blessed for ever ..... *Newton, J. H. Thom.*
as concerning the flesh Christ came. He who was over all was God, blessed for ever..... *Acton, J. H. Thom.*
was Christ according to the flesh; who is, [as] God, over all, blessed for evermore ..... *Wakefield.*
the Christ, a God over all blessed for ever and ever, from them, I mean, according to the flesh *Syr's paraphrase.*
as to his fleshly extraction Christ is come, he who is over all, God be blessed for ever..... *Locke.*
as concerning the flesh Christ came, who is over all. God be blessed for ever. ..... *S. Clarke, J. S. Porter.*
was the Christ according to the flesh; — He that is God over all be blessed for ever ..... *S. Sharpe.*
is Christ, according to the flesh. He, who is God over all, be blessed for ever ..... *Burnap.*
as concerning the flesh the Christ was. God who is over all, be blessed for ever ..... *Edgar Taylor.*
by natural descent, Christ came. God, who is over all, be blessed for ever ..... *Lindsey, Improved Version.*
is Christ, according to the flesh. God, who is over all, be blessed for ever ..... *Abauzit.*
was Christ, in his natural descent. The God over all, be blessed for ever ..... *Hopkins Haynes.*
as concerning the flesh Christ came. God, who is over all, be blessed for ever ..... *S. Clarke, Priestley.*
was the Christ, as to the flesh. God who is over all be blessed for ever ..... *Carpenter.*
as concerning the flesh Christ came. God who is over all be blessed for ever ..... *Yates.*
is Christ, as it respects the flesh. God who is over all be blessed for ever..... *W. Hincks.*
is Christ, according to the flesh; of whom, or whose, is the God over all, blessed for ever.... *Whitby.*
as concerning the flesh is Christ, whose is the God over all, blessed for ever ..... *Dr. John Taylor.*
is Christ according to the flesh, whose is the God over all, blessed for evermore ..... *John Jones, Belsham.*

[The three last are renderings from the conjectural reading suggested by Slichtingius. In some of the other translations, the verb *is*, as in 2 Cor. i. 3 and Eph. i. 3, is supplied.]

TRINITARIAN ARGUMENT. — Let any man try whether he can invent more express words to signify the eternal Godhead of our Saviour by, and judge of the incorrigible perverseness of those men whom the most plain and express words cannot convince. — DR. WM. SHERLOCK: *Scripture Proofs of our Saviour's Divinity*, p. 39.

The unbiassed sense of this text supports the doctrine of two natures in the person of our Lord. As to the human, he descended from the fathers; but, as to his divine, he was, and ever will be, God over all, blessed for ever. The utmost effort of critical ingenuity has failed in every attempt to weaken, much more to destroy, this testimony to the Divinity of Christ. — BOOTHROYD, *in loc.*

Greek usage, by no possibility, admits of the doxological version of Justi. Θεος ευλογητος means, *God who is blessed*; i. e. the proposition in such a case is assumed, not asserted. But ευλογητος ὁ Θεος means, *God be blessed*; *let God be blessed* or *praised*. In accordance with this Greek usage, we find five instances of doxology in the New Testament, and about forty in the Old, in which ευλογητος is [illegible] first. — PROFESSOR STUART: *Answer to Channing*, pp. 73, 74; Let. iii.

Observations. — Amid the different ways of pointing, translating, and explaining this passage, that have been proposed by great and good men, — not to mention the conjectural emendations of the Greek text which have been suggested by others, — what course is the humble and unlearned inquirer to take? Shall he adopt one of these methods at random? Shall he carefully select that rendering which may best harmonise with his preconceived opinions? Shall he bow to the decision of his pastor or his priest, and receive his dicta as the lessons of infallible wisdom? — None of these expedients need he, or ought he to embrace. He is, indeed, incapable of pursuing a critical inquiry into the meaning of the original text; but he may be competent, after having the various interpretations perspicuously brought before his view, to prefer that which appears most conformable to the pervading language and spirit of the Holy Scriptures (*b*).

Let us apply this principle to the investigation of the passage before us. The generality of Trinitarians bring it forward to prove, that Christ is the supreme and ever-blessed God; adopting the version made by our royal translators: — "Whose are the fathers; and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." But Unitarians commonly punctuate these words, so as to form the last clause, or the two last clauses, into a new sentence, consisting of a doxology, or short ascription of praise, to the Father of all: thus, — "Of whom, as concerning the flesh, Christ came, who is over all. God be blessed for ever." Or: "Of whom, as concerning the flesh, Christ came. God, who is over all, be blessed for ever."

To ascertain which of all these renderings is most likely to convey the meaning of St. Paul, let us, in the first place, inquire whether in his Epistles generally, or in his Letter to the Romans in particular, he applies the name *God* to the Messiah. Now, of the supporters of Christ's Supreme Deity, some contend that he is called *God* by the apostle in one or two instances; others, in three or four; and others, again, in about half a dozen: but it will be shown hereafter, that all these (except 1 Tim. iii. 16, admitted by many Trinitarians to be a corruption of the original) are of an ambiguous nature, and therefore ought not to be appealed to as unexceptionable witnesses of a doctrine which, if true and the subject of revelation, would undoubtedly be expressed in clear and intelligible language. Granting, however, for a moment, that in some few cases Paul does employ the disputed term in reference to his Master, it is worthy of remark that he wrote at least thirteen epistles, in which he applies the term *God* nearly five hundred and fifty times to the Father; an application which occurs about seventy times in the Epistle to the Hebrews, generally believed to be the composition of that apostle. Now, it seems very extraordinary, that, if the Son of God was indeed equal with the Father, the apostle should, in addressing Christian churches, and treating of the origin, doctrines, and observances of Christianity, apply, *in a vast number of instances*,

the name GOD *to the Father* (*e*), *but very seldom use it of Christ.* Exclusively of the passage we are considering, it is not attempted to be proved, that, in his Epistle to the church at Rome, the apostolical writer even once characterised Jesus Christ by the employment of the term *God.* So far from this, he frequently, in this very Epistle, treats of the Father and Christ as two distinct beings, and always restricts the application of *God* to the former (*d*). We therefore think it exceedingly improbable, that he should, in one solitary place, style Jesus the Supreme God, and, at the same time, omit any mention of the universal Father, — that Being concerning whom he invariably uses the appellation.

With respect to the words, *over all God*, or *God over all*, it ought to be observed, that these are not, in any other passage of the Bible, applied to Christ. In his Epistle to the Ephesians, St. Paul, giving a brief summary of the Christian Faith, connects the phrase *above all*, or *over all*, with the term *God;* and it is evident as language can make it, that the God over all, therein mentioned, is the God and Father of our Lord Jesus Christ (*e*). It is, however, argued that Jesus is called *Lord over all;* but this expression cannot denote absolute supremacy, since the pervading language of the New Testament is, that Christ was constituted *Lord* by the Father, and that he received all his power and authority from the same almighty Being (*f*).

It may also be remarked, that the words, *blessed for ever*, occur only in two other passages of the Christian Scriptures, being in each instance employed by St. Paul. In Rom. i. 25, "the Creator, who is blessed for ever," undoubtedly signifies Him whom the apostle terms *God* throughout the same chapter, and whom he represents as distinct from "his Son Jesus Christ" (*g*); and in 2 Cor. xi. 31, He "who is blessed for ever" is expressly declared to be "the God and Father of our Lord Jesus Christ" (*h*). In every other place of the New Testament, in which the word translated *blessed* occurs, it is attributed exclusively to the "one God the Father" (*i*).

It is contended that the expression, *concerning the flesh*, occurring in connection with phrases of an opposite kind, implies that Christ was in possession of two natures; but, from St. Paul's application of the same expression to himself and others, it is evident that the argument is altogether futile (*j*).

Thus, the phraseology of our apostle, harmonising with the general strain of Scripture, is decidedly favourable to the interpretation of Rom. ix. 5 generally given by Unitarians; and we think it would augur better for the permanence of Trinitarianism, if she could produce, in favour of her system, even one passage from the Bible, as express as any of the purely human comments and statements which have been put forth in creeds, catechisms, confessions, bodies of divinity, and other works of a similar description.

ILLUSTRATIVE TEXTS.

(*b*) See pp. 71—73. (*c*) See Table, p. 86.

(*d*) Rom. i. 1—10: Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of *God*, ... concerning *his* Son Jesus Christ our Lord, who was made of the seed of David according to the flesh, and declared [to be] the Son of *God* with power. ... To all be that in Rome, beloved of *God*, called [to be] saints: Grace to you, and peace, from *God our Father*, and the Lord Jesus Christ. First, I thank my *God*, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world. For *God* is my witness, whom I serve with my spirit in the gospel of *his* Son, that without ceasing I make mention of you always in my prayers, &c. — See chap. ii. 16; iii. 22—25; iv. 24; v. 1, 8, 10, 11, 15; vi. 4, 10, 11, 23; vii. 4, 25; viii. 3, 11, 17, 28, 29, 32, 34, 39; x. 9; xv. 5—8, 15—17, 30; xvi. 20, 25—27.

(*e*) Eph. iv. 4—6: [There is] one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; *one God and Father of all*, who [is] ABOVE ALL, and through all, and in you all.

(*f*) Acts ii. 36: Therefore let all the house of Israel know assuredly, that GOD HATH MADE that same *Jesus* whom ye have crucified, both *Lord* and Christ. Phil. ii. 9—11: Wherefore GOD also HATH HIGHLY EXALTED HIM, AND GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME; that at the name of Jesus every knee should bow; .... and [that] every tongue should confess, that *Jesus Christ* [*is*] *Lord*, TO THE GLORY OF GOD, THE FATHER. 1 Cor. xi. 3: But I would have you know, that the head of every man is Christ; ... and the HEAD OF CHRIST [IS] GOD. John xiv. 28: MY FATHER IS GREATER THAN I. See Matt. xxviii. 18. John v. 19; x. 29. 1 Cor. xv. 24—28. Eph. i. 20—22. Rev. ii. 27.

(*g*) Rom. i. 25: Who changed the truth of *God* into a lie, and worshipped and served the creature more than the Creator, *who is blessed for ever* (ὃς ἐστιν εὐλογητος εις τους αιωνας). Comp. ver. 1—10.

(*h*) 2 Cor. xi. 31: The God and Father of our Lord Jesus Christ, *who is blessed for evermore* (ὁ ων εὐλογητος εις τους αιωνας), knoweth that I lie not.

(*i*) 2 Cor. i. 3: *Blessed* (εὐλογητος) [be] God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. Eph. i. 3: *Blessed* (εὐλογητος) [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ. — See 1 Pet. i. 3. Luke i. 68. Mark xiv. 61.

(*j*) Rom. ix. 3: For I could wish that myself were accursed from Christ, for my brethren, my kinsmen *according to the flesh* (κατα σαρκα). 1 Cor. x. 18: Behold Israel *after the flesh* (κατα σαρκα). — See Rom. iv. 1. Gal. iv. 23, 29. Eph. vi. 5. Col. iii. 22.

QUOTATIONS.

I have no doubt, that a person familiarly acquainted with Greek, and free from any previous bias to the Trinitarian doctrine, would without hesitation understand the last clause as an abrupt ascription of praise to the God who is above all. My reasons are briefly these: — I. Because such ascriptions of praise are very frequent in the writings of the Old and New Testament, and in all Jewish compositions. II. Because they almost uniformly want the substantive verb, ἐστω or εἰη, as in this instance. III. Because the periphrasis here used as a name of Deity, "the God who is above all," ὁ ων επι παντων θεος, or phrases almost exactly the same with it, — such as ὁ επι παντων θεος, and ὁ επι πασι θεος, — are expressions of perpetual occurrence in Greek writings upon religious subjects, which are universally understood as designations of the Supreme Deity, and are employed to distinguish him from all the beings to whom the name θεος, *God*, was applied in a subordinate sense. IV. Because, in all such ascriptions of praise, the words *for ever*, or the equivalent expressions, if introduced at all, are placed at the end of the sentence, as in this example. V. Because the position of these words at the end of the sentence naturally, though not necessarily, draws the participle εὐλογητος, *blessed*, which they qualify, to the same quarter. VI. Because in Ps. lxviii. 19, Κυριος ὁ θεος εὐλογητος, the

participle is placed in the latter part of the sentence by the Septuagint translators, contrary to the assertion of Dr. Whitby in his Commentary. VII. Because, although the participle comes first in every other instance, a sufficient reason for its being so placed may in almost all these cases be assigned, *viz.* that the name of God is connected by the relative pronoun ὃς with one or more clauses, the interposition of which would remove the participle to too great a distance from its noun, if it were thrown back to the end of the sentence. .... The manner in which this passage was understood by the primitive believers may also be inferred with considerable certainty from this fact, that many of the most eminent Christian writers of the four first centuries (see Westein *ad loc.*) deny in decided terms, that Jesus Christ was "the God who is over all," ὁ ἐπι παντων θεος; maintaining, that this title belongs exclusively to God the Father, and that to transfer it to Christ is unpardonable, rashness, and impiety. Such assertions they would not have advanced, if they had supposed the words *God who is over all* in this passage to refer to our Saviour. — Yates: *Vindication of Unitarianism*, pp. 177—180.

Some scholars have been embarrassed by commencing a new sentence with the Greek phrase, ὁ ων, *he who*, as a compound, instead of a relative pronoun. I can only say, that there is abundant authority for it in the New Testament. The second clause of the thirty-first verse of the third chapter of John's Gospel begins in the same way: — "*He that is* (ὁ ων) of the earth is earthly, and speaketh of the earth." The forty-seventh verse of the eighth chapter begins in the same way: — "*He that is* (ὁ ων) of God speaketh the words of God." A similar construction is found in the forty-sixth verse of the sixth chapter: — "Not that any one hath seen the Father, except it be *he who is* (ὁ ων) with God; he hath seen the Father." For these reasons, abstracted from all theological considerations, I should prefer the reading given above, on the ground of grammatical construction alone. — I know it has been objected likewise to the rendering I have given above, that the change of subject is too sudden. The doxology, if directed to God, is too unpremeditated, and breaks the continuity of thought. But there is a passage in the same writer, in his first Epistle to Timothy, where the transition is quite as sudden and abrupt, and the doxology to God quite as unconnected with what had gone before: — "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first, Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. Unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." This, to my mind, bears a strong resemblance to the other, and is in the middle of an earnest discourse. — Burnap: *Expository Lectures*, pp. 35, 36. [Mr. Burnap's rendering of ὁ ων is supported by the authority of Dr. John Wallis: see "Concessions," in *loc.*]

Allowing, however, our translation to remain, it will not justify the strange belief, that Jesus is literally the Supreme God. In this passage it is worthy of remark, that Christ is first spoken of as a natural descendant of the Israelites, — a circumstance as inconsistent with supreme divinity as any which can be well imagined. Now, could any persons acquainted with Paul, with his belief of God's unity, eternity, and invisibleness, — could any such persons, on reading this passage, have imagined, that the apostle intended to declare Jesus, whom he called a Jew by birth, to be the Supreme God, infinite, eternal, unbegotten, and invisible? How natural and necessary is it to restrain and modify the last clause by the first! Jesus, we know, was exalted by God to be head over all things to the church, to be Lord of Jews and Gentiles, of the living and the dead, that is, of all mankind. We also know, that the title *God* was frequently applied to persons possessing extensive power and dominion. How much more natural is it, then, to suppose that Paul intended to express Christ's exaltation to universal empire by calling him *God over all*, than to suppose that he meant to ascribe proper and supreme divinity to a descendant of the Israelites! These arguments show, that the passage does not support

Trinitarianism, even if translated rightly in our English Bible; of which, however, I am by no means satisfied. — DR. CHANNING: *Note in Sermon on the Doctrines of Christianity.* [This interpretation is adopted by Pyle and Macknight, and spoken of with some degree of respect by J. D. Michaelis and Professor Stuart: see "Concessions," *in loc.*]

Dr. Smith "conceives that there is reason in the observation, that the clause, *as it respects the flesh*, is one part of an antithesis, the other member of which is to be sought in the sequel of the paragraph." There is truly a sort of antithesis; but the other member is here, as in ver. 3 of the same chapter, to be sought in the apostle's mind, and in the minds of his readers. He speaks of "his kinsmen according to the flesh" in contrast with his spiritual relationship to all Christians. He describes the Lord Jesus as descended from the Israelites, "according to the flesh," in contrast with his appointment to be *the Son of God with power, according to the spirit of holiness*, or holy spirit. See Rom. i. 3, 4. — W. HINCKS: *Review of Dr. J. P. Smith's Script. Test.* pp. 92, 93.

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8. 1 Tim. iii. 16: "And, without controversy, great is the mystery of "godliness: *God was manifest in the flesh*, justified in the spirit, seen "of angels, preached unto the Gentiles, believed on in the world, received "up into glory."

ευσεβειας μυστηριον· Θεος εφανερωθη εν σαρκι	*Received Text.*
ευσεβειας μυστηριον, ὁ εφανερωθη εν σαρκι	*Reading adopted by the Vulgate.*
ευσεβειας μυστηριον· Ὃς εφανερωθη εν σαρκι	*Griesbach.*
pietatis arcanum, Deus apparuit in carne - - - - - - - -	*Carlstadius.*
..... quod manifestum in carne - - - - - - - - -	*Erasmus.*
mystère de la piété, qui a été manifesté dans la chair - - - - -	*Father Simon.*
mystery of godliness, which was manifested in the flesh - - - - -	*Rheims Trans.*
sacrament of pitee that [thing] that was schewid in fleische - - - -	*Wiclif.*
mystery of godliness, which was manifested in flesh - - - - - -	*Wakefield.*
mystery of godliness: He who was manifested in the flesh - - - -	*Eds. of Imp. Ver.; E. Taylor.*
mystery of godliness; who was made manifest in the flesh - - - - -	*S. Sharpe.*
Ver. 15, 16: The church of the living God, the pillar and ground of the truth (and without controversy the mystery of godliness is great), who was manifest in the flesh - - - - - - - - - - - -	*Carlile.*

TRINITARIAN ARGUMENT. — St. Paul calls the sublime parts of the Christian faith a mystery, and says, "Great is the mystery of godliness: God was manifest in the flesh." But, when he said this, he evidently alluded to the mystery of the incarnation: whereas, if he meant nothing more by it than that Jesus Christ was but a man, what mystery was there in this scheme of godliness? and how could this be called "God manifest in the flesh"? — DR. HAWKER: *Sermons on the Divinity of Christ*, pp. 253, 254.

OBSERVATIONS. — Nothing can more clearly discover the insufficient evidence for the doctrine of Christ's Supreme Divinity, than the extreme tenacity with which some writers cling to such disputed passages as 1 Tim. iii. 16: "And, without controversy, great is the mystery of godliness: *God was manifest in the flesh*," &c. Were the cause of Trinitarianism supported by proofs of a solid kind, it would be unnecessary to press into its service, a text, the true reading of which is, according to many Biblical critics, a matter of great uncertainty.

Whatever has been or may be said respecting the comparative claims of the various readings, we think that the passage, as it stands in the Common Version, bears marks of corruption, or of forgery, sufficient to invalidate its authority in the Trinitarian controversy. No Christian can, indeed, object to the sentiment, that "God was manifest in the flesh;" since in

Jesus of Nazareth — who, according to Scripture language, was *flesh*, or a mortal man (*k*) — the Almighty Source of universal intelligence exhibited to his erring and guilty children, a living and palpable manifestation of his power, his holiness, and his benevolence. God was in his anointed Son: for it was "the Father who dwelt in him that did the works;" it was "the Father who sent him that gave him a commandment what he should say, and what he should speak;" it was the Father that "always heard" "the prayers and supplications" of that meek and holy being, who "learned obedience by the things which he suffered," and whose devotion to the Father's will was conspicuous in every word he uttered, and in every act he performed (*l*). Thus was "God manifested in the flesh." But the expressions afterwards employed in the verse under consideration — namely, that "he was seen of angels or messengers, and received up into glory" — are, literally understood, quite inapplicable to the invisible and ever-blessed Jehovah, the "High and Lofty One who inhabiteth eternity" (*m*).

Some authors lay much stress on the clause — "Great is the mystery of godliness," as if the writer had designed to introduce some incomprehensible ideas concerning the person of Jesus Christ. But a tolerable acquaintance with the phraseology of the New Testament, particularly with that which is contained in Paul's Epistles, will suffice to show, that the term *mystery* is employed in the Christian Scriptures to signify, not those doctrines which are above the comprehension of the human mind, but the great truths of the gospel, which were promulgated in the Gentile world, and which, before the advent of the Saviour, were a "mystery," or *secret*, in consequence of their having been *hidden* from the view of mankind, but which ceased to be mysterious or concealed as soon as they were *made known* by Christ and the apostles (*n*).

ILLUSTRATIVE TEXTS.

(*k*) John i. 14: The Word was made *flesh*, &c. — See page 153.

(*l*) John viii. 19: If ye had known me, ye should have *known my Father* also. Chap. xii. 44—50: Jesus cried and said, He that believeth on me, believeth not on me, but on Him that sent me; and he that seeth me, *seeth Him that sent me*. I am come a light into the world, that whosoever believeth on me should not abide in darkness. ... I came not to judge the world, but to save the world. .... *I have not spoken of myself*; but the Father who sent me, he gave me a commandment what I should say, and what I should speak, &c. Acts x. 38: How God anointed Jesus of Nazareth with the holy spirit and with power: who went about doing good, ... for *God was with him*. 2 Cor. v. 19: *God was in Christ*, reconciling the world unto himself. — See John x. 37, 38; xi. 22, 42; xiv. 10, 11. Acts ii. 22. Heb. v. 7, 8. *et al.*

(*m*) 1 Tim. i. 17: Now, unto the King eternal, *immortal*, *invisible*, the only wise God, [be] honour and glory for ever and ever. Exod. xxxiii. 20: Thou canst *not see* my face; for there shall no man see me, and live. — See Heb. xi. 27. Isa. lvii. 15. *et al.*

(*n*) Rom. xvi. 25, 26: Now, to Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the *mystery*, which was kept *secret* since the world began, but now is *made manifest*, &c. — See 1 Cor. ii. 7; iv. 1; xv. 51—54. Eph. i. 9, 10; iii. 1—9. Col. i. 26—27.

QUOTATIONS.

The Unitarian finds nothing in the expression [*God manifest in the flesh*] but what he can receive in perfect consistency with his principles. He believes that God is everywhere "manifest;" — that the spirit of God —

> "Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees;"

and, if a couplet may be added,

> Spoke by the prophets, by the Saviour taught,
> And warmed and brightened in the deeds he wrought.

God was "manifest in the flesh," when Jesus cast out devils by the finger of God; and well might the people who heard his heavenly discourses, and witnessed his miraculous deeds, say, "A great Prophet hath risen up;" and that, by sending such a Prophet, "God hath visited his people." — Drummond: *Essay on the Trinity*, p. 46.

All the churches for the first four or five hundred years, and the authors of all the ancient versions, Jerome, as well as the rest, read, "Great is the mystery of godliness, *which* was manifested in the flesh." — Sir Isaac Newton: *Historical Account of Two Notable Corruptions of Scripture*, p. 58.

It has been a great controversy among learned men, whether Θεος, or ὁς, or ὁ, be the true reading in this place. All the old versions have it, *qui* or *quod* [*who* or *which*]. And all the ancient Fathers, though the copies of many of them have it now in the text itself, Θεος, *Deus* [*God*]; yet, from the tenor of their comments upon it, and from their never citing it in the Arian controversy, it appears they always read it *qui* or *quod*. — Dr. Samuel Clarke: *Script. Doct. of the Trinity*, No. 540.

The original reading I believe to have been ὁ, *which*. For this the external evidence, when fairly adjusted, seems greatly to preponderate; and it may have been altered by transcribers first into ὁς, and afterwards into Θεος, in consequence of the theological interpretation of the passage, according to which the mystery spoken of was Christ; — an interpretation that appears to have been given it at an early period. But the passage, I believe, has no reference to Christ personally. The words translated *mystery of godliness*, as if purposely to obscure the sense, should be rendered *the new doctrine of piety*, or *concerning piety*; and, in order to avoid an awkward collocation of words in English, we may connect the epithet *great* with the substantives *pillar and foundation*; — an arrangement which, though contrary to the construction of the original, sufficiently expresses the sense. The following rendering, then, I believe, gives the meaning of the apostle: — "I thus write to you, hoping to come to you shortly; but should I be delayed, that you may know how you ought to conduct yourself in the house of God, that is, the assembly of the living God. Beyond doubt, the great pillar and foundation of the true religion is the new doctrine concerning piety, which has been made known in human weakness, proved true by divine power, while angels were looking on, which has been proclaimed to the Gentiles, believed in the world, and has obtained a glorious reception." — Norton: *Statement of Reasons*, pp. 132—134. [See his note.]

There are three readings of this passage: ΘΣ, *God*; ΟΣ, *he who*; and Ο, *that which*. The Ephrem manuscript reads ΟΣ, *he who*; and probably the Alexandrine. This is adopted by Griesbach, who observes that ΘΣ and Ο are much more likely to be corrupted from ΟΣ, than *vice versâ*. .... Archbishop Newcome says, that, "if we read ὁς, *he who*, we have a similar construction, Mark iv. 25. Luke viii. 18. Rom. viii. 32. ..... *Manifested in the flesh*: — He was a real man, and not a man in appearance only, as the Gnostics and Docetæ taught, to whom the apostle seems to allude: see chap. i. 4; vi. 20; compare also 1 John iv. 2, 3. 2 John, ver. 7. Perhaps the expression, *manifested in the flesh*, may allude to his appearance in a very humble form, not at all adapted to his high pretensions and claims. — Belsham, *in loc.*

[See "Concessions of Trinitarians," *in loc.*]

9. Heb. i. 8: "But unto the Son [he saith], Thy throne, *O God!* "is for ever and ever: a sceptre of righteousness," &c.

προς

unto. — *Common Version.*
ad. — *Beza, Calvin.*
&c. — *Estius, Tremellius, Castalio, Piscator, Schleusner.*

of, concerning, respecting, in reference to, &c. — *Whitby, Scarlett, Heathcoyd, Bloomfield, Professor Stuart, Dr. Robinson; Milton, S. Clarke, Lardner, Yates, &c.*

"He saith." — *Common Version.*

David saith. — *Whitby's Commentary.* the Scripture saith. — *Estius, J. G. Rosenmüller; Belsham, W. Hincks.*

Ὁ θρονος σου, ὁ θεος, εις τον αιωνα του αιωνος. — *Authorised Text.*

[Griesbach omits the commas.]

God thy seat shall be for ever and ever. — *Tyndal.*
God shall be thy throne for ever and ever. — *Abauzit.*
God [is] thy throne for ever and ever. — *According to Griesbach's text, Priestley, Lindsey, Wakefield, Christie, Belsham, J. B. Porter, Acton, Eds. of Imp. Ver.*

God thy throne is into the world of world. — *Wiclif.*
Deus ipse est sedes tua perpetua. — *Grotius.*

[*This rendering is deemed admissible by Dr. S. Clarke, Principal Hill, Erasmus, and J. G. Rosenmüller. So also, according to Mr. Hincks, by Erasmus, Crellius, Peirce, and Sykes.*

TRINITARIAN ARGUMENT. — The inspired apostle expressly declares, that it is an address of God to the Son of God. — CARLILE: *Jesus Christ the Great God our Saviour*, p. 131.

The interpretation, "God is thy throne," is monstrous, and derives no support from any parallel figurative or elliptical mode of expression in the Sacred Writings. God the throne of a creature! — RICHARD WATSON: *Theological Institutes*, vol. ii. p. 21.

OBSERVATIONS. — Some of the most eminent Biblical scholars have been of opinion, that the original words translated in the common version, "Thy throne, O God! is for ever and ever," admit of being rendered, "God is thy throne for ever and ever," — both from the Greek of the passage, and from the Hebrew of the Psalm whence the words are taken (*o*). If this be the true rendering, the writer of the Epistle probably designed to represent the Almighty as the supporter of Christ's throne; — that throne of peace and righteousness to which he had been raised by the Father (*p*). And the figure *throne*, thus applied, would be analogous to other Scriptural metaphors, such as *rock*, *fortress*, *tower*, and *shield* (*q*).

If, however, the authorised translation be the correct one, as it probably is, the title *God* will signify only that Jesus Christ is a mighty prince, a heavenly king, whose reign of holiness and felicity shall endure for many ages (*r*). This interpretation of the title here probably given to Christ, is fully borne out by the general tenor of the New Testament respecting his nature and character (*s*), and is in perfect unison with the style of the Jews, who, as we have elsewhere shown, bestowed the name of *God* on persons bearing authority in civil or in religious affairs (*t*). The connection of the passage itself is highly favourable to the view which we have taken of its signification. In the following verse, Christ is spoken of as a Prince, who had a God over him, and who had been anointed with the oil of gladness above his fellows, or companions (*u*). But the Supreme God can have no superiors, — can have no equals. "Who can be compared unto Jehovah? — To whom will ye liken me, or shall I be equal? saith the Holy One" (*v*). From these considerations, we think it perfectly evident, that, however superior the Lord Jesus was to other divine messengers, he was entirely subordinate to his almighty Father.

It is very probable, as admitted even by some Trinitarians, that the words under consideration were originally used in reference to Solomon;

and that the whole Psalm was composed on his marriage with the daughter of Pharaoh, king of Egypt. It is indisputable that this "song of loves," though containing a few expressions suitable to the kingdom of the Messiah, abounds in sentiment and imagery which do not at all correspond to the character of the meek and humble Jesus, as delineated by the evangelists (*w*). Some writers, indeed, contend that language expressive of everlasting dominion could not properly be employed in relation to a Jewish king; but the objection may be easily solved, by considering that such phraseology is merely an oriental idiom, significant of a very long reign; and in proof of this, we refer to Nathan's prophecy respecting Solomon, in which God is represented as establishing "for ever" the throne of that sovereign (*x*). Whatever may be the import of the text examined, we feel persuaded that the writer of the Epistle applied it to Jesus Christ only by way of accommodation.

ILLUSTRATIVE TEXTS.

(*o*) Ps. xlv. 6: Thy throne, O God! [is] for ever and ever; the sceptre of thy kingdom [is] a right sceptre.

כִּסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד,

Thy throne may God establish for ever. — *Dr. Geddes.* | Thy throne, O mighty Prince! is for ever and ever. — *Dr M. Young, late Bishop of Clonfert; Wellbeloved.*
Thy throne, O divine Prince! is for ever and ever. — *Madge.*

(*p*) Luke i. 32, 33: He shall be great, and shall be called the Son of the Highest; and the Lord God shall *give* unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

(*q*) Ps. xviii. 2: Jehovah [is] my *rock*, and my *fortress*, and my deliverer; my God, my strength, in whom I will trust; my *buckler*, and the *horn* of my salvation, [and] my *high tower*. Ps. lxxxiv. 11: Jehovah God [is] a *sun* and *shield*. — See Deut. xxxii. 4. Ps. cxv. 9—11. *et al.*

(*r*) See Dan. vii. 14, 27; and Luke i. 33, quoted in ref. *p*.

(*s*) John xviii. 36, 37: Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that *I am a king*. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Matt. xxviii. 18: *All power is* GIVEN UNTO ME in heaven and in earth. — See Acts ii. 33. Phil. ii. 9—11. *et al.*

(*t*) See page 146, ref. *l* and *o*.

(*u*) Heb. i. 9: Thou hast loved righteousness, and hated iniquity; therefore God, [even] *thy God, hath anointed thee* with the oil of gladness *above thy fellows*.

(*v*) See Ps. lxxxix. 6—8. Isa. xl. 25.

(*w*) Matt. xi. 29: Take my yoke upon you, and learn of me; for *I am meek and lowly in heart*. Chap. xxvi. 52: Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Comp. Ps. xlv. 3—5: Gird thy sword upon [thy] thigh, O [most] Mighty, with thy glory and thy majesty. .... Thine arrows [are] sharp in the heart of the king's enemies; [whereby] the people fall under thee.

(*x*) 1 Chron. xvii. 11—15: And it shall come to pass, .. that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me a house, and *I will establish his throne for ever*. I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took [it] from [him] that was before thee, &c. — See chap. xxviii. 6, 7. *et al.*

QUOTATIONS.

It ought not to be concealed, that the words, "Thy throne, O God! is for ever and ever," may with equal propriety, both from the Greek and Hebrew, be also thus rendered, "God is thy throne," &c.; that is, God is the support of thy throne," &c. — DR. SAMUEL CLARKE: *Script. Doct. of the Trinity*, part i. chap. ii. sect. 1, No. 542.

I had at first adopted the version, "God is thy throne," and am still not certain that that version is incorrect. .... The above passages [1 Cor. xi. 3. Ps. lxxiii. 26. Phil. ii. 10], ... and particularly that from the Psalms, countenance the version I have rejected. — EYRE, *in loc.*

After having presented to us this new king, the author proceeds to the duration of his reign: — "But of the Son it is said, "Thy throne, O God! shall be for ever and ever." It is not thus in the original, which is, "God shall be thy throne for ever and ever." No mode of language is more customary in Scripture than to call God our *rock*; and, as the address here is to a king, it figuratively employs the idea of *throne*, to express that he shall never be deposed; that he shall subsist eternally: — "For God himself shall be thy throne, — shall take pleasure in protecting thee: the sceptre of thy kingdom is a sceptre of righteousness: thou hast loved justice, and hated iniquity; wherefore, O God! thy God hath anointed thee with the oil of gladness above thy fellows." Here also the version offends against the rule of the Greek language, and it is too arduous an enterprise to mean to violate at once both reason and grammar. Has one ever heard speak of God who has a God? — and the gospel, which is so wise and refined, would it teach us such language as this? But, when one ascends to the source, there one finds, — "*The God who is thy God* — that is, the God whom thou adorest, and who is thy Benefactor — hath shed upon thy head the sacred oil, and chosen thee preferably to the angels, who alone could dispute this advantage." — ABAUZIT: *Miscellanies*, pp. 183, 184.

It is immaterial to the purpose of our present investigation to inquire whether the word *God* in this case is used in the nominative or the vocative case, so as to read, "God is thy throne;" or "Thy throne, O God!" The sense will be ultimately the same. Both will alike disprove the Trinity. It cannot be applied to the second person of a Trinity. The second person of a Trinity *cannot* have a God. The second person of the Trinity *cannot* be exalted on account of his moral merits, "because he had loved righteousness, and hated iniquity." Neither can he be "anointed with the oil of gladness above his fellows." Whoever it is who is called *God*, he still has a God over him, to whom he is indebted for his exaltation. This use of the word *God*, then, is so far from helping the Trinitarian cause, — being a clear case in which the term *God* is applied to Christ in an inferior sense, not involving Divinity, — that it takes from the force of those other passages where this word is thought to be applied to him. .... *O God!* of course, must here mean, *O King!* or he could not have fellows, or be called *God* by Jehovah. The thrones of other kings crumble; but, on account of the Messiah's peculiar merits, his throne is to be for ever. — BURNAP: *Expository Lectures*, pp. 105—107.

The words, "Thy throne, O God! is for ever and ever," were originally addressed by a poetical courtier to Solomon, or some other Hebrew monarch, on his accession and marriage; nor can the slightest reason be assigned for supposing, that the ode in which the words occur had any reference more remote than the immediate occasion of its composition. The first half of the Psalm is addressed to the prince; the remainder to his bride, who is exhorted to give her undivided affection to the new relation which she has formed; to "forget her own people, and the house of her father;" and who is consoled with the hope, that "instead of her fathers she shall have her sons, whom she shall make princes through all the land." Those who can satisfy themselves with the theological conceit, that this is a prophetic allegory, descriptive of the relation between Christ and his Church, appear to have placed themselves so far beyond the reach of all the rules of

interpretation, that argument becomes fruitless: no possible media of refutation exist. — MARTINEAU: *Lecture on the Proposition,* "*that Christ is God,*" pp. 37, 38; *being the fifth of a series of Lectures.*

[See "Concessions," under Ps. xlv. 1, 6, 7. Heb. i. 8, 9. Calvin says that the Psalm was composed respecting Solomon; and Professor Stuart explains the term *God*, as used of the Messiah, in the sense, not of the Supreme Being, but of a pre-eminent king.]

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10. 1 John iii. 16: "Hereby perceive we the love [of *God*], because "he laid down his life for us," &c.

TRINITARIAN ARGUMENT. — Here, the apostle says, "we perceive, we have known, the love of God, because he laid down his life for us." *Of God* is not in the text; but it is preserved in one MS. and in two or three of the versions: but though this does not establish its authenticity, yet the term, *of God*, is necessarily understood; or *of Christ*, as Erpen's Arabic has it; &c. — DR. ADAM CLARKE, *in loc.*

OBSERVATIONS. — There seems to be, on the part of some Trinitarians, a lingering after this passage, as a proof-text in support of the Deity of Christ; and we have no doubt, that many of the unlearned read it with a perfect conviction, that the term *God* was here used by St. John: but every one should know, that all words printed in Italic characters in the common version of the Bible, as here and in Acts vii. 59, are supplied, without any warrant from the original text. With respect to the present passage, it may be remarked, that, in some editions of the authorised English Bible, the supplementary words, *of God*, are put in Roman type, probably through inadvertence.

As it is inconsistent both with reason and revelation to suppose that an infinite, immortal, and omnipresent Being could die (*y*), the pronoun *he*, in the verse treated of, will necessarily stand for *the Son of God*, mentioned in the eighth verse of the same chapter (*z*).

ILLUSTRATIVE TEXTS.

(*y*) See p. 161, ref. (*n*).

(*z*) 1 John iii. 8: *The Son of God* was manifested, that he might destroy the works of the devil. Rom. v. 8: *God* commendeth his love toward us, in that, while we were yet sinners, CHRIST *died for us.* — See John iii. 16.

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11. 1 John v. 20: "And we know that the Son of God is come, and "hath given us an understanding, that we may know Him that is true; "and we are in Him that is true, [even] in his Son Jesus Christ. THIS "*is the true God*, and eternal life."

ἐν'

[even] in. — *Cov. Ver.*
[et] in. — *Piscator.*
et dans. — *Le Clerc.*
et pour être en. — *Father Simon.*
per. — *Grotius, J. G. Rosenmüller.*
per. — *Beausobre et L'Enfant.*
under. — *Macknight.*
by. — *Lindsey, Carpenter, Yates.*
through. — *Tyndal, Wakefield, &c.*

TRINITARIAN ARGUMENT. — The ordinary and fair construction of the demonstrative is with the nearest antecedent noun; a rule from which we are not at liberty to depart, without evident necessity, and on grounds critically impartial. But there is not here a clear necessity, and the deviation is made to answer a polemical purpose. — DR. J. P. SMITH: *Script. Test.* vol. iii. p. 130, third edit.

There are two reasons here why ὁ ἀληθινὸς θεὸς, *the true God*, may be referred to Christ: — 1. The grammatical construction favours it. Christ is the immediate antecedent. ..... But, secondly, my principal reason for referring *the true God* to Christ is the other adjunct which stands with it: "This is the true God — and the ETERNAL LIFE. How familiar is this language with John, as applied to Christ! — PROFESSOR STUART: *Answer to Dr. Channing*, p. 79, Aberdeen edit.

Observations. — It is contended that here the pronoun *this* relates to the immediate antecedent, *Jesus Christ;* and that therefore the Saviour is denominated "the true God." But this conclusion we hesitate not to pronounce bold and unwarrantable. Grammatical nicety is, indeed, favourable to the common interpretation; and the particle *even*, improperly supplied by the royal translators, lends its feeble support to the same cause: but the great truth, that the Father only is the true God, is too clearly and prominently marked out in the passage to be unperceived by the discerning eye. Two beings are distinctly mentioned; namely, "He that is true," or "the true God," and "his Son Jesus Christ," who was commissioned by "the only true God — the Father" (*a*) to impart to mankind a practical knowledge of his character and designs.

Respecting the rule in Grammar, that the pronoun refers to the proximate antecedent, it may be observed, that, in perusing the sentiments of any author, we at once reject the application of the rule, when his language, thus interpreted, conveys ideas different from those which he obviously designs to communicate. Now, there is strong reason for believing the passage under examination to be of this nature. If the pronoun *this* belonged to the words *Jesus Christ*, it would follow that the apostle either intimates the existence of a duality of true Gods, or exhibits Christ as both the true God, and the Son of the true God — in other words, the Son of himself; but these conclusions are repugnant equally to enlightened reason and Sacred Scripture (*a*), and should therefore be rejected without hesitation. The pronoun is found to relate to the remote antecedent in many places of the New Testament (*b*); in one of which, according to the *grammatical* construction of the words, our Lord is termed "a deceiver and an antichrist;" these expressions being preceded by the demonstrative *this*, and immediately following the clause, "*Jesus Christ* is come in the flesh" (*c*).

If, however, any doubt should exist respecting the proper application of the last clause of the verse, 1 John v. 20, we would request the reader's particular attention to the fact, that the beloved disciple in his Gospel represents the Son of God himself solemnly recognising the sole, absolute Supremacy of the Father, in that beautiful prayer which he uttered shortly before leaving the world: "Father, this is life eternal, to know Thee the only true God, and Jesus Christ whom thou hast sent" (*d*).

With regard to the argument for the Deity of Christ drawn from the consideration, that he is in other places of St. John's writings called *the life* and *eternal life*, we reply that the Father of our Lord may also be characterised by this title, and in the highest sense too, because he is the all-gracious being who originated the means of our salvation, and sent his Son to be the dispenser of eternal happiness, by infusing into the hearts of men that moral and spiritual life which he himself derived from the ever-blessed God (*e*).

ILLUSTRATIVE TEXTS.

(*a*) John xvii. 1—3: *Father*, ... this is life eternal, that they might know *thee* the ONLY TRUE GOD, and Jesus Christ whom thou hast sent. 1 Thess. i. 9, 10: ... How ye turned to God from idols, to serve the living and TRUE GOD; and to wait for *his Son* from heaven, *whom* HE raised from the dead, [even] Jesus, &c.

(*b*) John vi. 48—50: *I* am that *bread of life*. Your fathers did eat *manna* in the wilderness, and are dead. THIS (οὗτος) is the bread which cometh down from heaven, that a man may eat thereof, and not die. Acts iv. 10, 11: By the name of *Jesus Christ* of Nazareth, whom ye crucified, whom God raised from the dead, [even] by him doth *this man* stand here before you whole. THIS (οὗτος) is the stone which was set at nought of you builders, &c. Acts vii. 18, 19: Another *king* arose, who knew not *Joseph*. THE SAME (οὗτος) dealt subtilely with our kindred, and evil entreated our fathers, &c. Chap. x. 5, 6: And now send men to Joppa, and call for [one] Simon, whose surname is *Peter*: he lodgeth with one *Simon*, *a tanner*, whose house is by the sea-side: HE (οὗτος) shall tell thee what thou oughtest to do. (R.T.) — See John vii. 48—50. Acts viii. 20. 2 Thess. ii. 8, 9. Heb. xii. 17.

(*c*) 2 John 7: For many *deceivers* are entered into the world, who confess not that *Jesus Christ* is come in the flesh. THIS (οὗτος) is a deceiver and an antichrist.

(*d*) See John xvii. 1—3, as quoted above in reference (*a*).

(*e*) 1 John iv. 14: And we have seen, and do testify, that THE FATHER SENT THE SON [to be] *the Saviour of the world*. Chap. v. 11: And this is the record, that GOD HATH GIVEN TO US ETERNAL LIFE; *and this life is in his Son*. Rom. vi. 23: The wages of sin [is] death; but THE GIFT OF GOD [IS] ETERNAL LIFE, *through* Jesus Christ our Lord. John v. 26: For AS THE FATHER HATH LIFE IN HIMSELF, so *hath he given to the Son* to have life in himself. — See John vi. 57.

QUOTATIONS.

The Son of God .... hath given us a spiritual understanding, that we may know Him who is true, even the True God; and get eternal life from Him through his Son, in whom we are by faith, as the branches in the vine, deriving all our knowledge, light, life, love, and fruitfulness from him. — DR. ADAM CLARKE'S *paraphrase*.

The ἐν in ἐν τῷ υἱῷ is by most rendered *in*, as in the former clause, But the best commentators, from Grotius to Rosenmüller, assign to it the sense *per* (through): and so Tyndal. Certainly this sense is more apt; and Benson has shown from several examples, that ἐν may have two significations in the same sentence. — DR. BLOOMFIELD, *in loc.*

Some have imagined, that the pronoun ought always regularly to refer to the nearest preceding noun of the same gender and number. But this notion is founded in a mistake, and doth not suit the idiom of any language ancient or modern. From the rank that some words maintain in the sentence, if I may be allowed that expression, a reader will have a natural tendency to consider the pronoun as referring to them, without regard to their situation. — CAMPBELL: *Philosophy of Rhetoric*, book ii. chap. vi. sect. 2.

[For the excellent observations of Dr. Lücke on 1 John v. 20, see "Concessions of Trinitarians," *in loc.*]

This [that *eternal life* is a scriptural title of Jesus Christ] I doubt exceedingly: indeed, I do not believe that it is so. I believe that this expression, *eternal life*, does not mean the person of the Father, nor the person of the Son, nor any other person; but it means the right *knowledge* and *understanding* of the Father, communicated through the Son. It is very plain, that this is the meaning of it in the passage of the Gospel, already alluded to, "This is *life eternal*, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Here you perceive that it is not the Father, nor the Son, but it is our *knowledge* of the Father through the Son, which is called *eternal life*. — ACTON: *Vindication of the Unitarian Doctrine*, p. 103.

The circumstances, the nature of the subject in question, must determine the subject to which one must refer this article: now it appears from the whole sequel of the discourse, that, in the passage we are illustrating, the article cannot be referred to Jesus Christ, but only to his Father. St. John had said, that the Son of God was come to make us know the true God, that Jesus Christ hath introduced us into the communion of this true God. To whom ought, then, what he adds to be naturally referred, "He is the true God, and life eternal," except to God, whom Christ hath manifested to us to be the true God, and who gives to man eternal life? A second difficulty is formed from the appellation St. John gives to the being he is speaking of, "the true God, and *life eternal*." They say, that this last quality is attributed to Jesus Christ in the New Testament, and that therefore it is to him that these words must be referred, — "He is the true God, and life eternal." But though the Scripture often calls Jesus Christ *the life, eternal life*, and leads us to regard him as the person who must put us in the possession of this life, it makes us also regard God his Father as the Being who is the primary source. "The fountain of life is in thee," says David, Ps. xxxvi. 10. It shows us that this life which Jesus Christ is able to procure us, is originally in his Father, and that it was from him that he received the power to give us this life. "As the Father," says Jesus Christ, "hath life in himself, so hath he also given to the Son to have life in himself;" that is, as the Father hath the power of giving life to men, he hath granted this same power to Jesus Christ his Son. — ABAUZIT: *Miscellanies*, pp. 106, 107.

He [Dr. Wardlaw] maintains, that the pronoun *this* ought to be referred to the nearest antecedent, which is *Jesus Christ*. To this argument I reply, in the first place, that the words *Jesus Christ* are marked as doubtful in Griesbach's edition of the Greek Testament. Griesbach does not reject them from the text, but only gives it as his opinion, that their genuineness is uncertain, at the same time stating the evidence for that opinion. Now, if these words be omitted, the nearest antecedent is the word *αυτου, his*, which refers to *God*. .... The second argument advanced to prove, that the person here asserted to be "the true God" is Jesus Christ, is that the same person is also called *eternal life*. The expression will be allowed by all to be figurative. It means, that the person so called was the giver or the promiser of eternal life. It is maintained by Unitarians, as a great and leading principle of their system, that all the blessings, communicated to mankind through Jesus Christ, originate in the wisdom and goodness of the one true God. Agreeably to this general maxim, they assert, that the Father promises and gives eternal life through Jesus Christ. The Father, therefore, is properly *the eternal life*: Jesus Christ is also *the eternal life*, but in an inferior sense. Hence St. Paul observes, "Eternal life is the gift of God *through* Jesus Christ our Lord." —— The chief object in this verse, "that which would have the greatly preponderating emphasis in the mind of the writer," is *He that is true*; the knowledge of whom is here said to have been communicated by his Son, and is contrasted with the worship of idols. To this antecedent, therefore, the pronoun would be referred, even though the words *Jesus Christ* were genuine; and this would take place with the greater certainty, because the primitive Christians, to whom the Epistle was addressed, had not the most distant conception, that the clause, "This is the true God," could refer to Jesus Christ. That this was the case, I have a right to presume, until evidence is produced to the contrary. Mr. Wardlaw asks, "Do these Scriptures affirm Jesus Christ to be God, or do they not?" I reply, That is the very question in debate. In this controversy, therefore, Mr. Wardlaw cannot with propriety interpret ambiguous expressions as descriptive of the Deity of Christ, until that doctrine is proved by separate evidence. On the contrary, since the humanity of Jesus and his inferiority to the Father are in some sense admitted on all hands, the just interpretation of every ambiguous passage of Scripture ought rather to be presumed to be that which is most obviously consistent with these undisputed truths. — YATES: *Vindication of Unitarianism*, pp. 183, 184; and *Sequel*, pp. 97, 98.

Sect. III. — Examination of the Evidence for the Deity of Christ, drawn from the Omission of the Greek Article.

General Observations. — Among the bitter complaints preferred against Unitarians by many of the professed disciples of Jesus, not the least is that of their translating passages differently from those in the Authorised Version. But such persons would have more of the spirit of Christian charity, if they would reflect that this practice is not peculiar to their opponents, being found nearly to an equal extent amongst Trinitarians themselves; examples of which may be seen in various portions of this work. Yet surely nothing can be more obvious than the absurdity and unfairness of charging those with irreverence for the word of God, who endeavour to possess it in that pure state in which it existed, when it flowed from the lips of Jesus, and proceeded from the hands of the apostles.

These reflections arise from considering, that a few passages in the Epistles are translated by some learned men in such a manner as to make the word *God*, which is contained in them, a name belonging to Jesus Christ. The reason assigned for this application is, that the word *God* is immediately connected with other titles undoubtedly applied to our Lord; and that the Greek article, being used only once in such sentences, points out the necessity of understanding all the names and epithets to belong to one and the same person. In reply to this argument for the Deity of Christ, Unitarians deny the *necessity* of such an interpretation of the original; conceiving, with many of their opponents, that the phraseology is ambiguous. To use the language of a learned orthodox writer (Professor Stuart, in his "Dissertation," p. 75), they "do not trust the Greek article as being the depository of arguments, in a case of such magnitude as this. In almost all cases, IT MUST BE A SLENDER SUPPORT FOR ANY CONCLUSION; but *here especially* it is not worthy of the trust which so many have reposed in it." In the same cautious spirit, Milton (in his "Last Thoughts," p. 37) remarks: — "Surely what is proposed as an object of belief, especially in a matter involving a primary article of faith, ought not to be ... hunted out by careful research from among articles and particles; nor elicited by dint of ingenuity, like the answers of an oracle, from sentences of dark or equivocal meaning, but should be susceptible of abundant proof from the clearest sources." As, then, the passages in question are of an ambiguous nature, we deem it advisable to interpret them in accordance with the general tenor of Scripture, and with the incontrovertible sentiments of the writers who employed the disputed phraseology. Having, in a former part of this work, produced clear and copious evidence, that God and Christ are distinct beings, and that the Father only is God, in the highest sense of the term, we feel ourselves perfectly justified in adopting that interpretation of the ambiguous texts which agrees with these scriptural truths.

1. Eph. v. 5: "No ... idolater hath any inheritance in the kingdom "of Christ and of God."

του Χριστου και Θεου·

de Christ et de Dieu. — *H. Stephens.* of Christ and of God. — *Tyndal.* of the Messiah and of God. — *Newton.*
[Similarly rendered by Father Simon, Le Clerc, Doddridge, Macknight, and many others.]

of Christ, even of God. — *Granville Sharp.* of him who is Christ and God. — *Scarbrough.* [Similarly, J. P. Smith.]

TRINITARIAN ARGUMENT. — The word *God* wants the article, while the word *Christ* has it; and therefore the sentence should be understood thus: — "No idolater hath any inheritance in the kingdom of him who is the Christ and God." — CARLILE: *Jesus Christ the Great God our Saviour*, p. 149.

When the copulative *και* connects two nouns of the same case [viz. nouns (either substantive or adjective, or participles) of personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities good or ill], — if the article *ὁ*, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle. — GRANVILLE SHARP: *Remarks on the Use of the Definitive Article.*

OBSERVATIONS. — By taking, not a canon expressly formed for a sectarian purpose, but the context, as a criterion to judge of the sense of this passage, we can have little hesitation in denying, that our Saviour is here called *God*. In the second verse of the same chapter, and in the last verse of the preceding one (*a*), both of which are immediately connected with the text under consideration, we find God and Christ spoken of in such a manner as to leave no room for doubt, that the apostle's intention was to restrict the appellation *God* to a Being distinct from and superior to Christ.

ILLUSTRATIVE TEXTS.

(*a*) Eph. iv. 32: Forgiving one another, even as GOD, *for Christ's sake*, hath forgiven you. Chap. v. 1—5: Be ye therefore followers of GOD, as dear children; and walk in love, as *Christ* also hath loved us, and *hath given himself* for us an offering and a sacrifice TO GOD for a sweet-smelling savour. ... This ye know, that no ... idolater hath any inheritance in the kingdom of Christ and of God.

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2. 2 Thess. i. 12: "That the name of our Lord Jesus Christ may be "glorified, ... according to the grace of our God and the Lord Jesus Christ."

του Θεου ἡμων και Κυριου Ιησου Χριστου·

[Translated in reference to two persons or beings, by Marlorat, Doddridge, Boothroyd, and almost all other scholars.]
of Jesus Christ, our God and Lord. — *Granville Sharp.*
of our God and Lord Jesus Christ. — *Bishop Burgess, John Pye Smith, Bagot.*

TRINITARIAN ARGUMENT. — Where designations of God and Christ occur, united by the copulative conjunction, they must be understood of two persons when the article is prefixed to both; they may be understood of two when the article is prefixed to neither: but, when the article is prefixed to the first, and not repeated before the second, they must be referred to one and the same person. — DR. J. P. SMITH: *Script. Test.* vol. iii. p. 316, third edit.

OBSERVATIONS. — Exclusively of this text, the word *God* is not once applied to Jesus Christ in the Epistles to the Thessalonian church, though it is used upwards of fifty times. Wherever in these compositions the names of God and Christ occur together, *there* are they mentioned so as to imply the existence of two distinct minds (*b*). Now, 2 Thess. i. 12 being a passage which, according to the admission even of Dr. J. P. SMITH, may not "*necessarily* be construed of one and the same person," is it not preferable to render it, as our translators have done, in conformity with the writer's *express* sentiments contained in the same epistles? and is not this the very manner in which the Thessalonians would understand the passage?

ILLUSTRATIVE TEXTS.

(*b*) 1 Thess. i. 1: Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians, [which is] in GOD THE FATHER, and [in] *the Lord Jesus Christ*. 2 Thess. ii. 16: Now, *our Lord Jesus Christ* himself, and GOD, EVEN OUR FATHER, who hath loved us, and hath given [us] everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good word and work. — See 1 Thess. i. 3, 9, 10; ii. 14; iii. 2, 11—13; iv. 1—3, 14, 16; v. 9, 18, 23. 2 Thess. i. 1, 2, 7, 8; iii. 5.

3, 4. 1 Tim. v. 21: "I charge [thee] before God, and the Lord Jesus "Christ, and the elect angels, that," &c. — See 2 Tim. iv. 1.

ενωπιον του Θεου, και Κυριου Ιησου Χριστου·

before Jesus Christ, the God and Lord. — *Granville Sharp.* before the God and Lord Jesus Christ. — *J. P. Smith.*

OBSERVATIONS. — In the rendering of these texts, as in those of Nos. 1 and 2, the royal translators seem, very properly, to have been influenced by the general style of St. Paul (*c*); than whom a better guide they could not have chosen. It may be observed, that, supposing the Received Text of these passages to be genuine, the translation of them, as found in the Authorised Version, is generally adopted by Trinitarians, as well as by Unitarians.

ILLUSTRATIVE TEXTS.

(*c*) 1 Tim. i. 1, 2: Paul, an apostle of *Jesus Christ*, by the commandment of GOD OUR SAVIOUR, and *Christ Jesus*, [which is] our hope. .... Grace, mercy, [and] peace, from GOD OUR FATHER, and *Jesus Christ our Lord* (Griesbach). Chap. ii. 5: For [there is] ONE GOD, and *one mediator* between God and men, *the man Christ Jesus*. — See 1 Tim. vi. 13. 2 Tim. i. 1, 2, 8—10.

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5. Titus ii. 13: "Looking for that blessed hope, and the glorious "appearing of the great God and our Saviour Jesus Christ."

επιφανειαν της δοξης·

adventum, apparitionem, illustrationem, revelationem gloriæ. — *Erasmus, Pagnin, Arias Montanus, Calvin, Beza, &c.*
Erscheinung der Herrlichkeit. — *Luther.* l'apparition de la gloire. — *R. Stephens, D. Durand.*
the coming, appearing, or appearance of the glory. — *Wiclif; Bucker's Bible*, 1578; *Bibles*, 1596-7, 1607; *Hammond, Macknight, Scaeleis, Adam Clarke; S. Clarke, Abauzit, Belsham, S. Sharpe; &c.*

του μεγαλου Θεου και σωτηρος ημων Ιησου Χριστου·

magni Dei, et Servatoris (or, Salvatoris) nostri Jesu Christi *Pagnin, Arias Montanus, Calvin, Castalio, Marlorat.*
des grossen Gottes und unsers Heilandes Jesu Christi .... *Luther.*
du grand Dieu et de notre Sauveur Jésus-Christ ..... *R. Stephens, D. Durand.*
de notre grand Dieu et de notre Sauveur Jésus-Christ .... *Le Clerc.*
of the great God, and our Saviour Jesus Christ ..... *Macknight, Wynne.*
of the great (or, mighty) God, and of our Saviour Jesus C. *Wiclif, Tyndal; Bibles*, 1596-7, 1607; *Doddridge; S. Clarke, Wakefield, Carpenter, Belsham, Murdoch, S. Sharpe, Improved Version, Rocovian Catechism; &c.*
of the great God, even our Saviour Jesus Christ. — *John Wesley, Adam Clarke.*
of our great God and Saviour Jesus Christ. — *Hammond, Dwight, Granville Sharp, Bishop Burgess, Wardlaw, Valpy, Holden, Carlile, J. P. Smith.*

TRINITARIAN ARGUMENT. — These words, ... if understood otherwise [than as equivalent to "the glorious appearing of *Jesus Christ, the great God and our Saviour*"], they are unquestionably a misinterpretation. To avoid all ambiguity, and to express the precise sense of the original, they ought to be rendered, "the glorious appearing *of our great God and Saviour Jesus Christ*." Besides the established rule of construction formerly referred to, there is, in the present instance, an additional consideration in support of this rendering, which, if it were needed, is of no trifling weight; I mean the circumstance, that, while we are directed very often to the second *appearing* of *Jesus Christ*, as the object of Christian hope, my recollection does not at present furnish me with any instance, in which we read of the *appearing* of the *Father*. — DR. WARDLAW: *Discourses on the Socinian Controversy*, p. 114, fourth edit.

Observations. — In the Epistle to Titus, from which this passage is taken, St. Paul mentions two Saviours: one of whom, having underived authority, he styles *God, the Father;* and the other, who came in his Father's name, he denominates the *Lord, Jesus Christ* (*d*). As, therefore, the apostle carefully distinguishes between his divine Master and the Almighty Father, we think ourselves fully warranted in believing, that, in this doubtful text, he refers to "the appearing of the *glory* of the great God, and of our Saviour Jesus Christ." It is highly probable, that the writer adverted to the language of our Lord himself, who declared to his disciples, that he would come in his own glory, and in the glory of his Father (*e*).

ILLUSTRATIVE TEXTS.

(*d*) Titus i. 4: Grace, mercy, [and] peace from God the Father, and the *Lord Jesus Christ our Saviour* (comp. ver. 1—3). Chap. iii. 4—6: The kindness and love of God our Saviour toward man appeared, ... by the ... renewing of the holy spirit, which he shed on us abundantly *through Jesus Christ our Saviour.*

(*e*) Luke ix. 26: Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come *in his own glory*, and [in his] *Father's*, and of the holy angels. — See Matt. xvi. 27. 2 Thess. i. 7—10. *et al.*

QUOTATIONS.

In the present instance, Titus ii. 13, the same verse, I apprehend, contains a refutation of the doctrine in the strictness contended for. It would prove, that the blessed *hope* and the *appearance* of God are identical; for I cannot consider the insertion of the adjective *μακαριαν, blessed*, as altering the case. It is true that they both relate to the same object, and have a close connection; so are God and Christ closely connected in the work of human redemption; but this does not prove their identity. "God was in Christ, reconciling the world unto himself:" therefore, in the theology of our apostle, these are separate beings, however united in purpose and operation. — Mardon: *The Apostle Paul an Unitarian*, p. 45.

If Jesus is to appear at the last day, in his own glory, and in the glory of the Father, that event may fitly be termed "the appearing of the glory of the great God, and of our Saviour Jesus Christ." It is true the article is wanting before *σωτηρος*; yet it may be supplied, as our translators have done here before *επιφανειαν*, and elsewhere, particularly Eph. v. 5: "In the kingdom (*του Χριστου και Θεου*) of Christ and of God." Besides, as *σωτηρος* is in the genitive case, it will bear to be translated *of our Saviour*, although the article is wanting. — Dr. Macknight, *in loc.*

Nothing can be plainer than that a Greek would naturally say, *του Θεου και σωτηρος*, if he meant to predicate both appellations of the same person. But if the reader will now turn back to No. 7, he will see that nothing can be plainer, also, than that a Greek might have used the same expression, in case different persons were intended to be designated. When two nouns are of the same gender and in the same case, this is reason enough for omitting the article before the second, if the writer pleases; and this, whether they both relate, or not, to the same individual. .... The pronoun *ἡμων* of itself specificates *σωτηρος*, and therefore renders the insertion of the article unnecessary, even in case the writer meant that *σωτηρος* should be considered as distinct from *του Θεου*. .... If the writer designed to make *σωτηρος* merely an explicative or attributive of *Θεου*, in this case he would, beyond all doubt, have expressed himself as he now has; but if he did not design this, but meant to make the usual distinction so often made in Paul's epistles, between God the Father and Christ, he might still have used the same expression. The whole argument then, on either side, so far as the *article* is concerned, falls to the ground. Professor Stuart: *Dissertation on the Greek Article*, pp. 72—74.

6. James i. 1: "James, a servant of God and of the Lord Jesus Christ, "to the twelve tribes which are scattered abroad, greeting."

Θεου και Κυριου Ιησου Χριστου δουλος·

ein Knecht Gottes, und des Herrn Jesu Christi. — *Luther.* a servant of God and of the Lord Jesus C. — *Boothroyd.* [So almost universally.]

a servant of [our, or the] God and Lord Jesus Christ..... *J. P. Smith.*

TRINITARIAN ARGUMENT. — Surely it is a circumstance of no trivial consideration, that, in this passage on which we decline to lay stress, on account of a possible ambiguity, the fair and straightforward translation is that which, in the most explicit manner, attributes Deity to our Lord Jesus Christ. — DR. J. P. SMITH: *Script. Test.* vol. iii. p. 201, third edit.

OBSERVATIONS. — In no other passage of St. James's Epistle do the words *God* and *Lord* occur together. It is, however, certain that he terms Jesus Christ, *Lord*; and the Father, *God* (*f*) — language simply expressive of Unitarianism, and in perfect accordance with that of Peter and Paul (*g*): but it is not certain that he calls Jesus *God*, and it is well known that he says nothing of the Trinity. The Unitarian interpretation of the passage treated of is, therefore, undoubtedly the most probable.

ILLUSTRATIVE TEXTS.

(*f*) James ii. 1: Have not the faith of *our Lord Jesus Christ*, [the Lord] of glory, with respect of persons. Chap. iii. 9: Therewith bless we GOD, EVEN THE FATHER, &c.

(*g*) James ii. 19: Thou believest that there is ONE GOD: thou doest well. Acts ii. 36: GOD *hath made that same Jesus ... both Lord and Christ.* — See 1 Cor. viii. 6.

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7. 2 Pet. i. 1: "To them that have obtained like precious faith with "us, through the righteousness of God and our Saviour Jesus Christ."

του Θεου ἡμων και σωτηρος Ιησου Χριστου·

Dei nostri, et Salvatoris (or, Servatoris) Jesu Christi ..... *Pagnin, Cardinal Cajetan.*
de notre Dieu, et de notre Sauveur Jésus-Christ ..... *Le Clerc, Beausobre et L'Enfant.*
of God, and our Saviour Jesus Christ ..... *Wynne's punctuation.*
of God and of our Saviour Jesus Christ ..... *Edgar Taylor.*
of our God, and of our Saviour Jesus Christ ..... *Carpenter, S. Sharpe, Editors of Improved Version (with or without the comma).*
de notre Dieu et Sauveur Jésus-Christ. — *D. Durand.* of Jesus Christ, our God and Saviour. — *Granville Sharp.*
of our God and Saviour Jesus Christ. — *Margin; Bible, 1596, 1607; Parkhurst, Doddridge, Dwight, Wakefield, Macknight, Bishop Burgess, Wardlaw, J. P. Smith, &c.*

TRINITARIAN ARGUMENT. — This reading ["of our God and Saviour Jesus Christ"] should have been received into the text; and it is an absolute proof, that St. Peter calls Jesus Christ God, even in the properest sense of the word, with the article prefixed. — DR. ADAM CLARKE, *in loc.*

OBSERVATIONS. — In both of his Epistles, St. Peter has frequent occasion to mention God and Christ; but it cannot be shown, that in any passage — exclusively of the one under consideration — he bestows the name *God* on his divine Master; his practice being rather to apply it invariably to the Father (*h*), and the designations *Lord*, and *Lord and Saviour* — the former in general, and the latter uniformly — to Jesus Christ (*i*). The apostle undoubtedly treats of God and Christ as distinct existences in the verse which follows the controverted text (*j*), of which therefore the probable rendering is, "through the righteousness of our God, and of our Saviour Jesus Christ."

If these considerations be deemed insufficient to establish our point, we may fully ascertain, from the answer of St. Peter to a question proposed

by Jesus (*k*), and by the sentiments which the same apostle uttered after the ascension of his Master, that he did not believe him to be any thing more than "the Son of the living God" — "a man approved of God" — "raised up," and "sent into the world," by God — "raised from the dead" and "glorified" by God, his heavenly Father (*l*). Whether, in fine, we observe the general conduct of this disciple, when he was an attendant on the ministry of Jesus — whether we hearken to the beautiful and pathetic discourses which he delivered to the Jews, when endowed with special illumination from Heaven — or whether we peruse the Letters which he addressed to the Christian churches, we have the most satisfactory reason for concluding, that the Apostle Peter was neither a Trinitarian, nor a believer in the Supreme Deity of Jesus Christ.

ILLUSTRATIVE TEXTS.

(*h*) 1 Pet. i. 3: Blessed [be] THE GOD and Father of our *Lord Jesus Christ*, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. — See ver. 2, 21; chap. ii. 4, 5; iii. 18, 21, 22; iv. 11; v. 10. 2 Pet. i. 17.

(*i*) See 1 Pet. i. 3, quoted above. 2 Pet. i. 2, 8, 11, 14, 16; ii. 20; iii. 2, 18.

(*j*) 2 Pet. i. 2: Grace and peace be multiplied unto you through the knowledge of God, and of *Jesus our Lord*.

(*k*) Matt. xvi. 15, 16: But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, *the Son of the living God*.

(*l*) Acts ii. 22—24: Ye men of Israel, hear these words: Jesus of Nazareth, *a man approved of God* among you by miracles, ... which *God did by him*, &c. Ver. 32—36: This Jesus hath *God raised up*, whereof we all are witnesses. Therefore, being *by the right hand of God exalted*, and having *received of the Father* the promise of the holy spirit, &c. ... *God hath made* that same Jesus, whom ye have crucified, both Lord and Christ. — See chap. iii. 13, 15, 18—20, 22, 25, 26; iv. 10, 27—30; v. 30, 31; x. 38—42.

QUOTATION.

The Greek words, *δικαιοσυνῃ του Θεου ἡμων, και σωτηρος* Ιησου Χριστου, will bear another rendering, viz. "the righteousness of our God and Saviour Jesus Christ." But the former rendering — viz. "the righteousness of God, and our Saviour Jesus Christ;" or, "the righteousness of our God, and of our Saviour Jesus Christ" — is more agreeable to the verse next following, — viz. "through the knowledge of God, and of Jesus our Lord," — and to the whole tenor of Scripture. — DR. S. CLARKE: *Script. Doct.* part i. No. 289.

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8. Jude 4: "Denying the only Lord God, and our Lord Jesus Christ."

τον μονον Δεσποτην Θεον και Κυριον ἡμων Ιησουν Χριστον'

[Pointed and translated as two objects by Erasmus, Mariorat, Castalio, H. Stephens, Beausobre et L'Enfant, Tyndal, Whitby, Wells, Macknight, Doddridge, Wynne, Scarlett, S. Clarke, Wakefield, and many others.]

solum Illum Herum Deum ac Dominum nostrum Jesum Christum ..... *Beza.*
our only Master, God, and Lord, Jesus Christ ..... *Hammond, Granville Sharp.*

τον μονον Δεσποτην Θεον και Κυριον ἡμων Ιησουν Χριστον. — *Griesbach.*

the only Sovereign, and our Lord Jesus Christ. — *Whitby* (*Last Thoughts*), *Carpenter, E. Taylor, S. Sharpe, Imp. Ver.*
the only Sovereign Ruler and our Lord Jesus Christ. — *Rheims Trans.*

the only Sovereign Ruler, even our Lord Jesus Christ ..... *Adam Clarke.*
our only Sovereign and Lord Jesus Christ ..... *Boothroyd, J. P. Smith.*

TRINITARIAN ARGUMENT. — As there is no article before Κυριον, the first and second comma are both meant of the same person; and the plain sense, when freed from the ambiguity of the English version, is this, "*Denying the only Lord God and our Lord*, Jesus Christ. — JONES: *Catholic Doctrine of a Trinity*, chap. i. art. 40.

Observations. — It is now generally acknowledged by Trinitarian critics, that the word *God* was not written by the author of the Epistle; but, even were the evidence for its rejection of a less probable kind, it would be obvious that the passage could not justly be adduced as a *proof*, that Jude gives the appellation to Jesus Christ. Granting, however, the genuineness of this reading, we do not perceive that the writer intended at all to apply to Christ the first clause of the passage; for, as observed by some learned men, the Greek term despotes — *Lord*, *Master*, *Sovereign*, *Supreme Ruler* or *Governor* — is never in Scripture given to the Messiah, but is undoubtedly used in reference to the Father (*m*). Even on Trinitarian principles, Jesus Christ cannot be the *only* Lord God; since this epithet would imply, that the Father and the Holy Ghost were inferior to him. Leaving, therefore, such an inconsistent interpretation, let us turn to the Epistle itself with a view of ascertaining the author's meaning. In that short composition, we do not again find the word despotes; but *there* do we meet with the several words, *God — the only wise God*, or rather *the only God* — expressly employed in reference to one being — to the God and Father of our Lord Jesus Christ (*n*): thus beautifully harmonising with the sublime declaration of Moses, and of Christ himself, that Jehovah is one (*o*).

ILLUSTRATIVE TEXTS.

(*m*) Luke ii. 28, 29: Then took he him (the child Jesus) up in his arms, and blessed God, and said, *Lord* (Δεσποτα, *Sovereign Lord*), now lettest thou thy servant depart in peace, &c. Acts iv. 24—27: *Lord* (Δεσποτα), thou [art] God, who hast made heaven and earth. .... Of a truth against *thy* holy Child Jesus, whom thou hast anointed, &c. 2 Pet. ii. 1: Denying the *Lord* (Δεσποτην) that bought them. Comp. xxii. 6. *et al.* — See, in the original, Rev. vi. 10.

(*n*) Jude 1: To them that are sanctified by God, the Father, and preserved in Jesus Christ [and] called. Ver. 25: To the only God our Saviour, *through Jesus Christ our Lord*, [be] glory and majesty, dominion and power, both now and ever (Griesbach).

(*o*) See Deut. vi. 4. Mark xii. 29—34, as translated in pp. 7, 8.

QUOTATIONS.

Θεον, *God*, is omitted by A [the Alexandrian MS.], B [the Vatican], C [the Ephrem], sixteen others, with Erpen's Arabic, the Coptic, Æthiopic, Armenian, and Vulgate, and by many of the Fathers. — Dr. Adam Clarke, *in loc.*

Since the word δεσποτης, *sovereign Lord*, is in no clear instance applied to Jesus, and in the New Testament is at least three times applied to the God of Jesus; and since the word μονον, *only*, if it refer to our Lord Jesus Christ, excludes Him who is assuredly the Sovereign Lord, and whom Jude himself calls the only God, that rendering is most scriptural which refers *the only sovereign* to the only God. — Carpenter: *Unitarianism*, &c. p. 198.

In the same manner as Tit. ii. 13, may the case be solved which occurs in Jude ver. 4, viz. τον μονον δεσποτην και κυριον ημων Ιησουν Χριστον αρνουμενοι. Whether τον δεσποτην and κυριον both apply to Χριστον, cannot be decided by the *absence* of the article before κυριος. ... Ημων of itself specificates κυριον; and the article might therefore be omitted, even if the writer meant that δεσποτην and κυριον should be taken separately; and it would almost of course be omitted, if he meant that both should be merely attributives of Χριστος. Consequently nothing can be made out of the absence of the article, which is satisfactory. — Professor Stuart: *Dissert. on the Greek Article*, pp. 75, 76.

GENERAL QUOTATIONS RELATING TO THE TRINITARIAN CANON OF THE GREEK ARTICLE.

[See Granville Sharp and J. P. Smith, quoted in p. 178.]

The construction specified in the canon [of Granville Sharp] — (viz. with the article before the first of two or more nouns connected by *και*) — usually, if not universally, marks a close connection between the things or persons signified, or their common dependance on what is denoted by the governing word; but it does nothing more: the nature of that connection or dependance is a mere matter of inference. ..... The construction simply marks unity of relation, or joint connection; and in no way implies identity of person, which, if real, is a matter of inference, derived from other considerations. — CARPENTER: *Unitarianism the Doctrine of the Gospel*, pp. 419—421.

It appears by comparing the rule [Sharp and Middleton's] with its exceptions and limitations, that it in fact amounts to nothing more than this: — That when substantives, adjectives, or participles, are connected together by a copulative or copulatives, if the first have the article, it is to be *omitted* before those which follow, when they relate to the same person or thing; and is to be *inserted*, when they relate to different persons or things, EXCEPT when this fact is sufficiently determined by some other circumstance. The same rule exists respecting the use of the definite article in English. The principle of exception just stated is evidently that which runs through all the limitations and exceptions which Middleton has laid down and exemplified, and is in itself perfectly reasonable. When, from any other circumstance, it may be clearly understood that different persons or things are spoken of, then the insertion or omission of the article is a matter of indifference. But if this be true, no argument for the Deity of Christ can be drawn from the texts adduced. With regard to this doctrine, the main question is, whether it were taught by Christ and his apostles, and received by their immediate disciples. Antitrinitarians maintain that it was not, and consequently maintain that no thought of it was ever entertained by the apostles and first believers. But if this supposition be correct, the insertion of the article in these texts was wholly unnecessary. No ambiguity could result from its omission. The imagination had not entered the minds of men, that God and Christ were the same person. The apostles in writing, and their converts in reading, the passages in question could have no more conception of one person only being understood, in consequence of the omission of the article, than of supposing but one substance to be meant by the terms *ὁ λιθος και χρυσος*, on account of the omission of the article before *χρυσος*. These texts, therefore, cannot be brought to disprove the Antitrinitarian supposition, because this supposition must be proved false before these texts can be taken from the exception, and brought under the operation of the rule. The truth of the supposition accounts for the omission of the article. — NORTON: *Statement of Reasons*, pp. 144, 145.

When I consider the subject without reference either to my own or any other system, my opinion upon these two passages [2 Pet. i. 1. Tit. ii. 13] is, that the common translation of them is preferable, although the other [the Trinitarian] mode of rendering them does not violate any rule of syntax. I ground my judgment upon the following considerations. We find in the New Testament numerous passages in which God and our Lord Jesus Christ are mentioned in conjunction. While they resemble one another in this one circumstance, they differ in an endless variety of ways respecting the use or the omission, and also the arrangement, of articles, pronouns, and adjectives. Owing to these irregularities, some of them are, considered by themselves, ambiguous; but others can only be translated in such a manner as to make a clear and marked distinction between God and our Lord Jesus Christ. I conceive, that the unambiguous examples ought to serve as our guides towards the just interpretation of those passages in which the sense is not fixed by the grammatical construction. — YATES: *Vindication of Unitarianism*, pp. 186, 187.

[See "Concessions of Trinitarians," under Eph. v. 5.]

SECT. IV. — EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE DOCTRINE OF CHRIST'S ETERNAL GENERATION, FROM THE USE OF PECULIAR NAMES AND PHRASES.

(1) THE SON OF GOD.

1. Matt. xvi. 15, 16: "But whom say ye that I am? And Simon "Peter answered and said, Thou art the Christ, *the Son of the living God.*" [For other passages, see p. 79, Nos. 28—38. See also the texts in which God is called *the Father of Jesus Christ*, pp. 40, 41.]

TRINITARIAN ARGUMENT. — The title *Son of God* ... is a title characteristic of his [our Lord's] mode of existence in the Divine essence, and of the relation which exists between the first and second persons in the ever-blessed Trinity. — RICHARD WATSON: *Theological Institutes*, vol. ii. p. 58.

The phrase [*Son of God*] cannot, upon any ground, be applicable to him [to our Lord], but upon the clear assurance that he possessed an eternal existence from his Father, underived from creation, by which he becomes truly and properly the Son of God. — DR. HAWKER: *Sermons on the Divinity of Christ*, p. 264.

OBSERVATIONS. — Many enlightened Trinitarians do not place any reliance whatever on the title *Son of God*, and kindred phrases, as a proof of Christ's eternal and incomprehensible generation from the Father. Indeed, no one, unless carried away by the *mere sound* of words, could pay the slightest attention to Jewish phraseology, and regard such expressions as amounting to any evidence for the Deity of our Lord. But, because this ground is not yet altogether relinquished, it will not be an unprofitable inquiry to ascertain in what senses the term *Son of God* is employed in the Sacred Volume. In its primary sense, it seems to denote a state of peculiar favour, approbation, or privilege; being generally used in Scripture to signify a person who was beloved by God on account of his eminent piety and virtue, or who was selected by him for promoting some wise and gracious design. It was applied to angels, kings, magistrates, and prophets — to the Jews, as a highly favoured people, who were separated from the surrounding nations, and made depositaries of the knowledge of the one true God — and also to the Gentiles, who, "when the fulness of the time had come," were adopted as sons into the great family of God. The same glorious appellation was likewise bestowed on the disciples of Jesus, who were "born again," or became new creatures by the total renovation of their dispositions, being influenced by nobler principles of action than heretofore, and having all their hopes and affections centred in heaven and in God (*a*).

Good and great men being thus distinguished in the Bible, it is no wonder that the best and the greatest of divine Messengers should be denominated THE SON OF GOD. It would appear, that John the Baptist, who enjoyed the honour of being Christ's harbinger, and who, at the baptism of Jesus, heard the gracious declaration that was uttered from heaven

in confirmation of his divine authority, considered the title referred to as bearing no other meaning than that conveyed by the term *Messiah*. It seems, indeed, to have been generally used among the Jews as a designation of *the Christ*, having probably the same import; and in this manner it was undoubtedly applied by many persons to Jesus of Nazareth (*b*). It is not, however, improbable that those of the Hebrews who viewed Jesus merely as a prophet (*c*), may have used the phrase, without any allusion to his great office as the peculiarly Anointed and Sent of God. In this restricted sense, the term *Son of God* seems also to be employed by Matthew and Luke, in their respective narratives of our Lord's temptation (*d*). It is highly probable, that the pagan mariners, who inhabited the coasts of the Lake of Gennesareth, and who were unacquainted with the phraseology of the Jews, would use the expression under consideration, in accordance with the opinions of their countrymen, to denote that our Saviour was the descendant of a god (*e*). We think it also likely that the Roman centurion was actuated by the same sentiment, when, on witnessing the extraordinary scene of Christ's death, he exclaimed, "Truly this was the Son of God" (or, "the son of a god);" though, indeed, from one of the Gospels, it appears that he meant only to acknowledge Jesus as a very eminent man (*f*).

In whatever manner the phrase *Son of God* was used by the Jews and others, we are justified, by the language of Jesus himself, in considering it as peculiarly applicable to him as the Messiah, the Representative or the great Messenger of the Father (*g*); and there can be little doubt, that in this sense it was frequently used by the apostles (*h*). After his resurrection, however, Christ perhaps received this title principally on account of his having been the first-born from the dead — the first of his brethren who "obtained possession of the promised inheritance." St. Paul, in particular, seems to delight in this view of the Sonship of Christ (*i*).

These we conceive to be the chief significations implied in the Bible by the phrase in question; and there is not one of them which can possibly refer to an eternal Being. If, however, we admit as genuine the introduction to St. Matthew's Gospel, which contains a statement of the miraculous conception of Jesus, another reason will be afforded for applying to him the name *Son of God;* being so called, because created by the Almighty, without the instrumentality of an earthly father. We are not unaware that some Trinitarians lay considerable stress on this fact, as implying in Christ the possession of a divine nature. We cannot thus regard it. Isaac, Sampson, Samuel, and John the Baptist, were conceived out of the ordinary course of nature (*j*); but no one would infer that they were more than human beings. Adam, the first of our progenitors, was without father and mother, and is therefore entitled to be called *son of God* (*k*); but he undoubtedly possessed the affections and properties of humanity, equally with his descendants.

ILLUSTRATIVE TEXTS.

(*a*) ANGELS AND MEN CALLED "SONS OF GOD."

Angels. — Job xxxviii. 7: All the sons of God shouted for joy. — See Job i. 6; ii. 1. Dan. iii. 25. Luke xx. 36.

Adam. — Luke iii. 38: Adam, [the son] of God.

Descendants of Adam. — See Gen. vi. 2, 4.

Solomon. — 1 Chron. xxviii. 6: I have chosen him [to be] my son. — See chap. xvii. 13. *et al.*

Magistrates. — Ps. lxxxii. 6: Ye [are] gods; and all of you [are] children of the Most High.

Benevolent men. — Matt. v. 45: Love your enemies, ... that ye may be the children of your Father who is in heaven. — See chap. v. 9. Luke vi. 35.

Jews in general. — Exod. iv. 22: Israel [is] my son, [even] my first-born. — See Deut. xiv. 1; xxxii. 19. Prov. xiv. 26. Isa. i. 2; xliii. 6; xlv. 11. Jer. xxxi. 20. Hos. xi. 1.

Jews & Gentiles. — Luke xx. 36. John xi. 52. Rom. ix. 24—26. 2 Cor. vi. 18. Gal. iii. 26; iv. 4—7.

Christians in general. — 1 John iii. 1, 2: Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knowest us not, &c. See John i. 12. Rom. viii. 14—17. Phil. ii. 15. Heb. ii. 10; xii. 5—9. Rev. xxi. 7.

(*b*) THE TERM "SON OF GOD" USED FOR "MESSIAH."

By John the Baptist. — John i. 32—34: And John bare record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. ... And I saw and bare record, that this is the Son of God. (Comp. ver. 29—31.)

By Nathanael. — John i. 49: Rabbi, thou art the Son of God; thou art *the King of Israel*. (Comp. ver. 45: Philip saith unto Nathanael, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, &c.)

By demoniacs and unclean spirits. — Mark iii. 11: Thou art the Son of God. (Comp. Luke iv. 41: Thou art *Christ*, the Son of God.)

By the blind man restored to sight. — See John ix. 35—38; and comp. ver. 17, 22, 33.

By Martha, sister of Lazarus. — John xi. 27: I believe that thou art *the Christ*, the Son of God, who should come into the world (comp. ver. 22).

By the accusers of Jesus. — John xix. 7: By our law he ought to die, because he made himself the Son of God. (Comp. Mark xv. 26: The superscription of his *accusation* was written over, *The King of the Jews*.)

By the high priest. — Matt. xxvi. 63: Tell us whether thou be *the Christ*, the Son of God. (Comp. Luke xxii. 66—71.)

By passengers. — Matt. xxvii. 40: If thou be the Son of God, come down from the cross.

By the scribes and elders who derided Jesus. — Matt. xxvii. 42, 43: If he be *the King of Israel*, let him now come down from the cross, and we will believe him. He trusted in God: let him deliver him now, if he will have him; for HE SAID, *I am the Son of God*. (Comp. Mark xv. 32: Let *Christ, the King of Israel*, descend now from the cross, that we may see and believe).

(*c*) John vii. 12: And there was much murmuring among the people concerning him: for some said, *He is a good man*: others said, Nay; but he deceiveth the people. Luke vii. 16: And they glorified God, saying, That *a great prophet* is risen up among us.

(*d*) See Matt. iv. 3, 6. Luke iv. 3, 9.

(*e*) Matt. xiv. 33: Then they that were in the ship came and worshipped him, saying, Of a truth thou art *the Son of God*. (Θεου υιος ει, "a son of God." — *Wakefield, and Eds. of Imp. Ver.* "a son of God; *or*, a son of a god." — *Campbell.*)

(*f*) Matt. xxvii. 54: Now, when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the *Son of God*. Mark xv. 39: Truly this man was the *Son of God*. ("a son of God." — *Wakefield*. "a son of a god." — *Campbell, note; Eds. of Imp. Ver.*) Comp. Luke xxiii. 47: Certainly this was *a righteous man*.

(*g*) John x. 35, 36: If he called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am *the Son of God?*

(*h*) Acts ix. 20—22: And straightway he preached Jesus in the synagogues (Griesb.), that he is *the Son of God*. But all that heard [him] were amazed. .... But Saul ... confounded the Jews who dwelt at Damascus, proving that this is *very Christ*. 1 John v. 5: Who is he that overcometh the world, but he that believeth that Jesus is *the Son of God?* (Comp. ver. 1: Whosoever believeth that Jesus is *the Christ*, is born of God.) — See Mark i. 1. Matt. xvi. 16 (comp. Mark viii. 29. Luke ix. 20). John xx. 31.

(*i*) Rom. i. 4: And declared [to be] *the Son of God* with power, according to the spirit of holiness, *by the resurrection from the dead*. — See chap. viii. 29. Acts xiii. 33.

(*j*) See Gen. xvii. 15—19. Judg. xiii. 2, 3, 24. 1 Sam. i. 5—20. Luke i. 7—24.

(*k*) Luke iii. 38: ..... Seth, who was [the son] of Adam, who was [*the son*] *of God*.

QUOTATIONS.

Here I trust I may be permitted to say, with all due respect for those who differ from me, that the doctrine of the eternal Sonship of Christ is, in my opinion, antiscriptural and highly dangerous. This doctrine I reject for the following reasons: — 1. I have not been able to find any express declaration in the Scriptures concerning it. 2. If Christ be the Son of God as to his divine nature, then he cannot be eternal; for son implies a father: and father implies, in reference to son, precedency in time, if not in nature too. Father and son imply the idea of generation; and generation implies a time in which it was effected, and time also antecedent to such generation. 3. If Christ be Son of God as to his divine nature, then the Father is of necessity prior, consequently superior, to him. 4. Again, if this divine nature were begotten of the Father, then it must be in time; that is, there was a period in which it did not exist, and a period when it began to exist. This destroys the eternity of our blessed Lord, and robs him at once of his Godhead. 5. To say that he was begotten from all eternity is, in my opinion, absurd; and the phrase *eternal Son* is a positive self-contradiction. *Eternity* is that which has had no beginning, nor stands in any reference to time. *Son* supposes time, generation, and father, and time also antecedent to such generation. Therefore the conjunction of these two terms, *Son* and *eternity*, is absolutely impossible, as they imply essentially different and opposite ideas. — Dr. Adam Clarke on Luke i. 35.

[See "Concessions," under Matt. iv. 3; xvi. 16; xxvii. 40, 54. Mark i. 1. Luke i. 35. John i. 49; xi. 27; xx. 31. Rom. i. 4.]

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(2) GOD'S OWN SON.

2. Rom. viii. 32: "He that spared not *his own Son*, but delivered "him up for us all," &c. — See ver. 3.

Trinitarian Argument. — There is a great emphasis in these words, which cannot with any propriety be applied to any mere man, or most glorious creature whatever. — Blackwall: *Sacred Classics Defended; apud Holden's Script. Testimonies*, p. 406.

Observations. — The phrase *his own Son* does not imply, that God had no sons except Christ; for, as has already been shown, both Jews and Gentiles are in Scripture styled the Children of the Most High. Nor does it prove, that our Saviour possessed a nature superior to any of the other sons of God; for the Jews were God's *own*, elect, holy, peculiar people (*l*), not to the exclusion of other nations, who were also the creatures and the property of God; not that they belonged to a higher order of intelligences, — for "God made of one blood all the nations of men" (*m*); but because they were selected from the rest of mankind to enjoy privileges denied to others. In like manner was the holy and distinguished Jesus, "*the* Son of God," — "God's *own* Son." He was peculiarly favoured by having been appointed to achieve a glorious work, — the salvation of a sinful world; and was rewarded with the highest honours, for having, through devotedness to God's glory and man's good, faithfully accomplished the important commission which had been intrusted to his care (*n*).

ILLUSTRATIVE TEXTS.

(*l*) Deut. xiv. 1, 2: Ye [are] the *children* of Jehovah your God. ... Thou [art] a *holy people* unto Jehovah thy God, and Jehovah hath chosen thee to be a *peculiar people* unto himself, above all the nations that [are] upon the earth. — See Exod. xix. 5, 6. *et al.*

(*m*) See Acts xvii. 26. (*n*) Phil. ii. 5—11.

(3) GOD'S BELOVED SON, or SON OF GOD'S LOVE.

3. Matt. iii. 17: "And, lo, a voice from heaven, saying, This is *my* "*beloved Son*, in whom I am well pleased." — See chap. xvii. 5. Mark "i. 11; ix. 7. Luke iii. 22; ix. 35. 2 Pet. i. 17. Also, Col. i. 13.

TRINITARIAN ARGUMENT. — Our Saviour is called *the Son*, or *the Son of God*, in so emphatic and particular a manner, as to be alone applicable to his divine nature, ... Matt. iii. 16, 17. — G. HOLDEN: *Script. Testimonies*, p. 400.

OBSERVATIONS. — The expression *God's well-beloved Son* is, in all probability, synonymous with *God's own Son;* implying that Jesus was very highly favoured by the Father of all, and admitted to greater privileges than other prophets and good men; that, whereas they were termed *sons of God*, because they were allied to the Deity by the likeness which their character and conduct bore to his moral attributes and beneficent designs, or from the divine power and authority with which they were invested, he was pre-eminently The Son of God — God's own Son — the Son of his love — his beloved Son, because he was "the express image of his person," the great pattern of human perfection, and the most distinguished of all those who had been selected (*o*) by the Almighty to communicate his will to mankind. We cannot avoid expressing our astonishment, that men of learning — who must be supposed to have considerable knowledge of Scriptural phraseology — should ever have dreamed of exhibiting the language referred to as evidence for the "divine nature" of Jesus of Nazareth.

ILLUSTRATIVE TEXTS.

(*o*) Isa. xlii. 1: Behold my servant, whom I uphold; *mine elect*, [in whom] my soul delighteth: I have put my spirit upon him, &c. — Comp. Matt. xii. 18: Behold my servant, whom I have chosen; *my beloved*, in whom my soul is well pleased. I will put my spirit, &c.

QUOTATIONS.

It is evident [from Christ's reply to the Jews, John x. 36] that the being "sanctified," or set apart to a high office by miraculous powers, and being "sent into the world" with a divine commission, were, in our Saviour's opinion, sufficient reasons for assuming the title of *the Son of God*. Christ is here called *the beloved Son of God;* for, while others were sons of God, Christ was his Son in a peculiar and transcendent sense, as to him the spirit was not communicated in measure. The reason why Jesus was chosen to be distinguished by these peculiar honours, to have the wisdom and power of God residing in him, was his superior moral excellence. — TIMOTHY KENRICK, *in loc.*

The title of *child* or *son* was used frequently among the Jews, not in the sense of precise natural relationship, but in the more extended signification of unity of affection and purpose. .... The wicked were called *the sons* or *children of Belial*, *Satan*, and *the Devil*, John viii. 44; the good, *the children of God*, Matt. v. 9. In accordance with this form of speech, Jesus Christ was denominated *the Son of God;* and, to show the unparalleled excellence of his character, and his entire conformity to the divine will in the office he bore, he was called *the well-beloved*, *the only-begotten*, John i. 18, *the dear*, *Son of God*. This term of endearment implies, that Jesus had the full and constant approbation of God; that he was one with him, meaning to express, not oneness of nature or personality, but oneness of purpose and love; that he was peculiarly, more than any other being that ever existed, the Son of God, inasmuch as he attained to perfect love and holiness, and made the purposes of his Father his own. — LIVERMORE, *in loc.*

[See Professor Stuart, quoted in "Concessions" under John v. 17, 18.]

(4) THE ONLY-BEGOTTEN SON OF GOD.

4. John i. 18: "No man hath seen God at any man: *the only-begotten* "*Son*, who is in the bosom of the Father, he hath declared [him]." — See "chap. i. 14; iii. 16, 18. 1 John iv. 9.

TRINITARIAN ARGUMENT. — The epithet *only-begotten*, which several times occurs in the New Testament, affords further proof of the Sonship of Christ in his divine nature. — RICHARD WATSON: *Theological Institutes*, vol. ii. p. 44.

Christ ... is the Only-begotten, the Son of God in a sense absolutely *peculiar* to himself, *supreme* in dignity, and *unique* in nature. — DR. J. P. SMITH: *Scripture Testimony to the Messiah*, pp. 104, 105, third edition.

OBSERVATIONS. — If the epithet *only-begotten*, when applied to Christ, were to be understood literally, it would not prove that he is God, equal to the Father; as, besides the grossness and absurdity involved in this interpretation, it would evidently imply that he derived his being from God: consequently, that he did not exist from all eternity. But it cannot bear a literal signification; for, according to the phraseology of the Bible, both Jews and Christians were *begotten* or *born of God* (*p*). This will be evident to any one who considers the nature of the conclusion to which the Trinitarian argument would lead: — Christ is the *only-begotten* of the Father, and must therefore be eternal. The disciples of Christ "were born, *not of blood, nor of the will of the flesh, nor of the will of man, but of God;*" they, as well as Christ, were "*begotten* of God:" there must therefore have been a peculiarity in the mode of their production; that peculiarity proves that they were, not created but eternal beings.

What, then, does the epithet in question signify, when employed in relation to the Sonship of Jesus? Plainly this, that he was eminently distinguished, by the infinite superiority of his mission, above all the "begotten of God" — above all his "brethren," whether prophets or apostles. In illustration of these remarks, it may be observed, that the term *only* or *only-begotten* is sometimes in the Scriptures so used as obviously to limit its signification to that of *well-beloved*, or much distinguished, as an only child. Thus Isaac and Solomon are said to be *only* or *only-begotten* sons (*q*), although Abraham and David had other children (*r*). Thus also, in the Jewish Scriptures, the Hebrew word denoting an *only* child is rendered in the Septuagint version sometimes by the term MONOGENES, *only-begotten*, and sometimes by the term AGAPETOS, *beloved*, or by some other word of a similar import (*s*). It is worthy of particular observation, that St. John is the only writer of the New Testament who applies the phrase in question to Jesus Christ; and that the other evangelists, in reporting the most remarkable circumstances in the life of their Master, never employ a higher title, in reference to him, than that of *well-beloved*. Hence the great probability, that the terms *well-beloved* and *only-begotten* have the same signification; with this difference, that the latter perhaps bears the import of "the *best*-beloved Son," and is thus expressive of greater intensity of affection.

ILLUSTRATIVE TEXTS.

(*p*) John i. 12, 13: As many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name; who were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but *of God*. 1 John iii. 9: Whosoever is *born of God* doth not commit sin. Chap. iv. 7: Every one that loveth is *born of God*, and knoweth God. Chap. v. 1: Whosoever believeth that Jesus is the Christ is *born of God*; and every one that loveth him that *begat*, loveth him also that is *begotten* of him. Ver. 4: Whatsoever is *born* of God, overcometh the world, &c. Ver. 18: We know that whosoever is *born of God* sinneth not; but he that is *begotten of God* keepeth himself, &c. — See James i. 18. 1 Pet. i. 3. Deut. xxxii. 18.

(*q*) Heb. xi. 17: By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his *only-begotten* [son]. See Gen. xxii. 2, 12, 16. — Prov. iv. 3: I (Solomon) was my father's son, tender and *only* [beloved] in the sight of my mother.

(*r*) See Gen. xxi. 9; xxv. 1, 2. 1 Chron. iii. 5—9.

(*s*) Gen. xxii. 2: Take now thy son, thine *only* son Isaac (יחיד; *αγαπητον*, LXX.). Judg. xi. 34: She [was his] *only* child (יחידה; *μονογενης*, LXX.). — Comp. Gen. xxii. 12, 16. Prov. iv. 3. Jer. vi. 26. Amos viii. 10. Zech. xii. 10.

QUOTATIONS.

An *only* child is proverbially considered as an object of peculiarly strong affection. The Hebrews, therefore, expressed either or both of these ideas by the same word. Respecting Isaac, as he was not in fact an only son, it denotes *dearly beloved*, or *highly favoured*; God having selected him to be the person with whom he would establish his covenant, Gen. xvii. 19, 21; and in whom all the nations of the earth should be blessed, Gen. xxi. 12; xxvi. 4. In like manner Solomon, though he had brothers by the same father and mother, is called ידך ויחיד; *αγαπωμενος*, Sept., Prov. iv. 3. 1 Chron. xxix. 1. See 1 Chron. iii. 5, for the children of David by Bathsheba. This sense of *μονογενης* corresponds with the guide to the interpretation of that word which the apostle John himself affords us, who alone uses it of Jesus Christ. For he mentions Jesus under this appellation, John i. 14, 16, 17, 18, as being sent *παρα πατρος*, *from the Father*, full of the most important and reviving truths, which he communicated to mankind. Now, to have so highly honourable a commission entrusted to him, was an evident mark of peculiar divine favour and regard. .... Again, John (i. 18) uses *μονογενης υιος* as a parallel expression with *ὁ ων εις τον κολπον του πατρος*, which signifies his being the dearly beloved Son of the Father; for *being in the bosom of any one* means being the object of his peculiar affection and regard. See John xiii. 23. Luke xvi. 22. ... This explanation of the phrase, *only-begotten Son of God*, coincides also with the solemn declaration of the Supreme Being concerning Christ at his baptism and transfiguration, "This is my beloved Son, in whom I am well pleased," Matt. iii. 17; xvii. 5. 2 Pet. i. 17. Jesus, having been honoured with more intimate knowledge of God and of his counsels than any person who ever appeared upon earth, and having been chosen by the Most High to impart more distinct and enlarged ideas of his attributes, his dispensations, and his will, than were ever communicated to mankind, is on these accounts characterized by the term *μονογενης*, to express such peculiarly eminent and distinguishing marks of the divine favour and regard. — SIMPSON: *Essays on the Language of Scripture*, vol. i. pp. 276—278.

Though I am not ignorant how strenuously some great and good men have insisted, that this term [*μονογενης*] relates to the divinity or divine nature in Christ, yet truth obliges me to declare that I apprehend it strictly and properly refers to his humanity, which, as it was *begotten of God*, was therefore the Son of God, Luke i. 35; and, as no other man was thus begotten, was the *only-begotten* Son of God. — PARKHURST: *Greek Lexicon*, v. Μονογενης.

[See "Concessions," under Gen. xxii. 2. Prov. iv. 3. John i. 14, 18.]

(δ) THE BEGOTTEN SON OF GOD.

5. Ps. ii. 7: "I will declare the decree: Jehovah hath said unto me, "Thou [art] my Son: *this day have I begotten thee.*" — See Acts xiii. 33. "Heb. i. 5; v. 5 (quoted in next page).

TRINITARIAN ARGUMENT. — That "this day have I begotten thee" does not signify any temporal act, but an eternal generation, is very plain from that preference the apostle gives to Christ above all angels, Heb. i. 4. .... Therefore the Catholic Fathers expounded this σημερον, "*to-day* have I begotten thee," of an eternal generation, by the same reason that ὁ ων, *he that is*, signifies an eternal Being; there being no succession in eternity. — DR. WILLIAM SHERLOCK: *Scripture Proofs of our Saviour's Divinity explained*, pp. 179, 180.

Thou art my Son, God of God, light of light; *this day have I begotten thee* — I have begotten thee from eternity, which, by its unalterable permanency of duration, is one continued, unsuccessive day.... The former clause relates to his natural Sonship, by an eternal, inconceivable generation; the other [*I will be to him a Father*, &c.] to his Father's acknowledgment and treatment of him, as his incarnate Son. — JOHN WESLEY on Heb. i. 5.

OBSERVATIONS. — If, as we have fully shown, the title ONLY-*begotten Son* does not imply the Supreme Divinity of our Lord, or his mysterious and eternal generation, far less can the simpler word *begotten* have any such meaning. In point of fact, the passages adduced are unequivocally favourable to the doctrine of his inferiority to the Father; the clause "*This day* have I begotten thee" implying a time when he *began* to be the Son of God. The inferiority of our Saviour is also strongly countenanced by other considerations. The texts quoted or referred to above represent Jehovah as making a declaration to his Son. Now, this person must have been Jehovah, or an inferior being. But he could not have been Jehovah: else it would follow — either that there were two Jehovahs, or that the one God, the Father of all, conferred on himself the honour of Sonship. These conclusions, however, being too absurd to be admitted, we are constrained to believe that the Son of God is distinct from and subordinate to that being whose Son he is.

It is supposed, both by Jewish and Christian commentators, that the words, "Thou art my Son, this day have I begotten thee," which occur in the seventh verse of the second Psalm, were originally addressed to David, on his being raised to the throne; in conformity with the usage of the Greek and Roman writers, who call the day of the accession of princes to their empire, the day of their birth. In Acts xiii. 33, the expressions in question are employed by St. Paul in reference to the Saviour's resurrection and exalted glory, both of which were effected by the power of his almighty Father (*t*). In Heb. i. 5, the Sonship of Jesus is treated of as a privilege that was not conferred, in the same degree, on any former messenger (*u*) — he being the great pattern and pledge of immortality; and, in chap. v. 5, it is expressly asserted, that "Christ glorified not himself," but *was glorified by that Being who had appointed him* (*v*). So far, then, from the word *begotten* implying eternal generation, — believers themselves are not unfrequently, in the Christian Scriptures, said to be *begotten of God* (*w*).

ILLUSTRATIVE TEXTS.

(*t*) Acts xiii. 30—34: *God raised him from the dead:* and he was seen many days of them who came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, *God* hath fulfilled the same unto us their children, in that *he hath raised up Jesus again;* as it is also written in the second psalm, Thou art my Son, this day have I *begotten* thee. And as concerning that *he raised him up from the dead,* [now] no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

(*u*) Heb. i. 5: For *unto which* of the angels said he at any time, Thou art my Son, this day have I *begotten thee?* And, again, I will be to him a Father, &c.

(*v*) Heb. v. 5: So also *Christ glorified not himself* to be made a high priest; but he that said unto him, Thou art my Son, to-day have I *begotten thee.*

(*w*) I Pet. i. 3—5: Blessed [be] the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, *hath begotten us* again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, &c. James i. 18: Of his own will *begat he us* with the word of truth, that we should be a kind of first-fruits of his creatures. — See p. 191, *ref.* (*p*).

QUOTATIONS.

Since the Son derives his essence from the Father, he is posterior to the Father not merely in rank (a distinction unauthorised by Scripture, and by which many are deceived), but also in essence; and the filial character itself, on the strength of which they are chiefly wont to build his claim to Supreme Divinity, affords the best refutation of their opinion. For the Supreme God is self-existent; but he who is not self-existent, who did not beget, but was begotten, is not the first cause, but the effect, and therefore is not the Supreme God. He who was begotten from all eternity, must have been from all eternity; but, if if he can have been begotten who was from all eternity, there is no reason why the Father himself should not have been begotten, and have derived his origin also from some paternal essence. — MILTON: *Last Thoughts,* pp. 45, 46.

The promise to the fathers, of which the apostle speaks in the 33d verse [of Acts xiii.], is not fulfilled in the resurrection of Christ, but in his ascension, and in the bestowment of the Holy Spirit; and the term αναστησας, in the 32d verse, should not have been rendered *raised up,* but *raised, exalted,* &c. as being equivalent to ὑψωω in the verse immediately following, ... In that very psalm from which the words, "This day have I *begotten* thee," are quoted, — and applied, as I conceive, not to his birth or his resurrection, at least not to his resurrection only, — the phrase is undoubtedly used to signify the exaltation of David to the Jewish throne, and the establishment of his power in peace and prosperity. — CAPPE: *Critical Remarks,* vol. ii. pp. 201, 203.

The word ILEDETI, "I have begotten," is here taken in the sense of *manifesting, exhibiting,* or *declaring;* and to this sense of it St. Paul (Rom. i. 3, 4) evidently alludes. — DR. ADAM CLARKE on Ps. ii. 7.

By this resurrection and exaltation, he is said to be begotten, as being made the first-born from the dead (Col. i. 18. Rev. i. 5); constituted the Son of God with power (Rom. i. 4); and having received a new birth (Luke i. 32). — DR. WHITBY: *Commentary* on Acts xiii. 33.

The sense must be — "I have this day shown that thou art my son, by raising thee up from the grave, and establishing the royal power in thy hands." Men, as the workmanship of God, are called his *sons;* believers are so called, and the holy angels; but the apostle quotes this passage to prove our Lord's pre-eminence, Heb. i. 5. Compare Acts xiii. 32—37. Here the apostle reasons on this passage, and considers it as fulfilled in the resurrection of our Lord. Comp. Rom. i. 4, and Heb. v. 5. — BOOTHROYD on Ps. ii. 7.

[See "Concessions," under Ps. ii. 7. Acts xiii. 33. Heb. i. 5; v. 5.]

(6) THE FIRST-BEGOTTEN, or FIRST-BORN.

6. Rom. viii. 29: "Whom he did predestinate [to be] conformed to the "image of his Son, that he might be *the first-born among many brethren.*"

7. Col. i. 15: "Who is the image of the invisible God, *the first-born* "*of every creature.*" — See Col. i. 18. Heb. i. 6. Rev. i. 5.

πρωτοτοκος πασης κτισεως"

the first-born of the whole creation. — *Hammond, Tillotson, Doddridge, Parkhurst, Macknight; Simpson, Belsham, Carpenter, Drummond, S. Sharpe, &c.*

begotten before any creature. — *Heathcoyd.* born or begotten before every creature. — *Hawker.*

born before every creature; or, Parent and Maker of every creature. — *Bishop Burgess.*

TRINITARIAN ARGUMENT. — It is well known, the original, which is πρωτοτοκος πασης κτισεως, literally means *the first-begotten before all creation;* and the general sense of the verse clearly makes it so; for he who made all things in heaven and earth must himself have had existence underived from creation. — DR. HAWKER: *Sermons on the Divinity of Christ*, p. 68.

OBSERVATIONS. — So far from establishing the Deity of Christ, or his eternal generation from God, the phrase *first-begotten*, or *first-born*, involves ideas totally repugnant to such a notion: for, literally understood, it has reference to *time*, *generation*, and *birth;* and consequently cannot prove, that the person to whom it is applied is an eternal or a self-existent spirit. At the utmost, the title can signify only that Christ existed before the universe was called into being. A due attention, however, to Scripture phraseology will show, that the term *first-born* has no allusion whatever to the *nature* of our Lord; but merely denotes either that he is the greatest of all the prophets, — the head of the church under God, and "the author and finisher of our faith;" or that he is the first man who, in the new creation, was brought forth from the tomb to the immediate enjoyment of eternal life (*x*).

Among the Hebrews, the phrase *first-born*, connected with the name of God, intimated, not priority in time, but high privilege, or superlative excellence of character and office. Thus the Almighty addressed the Jews as his *first-born* (*y*); and the same endearing title he bestowed on his servant king David (*z*). The great moral change produced by the religion of Jesus on the hearts of mankind is in Scripture termed *a new creation;* and the true disciples of Christ are distinguished by the phrase, *new men*, or *new creatures* (*a*): hence the apostle's observation, that Christ is "the first-born of every creature," that is, "the head or chief of the new creation." Accordingly we find, in the New Testament, the words "every creature" sometimes used, not to signify every living being in the universe, but believing Jews and Gentiles, or those who were called on to partake the privileges and blessings of the Gospel (*b*); and who are therefore characterised as born or begotten of God, being "Christ's brethren," and "conformed to his image" (*c*). Believers are styled also the *first-born* (*d*) either because they are considered as the heirs of an eternal inheritance, or on account of the great dignity to which they will be advanced in the kingdom of heaven.

Whatever may be the precise import of the term we have been examining, it is certain, from its application to king David, to the Jews, and to distinguished members of the Christian church, that it cannot indicate that Jesus Christ either is the original cause of the creation and of the resurrection, or that he was begotten from the Father in a mysterious and inconceivable manner from all eternity. The most recent and enlightened Trinitarians, indeed, seldom adduce the term *first-born* as expressive of any other meaning than that Christ is the Lord of the creation. And in this doctrine, if interpreted by the general strain of Holy Writ, no Unitarian would refuse his acquiescence; since it is the explicit language of the New Testament, that the *crucified Jesus* was "MADE Lord and Christ," and APPOINTED to be "the Master of the dead and living" (*e*).

ILLUSTRATIVE TEXTS.

(*x*) 1 Cor. xv. 20—23: But now is *Christ risen from the dead, the first-fruits of them that slept* (Griesbach). .... For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming.

(*y*) Exod. iv. 22: And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel [is] my son, [even] *my first-born*. — See Jer. xxxi. 9.

(*z*) Ps. lxxxix. 20—27: I have found David my servant; with my holy oil have I anointed him. .... I will make him [my] *first-born*, higher than the kings of the earth.

(*a*) 2 Cor. v. 17, 18: If any man [be] in Christ, [he is] *a new creature*: old things are passed away; behold, all things are become *new*. And all things [are] OF GOD, who hath reconciled us unto himself *by Jesus Christ*, &c. Gal. vi. 15: In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a *new creature*. (Comp. chap. v. 6 and 1 Cor. vii. 19.) Eph. ii. 10—14: We are his workmanship, *created in Christ Jesus* unto good works, &c. — See Eph. iv. 24. Col. iii. 10. James i. 18.

(*b*) Mark xvi. 15: Go ye into all the world, and preach the gospel to *every creature*. (Comp. Matt. xxviii. 19.) — Col. i. 23: ... The gospel, which ye have heard, [and] which was preached to *every creature* which is under heaven.

(*c*) Rom. viii. 29: Whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the *first-born among many brethren*.

(*d*) Heb. xii. 23: The church of the *first-born*, which are written in heaven.

(*e*) Acts ii. 36: Let all the house of Israel know assuredly, that GOD HATH MADE *that same Jesus whom ye have crucified*, both *Lord* and Christ. Rom. xiv. 9: To this end Christ both *died* and lived, *that he might be* Lord both of the dead and living (Griesbach). Heb. i. 2: [His] Son, whom HE HATH APPOINTED heir of all things. Phil. ii. 11: And [that] every tongue should confess, that Jesus Christ [is] *Lord*, TO THE GLORY OF GOD, THE FATHER.

QUOTATIONS.

The *first-born* means the most excellent and distinguished, enjoying certain privileges and prerogatives above those children which were born afterwards. But though Christ is called our *first-born* or elder brother, it is so far from implying that he is of a rank superior to ourselves, that it even clearly implies that he is of no higher rank at all, being only the first of the same family, and consequently a creature and a man. Being such, he could not at the same time be the Creator of all things, which, however, some have inferred from the verse following, though expressly contradicted in this verse. — PRIESTLEY on Col. i. 15.

First-born, &c. — πρωτοτοκος, an expression of endearment similar to the expressions, *beloved*, ver. 13, and *only-begotten*, John iii. 16: see also Exod. iv. 22. The meaning may

be, that Christ is the most distinguished person in the new dispensation, the chief of the prophets and messengers of God; as much superior to the rest as the first-born son is to the other children of the family. It may also have reference to priority in time, as well as in rank, ver. 18. He was the first who rose from the dead. — BELSHAM on Col. i. 15.

The native signification of the word *first-born* hinders it from being understood of the divine generation of the Son of God out of the substance of the Father; for it properly signifies *him who is born at the first birth*; and so agrees to the mother, not to the father. — PISCATOR on Col. i. 15.

The word πρωτοτοκος, besides the ordinary notion of *first-born*, which cannot so well here refer to Christ's eternal generation, because of that which is added to it, the "first-born *of every creature*," which only gives him a precedence before all other creatures, and doth not attribute eternity to him, is used sometimes for *lord*, or person in power, &c. — DR. HAMMOND on Col. i. 15.

[See "Concessions," under Ps. lxxxix. 27. Rom. viii. 29. Col. i. 15, 18. Heb. i. 6. Rev. i. 5.]

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(7) THE INEFFABLE GENERATION OF CHRIST.

8. Isa. liii. 8: "He was taken from prison, and from judgment; and "who shall declare *his generation*?" — See Acts viii. 33.

TRINITARIAN ARGUMENT. — This passage of an illustrious prophecy of our blessed Redeemer probably refers to his divine and ineffable generation; yet it is not to be denied, that the Hebrew word דור may be rendered *his life, his manner of life*, as in Lowth's version; or *the men of his generation*, as Parkhurst and others translate it. — GEORGE HOLDEN: *Script. Testimonies*, pp. 397, 398.

OBSERVATIONS. — This passage is considered by some Christians to contain a reference to the necessary and eternal Sonship of Christ. But if the reader take the trouble of perusing the chapter throughout, he will readily perceive, that the prophet treats of the Messiah as a created being (*f*); that he makes no allusion whatever to the common doctrine of Christ's mysterious generation; and that the words quoted in its proof are probably an exclamation, relating to the difficulty of describing the wickedness of the age in which Jesus lived (*g*) — of those cruel and designing men that murdered him who had been sent by God to be their Friend, their Instructor, and their Saviour. The word *generation* is often used in the Sacred Volume in reference to the Jewish people (*h*).

ILLUSTRATIVE TEXTS.

(*f*) Isa. liii. 1—12: ... He is despised and rejected of men; *a man of sorrows*, &c.

(*g*) Ver. 7, 8: *He was oppressed, and he was afflicted*; yet he opened not his mouth... He was taken from prison and from judgment: and *who shall declare his generation? for he was cut off out of the land of the living*, &c.

(*h*) Mark viii. 38: Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful *generation*, of him also shall the Son of man be ashamed, &c. — See Jer. iii. 31. Luke xvii. 25. Acts ii. 40; xiii. 36. Heb. iii. 10. *et al.*

QUOTATIONS.

The Hebrew word דור, and the Greek γενεα, are never used to signify *generation*, or *the act of begetting*. — L. CAPPEL: *Annot.* p. 50.

Of the different interpretations that have been given of דור, *generation*, such as *eternal production; length of life; manner of life; posterity; men living at the same time*; the last alone is justifiable on the ground of Hebrew usage. — DR. E. HENDERSON, *in loc.*

[See "Concessions," under Isa. liii. 8. Acts viii. 33.]

SECT. V. — EXAMINATION OF OTHER SCRIPTURE NAMES AND TITLES ALLEGED FOR THE DEITY OF JESUS CHRIST.

(1) WONDERFUL, COUNSELLOR, EVERLASTING FATHER, &c.

1. Isa. ix. 6: "And his name shall be called *Wonderful, Counsellor,* "The mighty God, *The everlasting Father, the Prince of peace.*"

אבי עד,

Ewig-Vater. — *Luther.*
Eternus. — *Dathe, apud Holden.*
Everlasting. — *J. P. Smith.*
the Father of eternity. — *Sherlock, Priestley, A. Clarke.*
the Father of the world to come. — *Douay Version.*
the Father of the age. — *Wakefield, Dodson, Tyrwhitt.*
the Father of the future age. — *Stimpson, Boothroyd.*
the Father of the everlasting age. — *Bishop Lowth.*
the Father of the age to come. — *S. Clarke, Lindsey, Marsden, Acton, Hincks.*

TRINITARIAN ARGUMENT. — The literal rendering is *the Father of eternity,* an oriental manner of expressing the attribute of eternity; and, as the passage is a prophetical description of our Saviour, he is here declared to be eternal. — GEO. HOLDEN: *Script. Testimonies,* p. 248.

OBSERVATIONS. — A few remarks having been made in pp. 144–5, with respect to the phrase *mighty God,* which occurs in Isa. ix. 6, we have now only to observe, — 1*st*, That the titles *Wonderful, Counsellor,* cannot reasonably be understood to denote the Supreme Divinity of the person to whom they are applied; for these expressions are often used in the Old Testament in relation to men or things. Thus the temple which Solomon erected for the worship of the one true God was called *wonderful* (*a*), and the uncle of King David was termed a *counsellor* (*b*); but it would be irrational to infer, that either the sacred edifice, or the wise counsellor, was literally in possession of a divine nature. — 2*d*, That the title *everlasting Father,* if explained in reference to absolute eternity, would very absurdly imply that there were two Fathers in the Godhead (*c*), or that the Son of God was his own Father. Hence Biblical writers of all sects generally prefer the rendering, *Father of the everlasting* or *future age;* an appellation which may be considered as denoting that Jesus Christ was appointed by God (*d*) to be the instructor of future generations. — 3*d*, That Abraham, who was certainly inferior to Christ, is termed in Scripture *a mighty Prince,* or, according to the original, *a prince of God* (*e*); an expression which, in sound and signification, seems to imply as much of Deity as the beautiful title, Peaceful Prince, or Prince of Peace. If, however, any of God's messengers have been worthy of this pre-eminent distinction, it is undoubtedly the Messiah, not only because there was "more of heaven than of earth" in the benevolence of his disposition, but because the great design of his coming into the world was to establish a kingdom for promoting the glory of God, and the happiness of the human race.

ILLUSTRATIVE TEXTS.

(*a*) 2 Chron. ii. 9: The house which I am about to build [shall be] *wonderful* great. See Deut. xxviii. 59. 2 Sam. i. 26. Jer. v. 30. Dan. viii. 13.

(*b*) 1 Chron. xxvii. 32, 33: Jonathan, David's uncle, was *a counsellor,* a wise man, and a scribe. — See 2 Sam. xv. 12. 1 Chron. xxvi. 14. Micah iv. 9. *et al.*

(*c*) Mal. ii. 10: Have we not all *one Father*? Hath not one God created us? Matt. xxiii. 9: Call no [man] your father upon the earth; for *one* is your *Father*, who is in heaven. 1 Cor. viii. 6: But to us [there is but] *one God*, THE FATHER.

(*d*) Isa. ix. 7: Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment ... from henceforth even for ever. *The zeal of Jehovah of hosts will perform this.*

(*e*) Gen. xxiii. 6: Hear us, my lord: thou [art] *a mighty Prince* (נשיא אלהים) among us; in the choice of our sepulchres bury thy dead, &c.

QUOTATIONS.

The words may be taken in several different ways; but that which seems to me the most satisfactory is as follows: — "And his name shall be called Wonderful, Counsellor of God (or, Illustrious Counsellor), Mighty, Father of the age to come, Prince of Peace." .... His name shall be called *Wonderful*, for in him and by him the wonderful power and decrees of God will be displayed; *Counsellor of God*, for he will be fully acquainted with the mind and will of God respecting the duty and expectations of mankind; *Mighty*, for by power which God will give him to exercise by himself and his apostles, he will gradually subdue the world to himself; and, by the working of that mighty power, he will be enabled to raise the dead, and judge the world; *Father of the age to come*, the head and introducer of a new and everlasting dispensation; *Prince of peace*, the peaceful ruler, under whose laws and influence peace will be diffused on earth as far as his rule is obeyed. — CARPENTER: *Unitarianism the Doctrine of the Gospel*, p. 411.

[See "Concessions of Trinitarians," *in loc.*]

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(3) PRINCE OF LIFE. — AUTHOR AND FINISHER OF FAITH.

2. Acts iii. 15: "And killed *the Prince of life*, whom God hath raised "from the dead."

τον αρχηγον της ζωης·

the author of life. — *Wakefield, Boothroyd.* the captain of life. — *Hammond.* the conductor to life. — *Simpson.*

TRINITARIAN ARGUMENT. — "The Prince of life;" *the Author of this life;* not only implying that all life proceeds from Jesus Christ as its source, but that the life-giving influence of that religion which they were now proclaiming, came all through him. — DR. ADAM CLARKE, *in loc.*

3. Heb. xii. 2: "Looking unto Jesus, *the author and finisher of* [*our*] "*faith*; who, for the joy that was set before him, endured the cross," &c.

της πιστεως αρχηγον και τελειωτην·

the leader and crowner of our faith. — *Hammond.* the captain and perfect exemplar of faith. — *Lardner.*

TRINITARIAN ARGUMENT. — To be "the author and finisher of faith" must be an attribute of Deity. To acknowledge any mere man, or any mere creature, as "the author and finisher of our faith," would be an act of gross impiety and idolatry. — Abridged from CARLILE: *Jesus Christ the Great God*, p. 174.

OBSERVATIONS. — The title *Prince of life* cannot denote that Jesus Christ was the primary author of existence: for he himself was brought into being and supported by God, — was raised from the dead by God, — and "*exalted by God* to be a *Prince* and a Saviour" (*f*). As the Greek word signifies *a captain* or *leader*, Jesus may thus have been styled because he is the *conductor* to eternal life — the *Way*, the Truth, and the *Life* (*g*); or because he was the *first* who rose from the dead to an immortal existence. This interpretation seems to be favoured by the last clause of the verse, — the Prince of life, *whom God hath raised from the dead.*" With respect to the titles, "Author and Finisher of our Faith," attributed to Jesus in Heb. xii. 2, it is to be remarked, that they do not by any means

imply that he was the underived Origin and Perfecter of Christianity, as this would be in direct opposition to his own language, and to that of the apostles, who expressly and unequivocally represent God, the Father, as the primary Bestower of our most holy Faith (*h*).

ILLUSTRATIVE TEXTS.

(*f*) John vi. 57: And *I live by the Father.* 2 Cor. xiii. 4: Though he was crucified through weakness, yet *he liveth by the power of God.* Acts v. 30, 31: The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree. HIM HATH GOD EXALTED with his right hand [to be] *a Prince* (αρχηγον) and a Saviour, to give repentance, &c.

(*g*) John xi. 25: Jesus said unto her, I am the resurrection and *the life:* he that believeth in me, though he were dead, yet shall he live. Chap. xiv. 6: I am *the way*, and the truth, and *the life:* no man cometh unto the Father, but by me.

(*h*) John vii. 16: Jesus said, MY DOCTRINE IS NOT MINE, *but His that sent me.* Rom. vi. 23: The wages of sin [is] death; but THE GIFT OF GOD [is] *eternal life*, THROUGH *Jesus Christ our Lord.* — See 2 Cor. v. 18. 1 John iv. 14.

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(3) KING OF KINGS, AND LORD OF LORDS.

4. Rev. xix. 16: "And he hath on [his] vesture and on his thigh a "name written, *King of kings, and Lord of lords.*" — See chap. xvii. 14.

TRINITARIAN ARGUMENT. — I pass over ... other titles, more rarely ascribed to our Saviour, — such as *the Lord of glory* (1 Cor. ii. 8), *King of kings, and Lord of lords*, — on which it would be easy to argue that their import falls nothing short of absolute Divinity. — R. WATSON: *Theol. Inst.* vol. ii. p. 26.

OBSERVATIONS. — Artaxerxes styled himself *King of kings* (*i*). Nebuchadnezzar was thus addressed by the prophet Daniel, and is represented as having received from Jehovah the same glorious appellation (*j*). If, then, the title *King of kings* was, in accordance with eastern hyperbole, suitable to sovereigns "dressed in a little brief authority," no one can hesitate as to the propriety of bestowing this designation on God's Messiah, the Saviour of the world, even supposing him to be, what we believe he is, a created being. Though, in real grandeur and magnitude, the kingdom of Christ is far superior to all earthly kingdoms, yet was he appointed to it by his Father (*k*); and a time will arrive when he shall deliver up this kingdom to Him from whom he received it in delegation (*l*). — With respect to the other title, *Lord of lords*, it need only be observed, that "God *made*," or constituted, "that same Jesus whom" the Jews had "crucified, both *Lord* and Christ" (*m*).

ILLUSTRATIVE TEXTS.

(*i*) Ezra vii. 12: Artaxerxes, *king of kings*, unto Ezra the priest, a scribe of the law, &c.

(*j*) Dan. ii. 37: Thou, O king (Nebuchadnezzar), [art] *a king of kings*, &c. Ezek. xxvi. 7: Thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar, king of Babylon, *a king of kings*, from the north, with horses, and with chariots, &c.

(*k*) Luke xxii. 29: I appoint unto you a kingdom, *as my Father hath appointed unto me.* — See Acts v. 31.

(*l*) 1 Cor. xv. 24: Then [cometh] the end, when *he shall have delivered up the kingdom* to God, even the Father, &c. (*m*) Acts ii. 36.

QUOTATIONS.

[See "Concessions of Trinitarians," under Rev. xvii. 14.]

(4) ALPHA AND OMEGA, THE FIRST AND THE LAST.

5. Rev. i. 8: "I am *Alpha and Omega, the beginning and the ending*, "saith the Lord, who is, and who was, and who is to come, the Almighty."

6. Rev. i. 11: "I am *Alpha and Omega, the first and the last.*"

7. Rev. i. 17, 18: "And he laid his right hand upon me, saying unto "me, Fear not; I am *the first and the last;* [I am] he that liveth, and "was dead; and, behold, I am alive for evermore."

8. Rev. ii. 8: These things saith *the first and the last*, who was dead, "and is alive."

9. Rev. xxii. 13: "I [am] *Alpha and Omega, the first and the last*, "*the beginning and the end*" (Griesbach).

TRINITARIAN ARGUMENT. — *The First and the Last*; that is, the one, eternal God, who is from everlasting to everlasting. — JOHN WESLEY on Rev. i. 17.

These divine titles [*Alpha and Omega, the First and the Last*] can only be applied to an eternal being. — DR. HAWKER: *Sermons on the Divinity of Christ*, p. 178.

OBSERVATIONS. — According to GRIESBACH, the word *God* should be inserted after *Lord* in Rev. i. 8; — a passage which will therefore have an exclusive reference to the Father; for these titles, "Lord God," "He who is, who was, and is to come," "the Almighty," are never in Scripture attributed to Jesus Christ (*m*). With regard to the eleventh verse of the same chapter, there can be no question that Christ is represented as the speaker; but it is observable, that that part of the verse which we have quoted is undoubtedly an interpolation, being rejected by GRIESBACH, and other eminent critics.

From the other texts, however, we have no hesitation in believing, that Jesus characterised himself as *Alpha and Omega, the first and the last*, &c. Yet, as he had been subject to the power of death, these titles cannot signify eternity of existence, but more probably refer to him as "the *author* and *finisher* of our faith" (*n*) — the best and the greatest of all the prophets, to whom the spirit was given without measure (*o*) — appointed by the Deity to carry on the great scheme of man's deliverance from sin and suffering, till the consummation of all things, when he will render up his authority to the Father, and God shall be all in all (*p*). Perhaps, merely, Christ is called the *last*, on account of his having been rejected by his countrymen, and exposed to suffer the ignominious death of the cross; and the *first*, because he was the first human being raised from the dead to enjoy immortal existence (*q*). This interpretation seems to be countenanced by those passages in which our Lord is spoken of — conjointly with the expression, "the first and the last" — as "he that *liveth*, and was *dead*" (*r*). However this may be, it is evident that Christ was mortal; and it is equally evident that the eternal God cannot die. The same being, too, who had been crucified, received a revelation from God (*s*); but nothing can be imparted to the blessed and all-wise Governor of the universe.

(*m*) Rev. i. 4, 5: Grace [be] unto you, and peace, from *Him who is, and who was, and who is to come,* .... and from Jesus Christ, &c. — See chap. iv. 8; xi. 17; xv. 3; xvi. 5, 7, 14; xviii. 8; xix. 6, 15; xxi. 22; xxii. 5, 6. 2 Cor. vi. 18.

(*n*) Heb. xii. 2: Jesus, *the author and finisher of* [our] *faith*; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

(*o*) See Matt. iii. 11, 17. John iii. 30—35; viii. 29. *et al.*

(*p*) 1 Cor. xv. 28: *When all things shall be subdued unto him,* THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM THAT PUT ALL THINGS UNDER HIM, that God may be all in all.

(*q*) Rev. i. 4, 5: Grace [be] unto you .... from Jesus Christ, [who is] the faithful witness, [and] *the first-begotten of the dead,* and the Prince of the kings of the earth.

(*r*) Rev. i. 17, 18; ii. 8, as quoted in Nos. 7, 8, preceding page.

(*s*) Rev. i. 1: The revelation of Jesus Christ, *which God gave unto him,* to show, &c.

QUOTATIONS.

That the *Son* of God is absolutely the *first*, none will venture to assert, who maintain that the Father is the first person of the Trinity. — B. WISSOWATIUS, in *Racovian Catechism*, p. 161.

The terms, *Alpha and Omega, beginning and end*, are, in a finite sense, justly applicable to Jesus as the first of all created existences, and the last of those who will be required to resign the authority with which he is invested by the Father. — RAMMOHUN ROY on Rev. xxii. 13: *Second Appeal*, Appendix, No. 2.

These words [in Rev. i. 17] are spoken by our Lord concerning himself; who, being the representative, the ambassador of God, is frequently honoured in Scripture with the same titles as his Father. By this declaration, Jesus must mean, that he was the beginning and the end, the foundation and the corner-stone, of God's religious dispensations to mankind. He was the object of the purposes of Providence in the constitution of the ages, Heb. i. 2: he was the consummation of them, the αρχηγος and the τελειωτης. — WAKEFIELD: *Inquiry into the Opinions of Christian Writers*, pp. 103, 104.

When the Almighty is said to be *the first and the last*, the meaning of the expression is, that he is contemporary with the earliest and the latest events in that chain of causes and effects, by which he accomplishes his stupendous counsels. .... The expressions contained in both these passages [Rev. i. 17; xxii. 13] are the words of Christ. They ought to be interpreted in the sense which we have just given to them when ascribed to the Supreme Being. They signify that Jesus Christ is contemporary with the earliest and the latest events in that dispensation over which he has been ordained by the Almighty to preside; and that he is consequently qualified for all the honours, the exertions, and the duties of his august station. — YATES: *Vindication of Unitarianism*, pp. 200, 201.

It is clear that this language denotes not an eternity of being; for whoever is literally "the *first* and the *last*" exists in time. As clearly, the phrase, when we meet with it in the Scriptures, describes not any thing or any individual peculiar in its kind; since we behold no example of its bearing such an import. Consequently, we must explain it by the clause or clauses, the verse or verses, with which it happens to be associated. When employed in the Old Testament respecting Almighty God [Isa. xli. 4; xliv. 6; xlviii. 12], it designates him as the Source of great public and religious changes, and as the End to which they must be referred, and whither they point. It has no relation to his nature, essence, or everlasting being. So, when applied here to Jesus Christ, it depicts what he now is, and what he was, and must be interpreted by the clause, "I am he that liveth, and was dead," &c. — once the most abject and despised, at present the head of God's creation. — KENRICK on Rev. i. 17.

[See "Concessions," under Isa. xli. 4. Rev. i. 8, 11, 17; xxii. 13.]

(δ) LORD.

10. John xiii. 13: "Ye call me Master and *Lord* (ὁ Κυριος): and ye "say well; for [so] I am."

TRINITARIAN ARGUMENT. — Jesus Christ, as well as God, is in a multitude of instances called the *Lord*. This itself is a very extraordinary fact; and, unless he be God, is an ambiguity, that, to use our author's [Dr. Drummond's] illustration, would much more urgently require the interposition of the infallible church, than any ambiguity of language occasioned by the two natures of the Redeemer. — CARLILE: *Jesus Christ the Great God our Saviour*, p. 155.

OBSERVATIONS. — The title *Lord*, when applied to Jesus, is regarded by some Christians as synonymous with *God* or *Jehovah*; — a mistake which is produced by observing, that, in citations made from the Old Testament into the New, the name *Jehovah* is rendered *Lord* (*t*). It ought, however, to be observed, that in Scripture this word has various significations; and is ascribed, not only to God and Christ, but to kings, governors, prophets, husbands, and masters of servants or slaves (*u*). It primarily refers to the possession of property (*v*), and hence became a mark of authority, and a compellation of respect (*w*). In the New Testament, it is used several hundred times; being sometimes applied to Almighty God, very frequently to Jesus Christ, and in not a few cases to men of rank or of property. When used to express the name of God, it perhaps served as an equivalent for *Jehovah*; the Jews conceiving it highly irreverent to pronounce this hallowed name: but, when applied to Christ, its import was merely that of *Master*, employed by those who either were unacquainted with the true nature of his mission, or who did not profess to be his followers, in the same manner as we use the term *Sir* (*x*); and by his apostles and sincere disciples, as a designation, not only of respect, but of subjection to him and his laws (*y*). In this sense Jesus himself employed the word, when he said to his disciples, "Ye call me Teacher and Lord: and ye say well; for so I am" (*z*). — From these considerations it is obvious, that the application of the term *Lord* to Jesus Christ gives no support to the popular doctrine concerning his person. Miserably deficient in evidence must be that cause which could prompt men of education to establish it by such arguments.

ILLUSTRATIVE TEXTS.

(*t*) See Matt. iii. 3, comp. with Isa. xl. 3. Matt. iv. 7, with Deut. vi. 16. *et al.*

(*u*), (*v*) Κυριος, *Lord*, *Master*, or *Owner*, applied to

Kings	Gen. xl. 1. Acts xxv. 26.	*Husbands*	Gen. xviii. 12. 1 Pet. iii. 6.
Governors	Gen. xlii. 10, 30; xliv. 18.	*Fathers*	Gen. xxxi. 35.
Patriarchs	Gen. xxiii. 6, 11, 15.	*Elder Brothers*	Gen. xxxii. 4, 5.
Prophets	1 Kings xviii. 7.	*Masters*	Matt. x. 24. Luke xiv. 21.
Military Commanders	2 Sam. xi. 11.	*Owners of animals*	Matt. xv. 27. Luke xix. 33.
		Owner of a vineyard	Matt. xxi. 40.

(*w*) John xii. 20, 21: Certain Greeks ... desired (him) Philip, saying, *Sir* (Κυριε), we would see Jesus. — See Matt. xxi. 30; xxvii. 63. Luke xiii. 8; xiv. 22. John xx. 15. Acts x. 4; xvi. 30. Rev. vii. 14. *et al.*

(*x*) John iv. 19: The woman saith unto him, *Sir* (Κυριε), I perceive that thou art a prophet. — See Matt. viii. 2, 6, 8; ix. 28; xv. 22, 25, 27; xx. 30—33. John iv. 11, 15, 49; v. 7; vi. 34; viii. 11; ix. 35, 36. Acts ix. 5.

(*y*) Luke xi. 1: One of his disciples said unto him, *Lord* (Κυριε), teach us to pray. — See Matt. viii. 25; xiv. 30; xxvi. 22; xxviii. 6. Luke xvii. 37. John vi. 68; xi. 12, 27, 32; xiii. 6, 9, 25; xiv. 5, 8; xx. 13. 1 Cor. xii. 3. Eph. iv. 5. Phil. ii. 11. *et al.*

(*z*) See John xiii. 13, 14. Also Matt. vii. 21, 22; xxiv. 42; xxv. 37, 44.

QUOTATIONS.

One who reads the Bible with reflection is astonished to find, that, on the very first appearance of Jesus Christ, as a teacher, ... he is addressed by almost everybody in the peculiar manner in which the Almighty is addressed in prayer. Thus the leper (Matt. viii. 2): "Lord, if thou wilt, thou canst make me clean." Thus the centurion (viii. 6): "Lord, my servant lieth at home." The Canaanitish woman crieth after him (xv. 22), "Have mercy on me, O Lord." He is likewise mentioned sometimes under the simple appellation of *the Lord*, without any addition; a form of expression which in the Old Testament our translators had invariably appropriated to God. What is the meaning of this? Is it that, from his first showing himself in public, all men believed him to be the Messiah; and not only so, but to be possessed of a divine nature, and entitled to be accosted as God? Far from it. The utmost that can with truth be affirmed of the multitude is, that they believed him to be a prophet. And even those who, in process of time, came to think him the Messiah, never formed a conception of any character, as belonging to that title, superior to that of an earthly sovereign, or of any nature superior to the human. Nay, that the apostles themselves, before his resurrection, had no higher notion, it were easy to prove. What, then, is the reason of this strange peculiarity? Does the original give any handle for it? None in the least. For, though the title that is given to him is the same that is given to God, it is so far from being peculiarly so, as is the case with the English term so circumstanced, that it is the common compellation of civility given not only to every stranger, but to almost every man of a decent appearance, by those whose station does not place them in an evident superiority. — Dr. Campbell: *The Four Gospels*; Disert. vii. part 1, § 13. [See "Concessions," under Matt. viii. 2; xv. 22—25; xxi. 3.]

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11. Matt. xxii. 43, 44: "How, then, doth David in spirit call him *Lord*, "saying, The Lord said unto *my Lord*, Sit thou on my right hand," &c.

Trinitarian Argument. — The Messiah is not only the son of David according to the flesh, but he is the *Lord* of David according to his divine nature. — Dr. Adam Clarke, *in loc.*

Observations. — The question proposed by Jesus to the Pharisees was difficult for them to solve, because they had not attained proper conceptions of the spirituality of his kingdom, but presents no obstacle to a belief in the inferiority of the Messiah to his almighty Father. Quite the reverse. God and Christ are clearly mentioned, in the Psalm quoted, as distinct and unequal existences; — the latter called *Lord*; the former, *Jehovah*, who advances Christ to the exalted honour of sitting at his right hand (*a*). The utmost that the words in question can imply is the Son of God's pre-existence; but, as the prophets sometimes spoke of him as if he really were a contemporary (*b*), it is more probable that the royal Psalmist set forth his descendant as his *Lord*, or Master, from having foreseen the spiritual nature and universality of the Messiah's kingdom, and the dignity to which he would be raised by God for his exertions in the cause of humanity (*c*).

ILLUSTRATIVE TEXTS.

(*a*) Ps. cx. 1. (*b*) John viii. 56. Isa. liii. Heb. xi. 13. (*c*) Acts ii. 32—36.

QUOTATIONS.

[See "Concessions of Trinitarians," under Ps. cx. 1. Matt. xxii. 41—46.]

(6) LORD OF THE SABBATH.

12. Matt. xii. 8: "For the Son of man is *Lord of the Sabbath-day.*" (Griesbach.) — See parallel passages.

TRINITARIAN ARGUMENT. — Christ is the Lord of the Sabbath; *i.e.* can dispense with the obligation of it, and therefore God. — GEORGE HOLDEN: *Script. Testimonies*, p. 125.

OBSERVATIONS. — We are not of opinion, that Jesus made an exclusive claim to the title, *Lord of the Sabbath.* His disciples had on that day plucked the ears of corn; an act for which they were severely censured by the Pharisees. But Christ defended them by citing the example of David and others, and by observing that man was not created for the use of the Sabbath, but that that sacred day was instituted for the good of man. Therefore the son of man (that is, man) is master of the Sabbath (*d*): on that day, as well as on others, he has the power of performing those actions which are conducive to his best interests — those which are either necessary to support existence, or which are of a benevolent tendency (*e*). In this manner do we conceive Jesus Christ to have justified the conduct of his disciples. If, however, the words, *Lord* or *Master of the Sabbath*, were applied by our Saviour to himself, they would not establish the doctrine of his Supreme Divinity; for we have the clearest evidence, that he derived all his power and authority from his God and Father (*f*).

ILLUSTRATIVE TEXTS.

(*d*) Mark ii. 27, 28: And he said unto them, *The Sabbath was made for man*, and not man for the Sabbath: *therefore* the son of man is Lord also of the Sabbath.

(*e*) Matt. xii. 7, 8: But if ye had known what [this] meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the son of man is Lord, &c.

(*f*) Matt. xxviii. 18: All power is *given* unto me in heaven and in earth. — See p. 71.

QUOTATIONS.

"Therefore the son of man." This is introduced as a consequence from what had been advanced, ver. 27, "The Sabbath was made for man, not man for the Sabbath." Hence one would conclude, that *the son of man*, in this verse, must be equivalent to *man*, in the preceding: otherwise a term is introduced into the conclusion, which was not in the premises. — DR. CAMPBELL'S note on Mark ii. 28.

[See "Concessions," under Matt. xii. 8.]

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(7) LORD OF ALL. — LORD OVER ALL.

13. Acts x. 36: "The word which [God] sent unto the children of "Israel, preaching peace by Jesus Christ (*he is Lord of all*)."

TRINITARIAN ARGUMENT. — Preaching peace between God and man, whether Jew or Gentile, by the God-man. He is Lord of both; yea, Lord of and over all. — JOHN WESLEY, *in loc.*

14. Rom. x. 12, 13: "For there is no difference between the Jew and "the Greek; for the same *Lord over all* is rich unto all that call upon him. "For whosoever shall call upon the name of the Lord shall be saved."

TRINITARIAN ARGUMENT. — Jesus is here distinguished by the incommunicable Name of the God of Israel, and at the same time pointed out as the proper object of religious invocation. — WARDLAW: *Discourses on the Socinian Controversy*, pp. 167, 168, fourth edit.

Observations. — From the scope of Peter's discourse, it appears that he designated Jesus, *Lord of all*, because Gentiles, as well as Jews (*g*), were to participate in the blessings of the gospel, and become the willing servants of that heavenly Messenger who was constituted Head of the church. — If the apostle Paul really designed to apply to Jesus Christ the title *Lord over all*, or *Lord of all*, it may be accounted for by the reason just assigned, and is indeed countenanced by the passage itself (*h*). It cannot be too deeply impressed on the mind of the reader, that he ought to attend carefully to the connection of passages, if he is truly desirous to ascertain the meaning of the speaker or writer. St. Paul, for instance, names the heir of an estate, *Lord of all;* and the Psalmist declares concerning man, that he has dominion over the works of the Creator, and that all things are put under his feet (*i*): but he who would interpret these passages literally, or without paying attention to the aim and scope of the author, would necessarily believe the human race to be the Supreme Governors of the universe.

ILLUSTRATIVE TEXTS.

(*g*) Acts x. 34, 35: Peter opened [his] mouth, and said, Of a truth I perceive that God is no respecter of persons; but *in every nation he that feareth him, and worketh righteousness, is accepted with him.* — See chap. xi. 18.

(*h*) Rom. x. 12: For there is no difference *between the Jew and the Greek;* for the same Lord over all is rich unto all that call upon him.

(*i*) Gal. iv. 1: The heir, as long as he is a child, differeth nothing from a servant, though he be *lord of all.* Ps. viii. 6—8: Thou madest him (man) to have *dominion* over the works of thy hands; thou hast put *all* [things] under his feet; all sheep, &c.

QUOTATIONS.

The last clause may be rendered, "This is lord of all," meaning that the doctrine of Christ was intended to exercise authority over all, *i.e.* over Jews and Gentiles. Or, if the common translation be retained, and the words refer to Christ, the sense will be nearly the same: Christ is head, *i.e.* ruler over all. — T. Kenrick on Acts x. 36.

The *Lord over all*, here mentioned, appears to be the Father, who in the ninth verse is said to have raised the Lord Jesus from the dead; but Christ undoubtedly is, under God and by his appointment, Lord over all. — Christie on Rom. x. 12: *Discourses*, p. 194.

[See "Concessions," under Acts x. 36 and Rom. x. 12.]

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(8) LORD OF THE DEAD AND LIVING.

15. Rom. xiv. 9: "To this end Christ both died and lived, that he "might be *Lord both of the dead and living.*" (Griesbach.)

Trinitarian Argument. — He who rules both over the dead and the living must be God. — Holden: *Expositor; apud Knowles's Balance*, vol. ii. p. 108.

Observations. — This text is clearly opposed to the Deity of Christ; for it is expressly said, that, in order to be Lord of the dead and living, he died and lived again; — language quite inapplicable to the eternal and unchangeable God, the independent Proprietor of the universe. Jesus may be styled Lord of the living and the dead, because, by his death and resurrection, he has furnished mankind with the most powerful incentives to become the subjects of his kingdom, and with that well-founded hope of a

future and blessed state of existence which results only from a practical belief in Christianity (*j*). However this may be, it is certain that his right to the title was primarily derived from Almighty God (*k*).

ILLUSTRATIVE TEXTS.

(*j*) 1 Cor. xv. 12—23: Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. ... And if Christ be not raised, your faith [is] vain; ye are yet in your sins. Then they also who are fallen asleep in Christ, &c.

(*k*) Phil. ii. 9—11: Wherefore GOD also *hath highly exalted him, and given him a name which is above every name*; that at the name of Jesus every knee should bow; .... and [that] every tongue should confess that Jesus Christ [is] *Lord*, TO THE GLORY OF GOD, THE FATHER.

QUOTATION.

Christ is Lord of the dead, as he will be invested with authority to raise them to life, and to judge them according to their works. He is Lord of the living, as the whole human race will ultimately profess subjection to his gospel. — BELSHAM: *Calm Inquiry*, p. 272.

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(9) LORD OF GLORY.

16. 1 Cor. ii. 8: "For, had they known [it], they would not have "crucified *the Lord of glory*."

TRINITARIAN ARGUMENT. — The giving Christ this august title, peculiar to the great Jehovah, plainly shows him to be the Supreme God. — JOHN WESLEY, *in loc.*

17. James ii. 1: "My brethren, have not the faith of our Lord Jesus "Christ, [*the Lord*] *of glory*, with respect of persons."

TRINITARIAN ARGUMENT. — What must be the character of one whose moral likeness can possess such worth, and who is able to confer such a blessing [as real greatness]? Can we form a satisfactory idea of those properties as inhering in any mere created being? — DR. J. P. SMITH: *Script. Testimony to the Messiah*, vol. iii. p. 204, third edit.

OBSERVATIONS. — It is highly probable, that the title, *Lord of glory*, is a Hebraism, and signifies *glorious Lord* or *Master*; being analogous in form to such expressions as *King of glory*, which denotes the glorious king; *God of truth*, the true God; *ambassador of faithfulness*, a faithful ambassador. Instances of this phraseology abound in the Sacred Scriptures (*l*), particularly in the Old Testament. Jesus is the *Lord of glory*, or our glorious Master, inasmuch as he is greatly superior, in moral character and divine authority, to all other holy men and prophets (*m*); or because "it is from his hands that the faithful disciple will receive the glory, honour, and immortality, which God has promised to all who obey him" (*n*).

(*l*) ILLUSTRATIVE TEXTS.

King of glory — glorious King	Ps. xxiv. 7—10.
Father of glory — glorious Father	Eph. i. 17.
Father of mercies — most merciful Father	2 Cor. i. 3.
A man of opportunity — a fit man	Lev. xvi. 21.
Man of God — godly man	2 Kings i. 9.

(*m*) Matt. xxv. 31—40: When the Son of man shall come *in his glory*, ... then shall he sit upon the throne of his glory, &c. — See John iii. 30—34. Heb. i. 9.

(*n*) Rom. ii. 7—10: To them who, by patient continuance in well-doing, seek for *glory*, honour, and immortality, eternal life, &c. (Comp. Acts xvii. 31.) — See 1 Cor. ii. 7.

QUOTATIONS.

[See "Concessions of Trinitarians," under 1 Cor. ii. 8, and James ii. 1.]

(10) SAVIOUR.

18. 2 Tim. i. 10: "But is now made manifest by the appearing of "*our Saviour* Jesus Christ, who hath abolished death," &c. — See Luke ii. 11. John iv. 42. Acts v. 31; xiii. 23. Eph. v. 23. Phil. iii. 20. Tit. i. 4; ii. 13; iii. 6. 2 Pet. i. 1, 11; ii. 20; iii. 2, 18. 1 John iv. 14.

TRINITARIAN ARGUMENT. — I hold that the title *Saviour*, in the absolute, emphatic manner in which it is given to the Lord Jesus, and that too in a religious sense with reference to the salvation of the soul, is a title which could not without idolatry be given to any creature. — CARLILE: *Jesus Christ the Great God our Saviour*, p. 265.

OBSERVATIONS. — Patriots who have been successful in achieving the deliverance of their country from the yoke of tyranny, and holy men who have awakened their fellow-creatures from the lethargy of vice and error, are deservedly spoken of as saviours and deliverers (*o*); and surely he, whose sacred exertions in the cause of truth, benevolence, and piety, are daily effecting the emancipation of the human race from the degrading thraldom of sin and misery, may with the greatest propriety be termed *the Saviour — the Saviour of the world.* But, as patriots and prophets — however great and good they may be — are merely instruments in the hands of God to accomplish his all-wise purposes, and as Christ himself was "given," "sent into the world," and "exalted," by his Father to be a Saviour (*p*), this distinguished title, in its highest sense, belongs only to God, even the Father (*q*). This conclusion derives the strongest support from those passages of St. Paul's Epistles, in which he distinctly mentions *two* Saviours; namely, GOD OUR SAVIOUR, and *Jesus Christ our Saviour* (*r*).

ILLUSTRATIVE TEXTS.

(*o*) Neh. ix. 27: According to thy manifold mercies, thou gavest them *saviours*, who saved them out of the hand of their enemies. — See Judg. iii. 9, 15. 2 Kings xiii. 5. Isa. xix. 20. Obadiah 21. Also, 1 Cor. vii. 16. 1 Tim. iv. 16. James v. 20.

(*p*) Acts v. 31: *Him hath God exalted* with his right hand [to be] a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. Chap. xiii. 23: Of this man's seed *hath God*, according to his promise, *brought* unto Israel a Saviour, Jesus (Griesbach). 1 John iv. 14: We have seen, and do testify, that *the Father sent the Son* [to be] the Saviour of the world. — See John iii. 16, 17.

(*q*) Isa. xliii. 11: I, [even] I, [am] Jehovah; and BESIDES ME [THERE IS] NO SAVIOUR. — See Isa. xlv. 15, 21. Jer. xiv. 8. Hos. xiii. 4. Luke i. 47. 1 Tim. i. 1; ii. 3; iv. 10. Jude 25.

(*r*) Tit. iii. 4—6: But after that the kindness and love of GOD OUR SAVIOUR toward man appeared, ... according to his mercy HE SAVED US, ... *through Jesus Christ our Saviour.* — See chap. i. 3, 4; ii. 10, 13.

QUOTATIONS.

Christ was sent of God to be the Saviour of the world, in a manner that makes him (his benevolence) the cause of our salvation, as well as that original benevolence of the Deity, from which all other benevolence is derived. He was the conveyer of pardon and immortality to us, in such a sense that we owe them to him, as well as primarily to God. — DR. PRICE: *Sermons on the Christian Doctrine*, p. 100.

It is a fact eminently deserving of our attention, that the salvation effected through Jesus Christ is always ascribed to God, as its primary author. Jesus Christ, as the Scriptures

uniformly teach us in opposition to the modern systems of theology, was only the instrument of communicating its blessings to mankind. Thus, according to the language of St. John in our text, "THE FATHER *sent the Son* to be the Saviour of the world." Hence also to God, as the original author of the deliverance of mankind from error, guilt, and misery, the title *Saviour* is several times applied in the New Testament. — YATES: *Sermon on the Scriptural Meaning of the Title "Saviour,"* pp. 39, 40.

If Christ had really a *human* nature, what is more perfectly consonant with reason and piety, than that he should act in the manner here [in Heb. v. 7—10] described; or than that he should be exalted to glory, as the reward of these actions, and be constituted the Saviour of his people? — PROFESSOR STUART: *Answer to Dr. Channing*, p. 118.

[See "Concessions," under Acts v. 31. 1 Tim. i. 1. Tit. i. 3, 4; iii. 4—6. Jude 25.]

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(11) IMAGE OF GOD, &c.

19. 2 Cor. iv. 4: "Lest the light of the glorious gospel of Christ, "who is *the image of God*, should shine unto them."

20. Col. i. 15: "Who is *the image of the invisible God*, the first-born "of every creature."

21. Heb. i. 3: "Who, being *the brightness of* [*his*] *glory, and the* "*express image of his person*," &c.

απαυγασμα της δοξης, και χαρακτηρ της ὑποστασεως αυτου

der Glanz seiner Herrlichkeit, und das Ebenbild seines Wesens	*Luther.*
effulgentia gloriæ, et character personæ illius	*Beza.*
ejus gloriæ splendor, et forma expressa substantiæ	*Castalio.*
the brightness of his glory, and the express image of his substance	*Boothroyd.*
the brightness of his glory, and the image of his substance	*B. Taylor.*
a ray of his glory, and an image of his substance	*S. Sharpe.*
a ray of God's brightness, and an image of his perfections	*Wakefield.*
a reflection of his glory, and an image of his perfections	*Norton.*
an effulgent ray of his brightness, and an exact image of himself	*Belsham.*

TRINITARIAN ARGUMENT. — By comparing them [Col. i. 15. 2 Cor. iv. 4. Heb. i. 3] together, we are naturally led to infer, that Christ is the image of God, in respect to his possessing essentially the divine glory, attributes, and perfections. — GEO. HOLDEN: *Script. Testimonies*, p. 69.

OBSERVATIONS. — In demonstrating the Unitarian doctrine, that Jesus Christ is a being distinct from God, and inferior to him, we inserted these passages into Part First of this work, for the very obvious reason, that that which is the image of any thing cannot be the thing whose image it is; that, because Christ is called the image of God, he must be different from him of whom he is the representation; and, if different, subordinate to him, except on the absurd and antiscriptural supposition of there being two supreme and eternal Deities. Some Trinitarians, however, have urged the texts under consideration in proof of the consubstantiality of the Son — of his possessing the same nature and substance with the Father. But, besides the reasons above assigned, there are other considerations which show the futility of the argument for this doctrine drawn from the phrases, *image of God*, &c. We are told in Scripture that mankind were formed in the image of their Creator (*s*), and that the early disciples of Jesus were created in the image of their Lord and Master (*t*); but no one would hence infer, that these Christians were identical with Jesus Christ, or that the human race possess the same nature and substance as the Creator of the

universe. Why, then, should it be inferred from similar expressions applied to our Saviour, that he is God, equal to the Father in power and glory?

Man is the image and glory of God, by reason of his being endowed with powers of mind which bear some faint resemblance to the attributes of God, particularly to his power and sovereignty; and the true Christian is the image of the Son of God, by conforming to his precepts, imbibing his divine spirit, and living a life of virtue and holiness. As Jesus, however, possessed a moral character of the most exalted and perfect kind, and was appointed by the universal Father to sustain to the human race the offices of Instructor, King, and Judge, it may be justly predicated of him, that he is not only "the image of the invisible God," but "the brightness of his glory, and the express image of his person."

ILLUSTRATIVE TEXTS.

(*s*) Gen. i. 26, 27: And God said, Let us make man *in our image, after our likeness*; and let them have dominion over the fish of the sea, &c. 1 Cor. xi. 7: For a man indeed ought not to cover [his] head, forasmuch as *he is the image and glory of God*; but the woman is the glory of the man. — See Gen. v. 1; ix. 6.

(*t*) Rom. viii. 29: For whom he did foreknow, he also did predestinate [to be] conformed to *the image of his Son*, that he might be the first-born among many brethren. — See 1 Cor. xv. 49. 2 Cor. iii. 18. Col. iii. 9—11.

QUOTATIONS.

Christ seems here to be styled *the image of God*, not ... as being God of God; but rather, as the text insinuates, with relation to the gospel, and his mediatory office; in which he hath given us such glorious demonstrations of the power, wisdom, holiness, purity, and justice, the mercy, goodness, and philanthropy of God. — Whitby on 2 Cor. iv. 4, in his *Commentary*. [See other distinguished Trinitarians, as quoted in "Concessions," under 2 Cor. iv. 4. Col. i. 15. Heb. i. 3. 1 Tim. iii. 16.]

An image of any thing must be essentially different from that of which it is a likeness. An image also, when taken literally, is an object of sense. But no object of sense can be an express image of a purely spiritual being, which God is. Therefore, when any thing is said to be an express image of the Supreme Being, it must be a resemblance in mental qualities. Now, in wisdom, purity, and benevolence, Jesus exhibited the nearest resemblance of our heavenly Father, that ever appeared upon earth. He also communicated to mankind the means by which they might become more and more like God in these respects. — Simpson: *Essays on the Language of Scripture*, vol. ii. pp. 236, 237.

An exact image of himself, χαρακτηρ της ὑποστασεως αυτου. — Χαρακτηρ is the engraving of a seal, or the impression made by a seal upon wax. Ὑποστασις is *substance*: the image of his substance is the image of *himself*. See 2 Cor. ix. 4; Slichtingius, Crellius, and Grotius, *in loc*. The meaning is probably the same as that of εν μορφῃ Θεου, Phil. ii. 6; and is to be explained of the possession of miraculous powers. Christ being the image of God no more proves his participation of the divine nature, than Adam being made in the image of God proves him to have been also divine. Sykes has an excellent note upon the word *hypostasis*; which, he says, "seems never to have been used to signify *person* till long after St. Paul's days, and should not be rendered so here. We find the term in metaphysical books applied to certain *properties* of the One God as eminently *subsisting* in him. Plato talks of three hypostases, not meaning three persons; for *unity* and *goodness* made two of these hypostases. Taking, then, *hypostasis* as signifying Essence with its properties, the Son is properly the image or just representation of God's properties, goodness, kindness," &c. — Belsham on Heb. i. 3.

(12) IN THE FORM OF GOD.

22. Phil. ii. 6: "Who, *being in the form of God*, thought it not rob-
"bery to be equal with God." — See sect. xii. present chapter.

ὃς ἐν μορφῇ Θεοῦ ὑπάρχων·

ob er wohl in göttlicher Gestalt war. — *Luther.*	though in a divine form. — *Wakefield.*
quum esset in formâ Dei. — *Beza.*	being in the form of a god. — *Haynes, Carpenter.*
quum esset in similitudine Dei. — *Tremellius.*	being as God. — *Norton.*
quum similis Deo esset. — *J. G. Rosenmüller.*	being in the condition of God. — *Stuart.*

[FROM DR. J. P. SMITH.]

in effigie Dei constitutus; being constituted in the likeness of God	*Tertullian.*
though he was in the likeness of God	*Translator of the Peshito-Syriac.*
ceased not to be in the likeness of God	*Arabic of Walton's Polyglott.*
though he was the likeness [countenance] of God	*Æthiopic Version, as represented in the Latin of Ludus and Castell.*
etsi Dei similis erat	*Marck.*
though he was like God, and was his image	*J. D. Michaelis.*
though he had it in his power to be in the lofty station of God	*Storr.*
though he was the visible image of God	*Seiler.*
though like to the Deity	*Stolz.*
though he was of divine nature	*Leander Van Ess.*
étant l'image de Dieu	*Geneva Version of 1805.*
quamvis ipse Deus erat	*Reichard.*
quamquam imaginem Dei referebat	*Wahle.*
being of divine nature	*Schulz.*

TRINITARIAN ARGUMENT. — By the Saviour's being *in the form of God*, we understand that he was really God, and was manifested as God; that is, held, in the face of the universe, the rank, character, and station of the Supreme Being, Creator and Governor of all things. — CARLILE: *Jesus Christ the Great God our Saviour*, p. 223.

The "form of a servant." — "the likeness of men, and the fashion of a man," must and cannot but signify, that he was really a man, and really a servant; and *existing in the form of God* must, by parity of reason, signify that he was, is, and ever will be, a divine person, God blessed for ever. — DR. BOOTHROYD, *in loc.*

OBSERVATIONS. — Since it is admitted by eminent critics of the Trinitarian persuasion, that the word here translated *form* denotes *external appearance*, we cannot perceive why — except to support a system — it should be rendered *nature* or *essence*. It occurs repeatedly in the Jewish Scriptures, particularly in the Septuagint version (*u*), but once only in its simple state in the New Testament (*v*), exclusively of the passage which we are considering; and in all of these the word evidently bears the former signification. The phrase *form of God* no more implies that Christ was that God in whose form he appeared, than the expression *form of a servant*, or *slave*, as used in the following verse, implies that he actually entered into the condition of a slave. The meaning probably is, that he possessed great benevolence (*w*), wisdom, and authority (*x*); that he acted in the capacity of God himself (*y*); that, to demonstrate the divinity of his mission, he was gifted by his almighty Father with a voluntary power of controlling the laws of nature — of curing the most inveterate diseases, bestowing food in a miraculous manner to famishing multitudes, giving sight to the blind, and restoring the dead to life (*z*). This explanation, we think, harmonises both with the scope of the apostle's reasoning, and with the whole tenor of our Lord's deportment and actions. Though "in the form of God" — though in possession of extraordinary and divine powers, he did not assume the splendour of such a state, "but made him-

self of no reputation" — he lived in poverty and contempt, while he meliorated the condition of thousands around him by the employment of his mighty powers. "He took upon him the form of a servant:" he not only exercised, for the good of others, the godlike qualifications with which he had been invested by the Father, but he ministered to the welfare of his brethren, by the practice of duties peculiar to the meanest slave (*a*).

ILLUSTRATIVE TEXTS.

(*u*) Job iv. 15, 16: Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the *form* thereof: an image [was] before mine eyes, &c. — See Dan. iv. 36; v. 6, 10; vii. 28 (in the LXX).

(*v*) Mark xvi. 12: After that, he appeared in another *form* (μορφῇ) unto two of them, as they walked, and went into the country. — [See instances of the compounds of the same word: Matt. xvii. 2. Mark ix. 2. Rom. viii. 29; xii. 2. 2 Cor. iii. 18. Phil. iii. 21.]

(*w*) See Matt. xxiii. 37. Luke xxiii. 34. *et al.*

(*x*) Matt. xiii. 54: When he was come into his own country, he *taught* them in their synagogue, *insomuch that they were astonished*, and said, Whence hath this [man] *this wisdom*, and [these] *mighty works?* — See chap. xxviii. 18.

(*y*) John x. 34—36: Jesus answered them, Is it not written in your law, I said, Ye are *gods?* If he called them *gods unto whom the word of God came*, &c.

(*z*) Matt. viii. 26: Then he arose, and *rebuked* the winds and the sea; and there was a great calm. — See John vii. 46; xi. 43. *et al.*

(*a*) John xiii. 4, 5: He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth water into a bason, and began to *wash the disciples' feet, and to wipe* [*them*]. &c. — See Matt. viii. 20. 2 Cor. viii. 9. *et al.*

QUOTATIONS.

This no more proves him to be God than the phrase which follows, — *took upon him the form of a servant*, — proves that he was really a servant, as the sacred writers nowhere use the word *form* for actual being. But, if it be contended that *the form of God* is here taken in a philosophical sense for the essential form, the consequence cannot be avoided, that, when Christ laid aside the form, he laid aside also the substance and the efficiency of God; a doctrine against which they protest, and with justice. *To be in the form of God*, therefore, seems to be synonymous with being in the image of God; which is often predicated of Christ, even as man is also said, though in a much lower sense, to be the image of God, and to be in the image of God, that is, by creation. — Milton: *Last Thoughts*, p. 30.

This word [*form*] constantly signifies *exterior*, *figure*, *appearance*; and if philosophers sometimes make use of it to denote essence, it is a term of art, — a term entirely banished from common language; and what probability is there that St. Paul employed it in this acceptation? — Abauzit: *Miscellanies*, p. 190.

This *form of God* was something possessed by Christ when he was upon earth; for the apostle speaks of it as belonging to Christ Jesus, — names which marked him out, as a man amongst men. .... St. Paul also, as will soon be perceived, speaks of our Lord as laying aside this form of God whilst he was amongst men; not before he came among them. .... The term μορφη, *forma*, *facies*, *figura*, imports the outward form, face, resemblance of any thing or person, in opposition to its real internal nature and constitution. We are then to inquire what might be that form or appearance of God which Christ wore upon earth. Now, this evidently consisted in those extraordinary endowments of a divine wisdom and power, which shone forth in him; by which he spoke so as never man spoke, knew the hearts of men, healed the sick, restored sight to the blind, raised the dead, multiplied a few loaves to the feeding of many thousands; in short, *resembled* God, and not weak, frail, indigent man. — Lindsey: *Sequel*, pp. 273—275.

Ὃς ἐν μορφῇ Θεοῦ ὑπάρχων.—Bishop Burgess ("Tracts," p. 143) understands this to mean *pre-existing in the nature of God*. According to this sense of ὑπάρχω,—for which Schleusner (4) is cited,—Joseph of Arimathea (Luke xxiii. 50) *pre-existed as a counsellor*; Stephen (Acts vii. 55) *pre-existed full of the holy spirit*; and the Philippian persecutors (Acts xvi. 20) accused Paul and Silas as *pre-existent Jews!* This interpretation of μορφῇ is sufficiently refuted by the quotation from Whitby, ... to which add the authority of Grotius, in whose judgment the word "does not mean any thing internal and concealed, but what meets the eye."—MARDON: *The Apostle Paul an Unitarian*, pp. 51.

Ἐν μορφῇ Θεοῦ, *in the form of God*. — By this expression, most interpreters do understand, that the apostle doth intend Christ was essentially and truly God; but, though this be a certain truth, yet I conceive this cannot be the import of this expression in this place. 1*st*, Because the apostle exhorteth his Philippians to humility, after the example of our Lord: now, humility consists not in the change of nature, but of condition; and therefore this exinanition of the form of God seems rather to respect our Lord's condition than his nature. 2*dly*, There is no more reason to say the *form of God* signifies the essence of God, than that the *form of a servant* signifies the essence of a servant; but evident it is that the *form of a servant* doth not signify the essence, but the state and the condition, of a servant, which is a mere relation; nor doth his manumission change his nature, but his state. .... 4*thly*, This word μορφη, *form*, both in the Old and New Testament, doth often signify the external shape; as when 'tis said of Belteshazzar, Dan. v. 6, 10, and of Daniel, chap. vii. 28, that their "forms were changed;" of Nebuchadnezzar, that "his form returned to him," Dan. iv. 36; of Christ, that he appeared to two of his disciples, in another form, Mark xvi. 12, and that he was transfigured before three of them, Matt. xvii. 2: but it nowhere seems to signify the essence of a man. — DR. WHITBY: *Commentary, in loc.*

[For similar remarks, more or less favouring the Unitarian interpretation of *the form of God*, see Erasmus, Piscator, Grotius, Le Clerc, Beausobre, Bishop Parker, and others, as quoted in "Concessions of Trinitarians," *in loc.*]

GENERAL REMARKS ON THE EPITHETS AND TITLES APPLIED TO CHRIST.

In the Epistles Jesus Christ is spoken of in the most exalted terms. He is described as the image of God, and the brightness of his glory. ... But it is unnecessary to specify passages The apostles appear to exhaust language in expressing their sense of the excellence of their Master. .... Believing Jesus Christ to have been a man, — a man indeed of miraculous gifts, and of unequalled moral greatness, — I see nothing either in the lofty language concerning him which we find in the Epistles, or in the prevalent faith of the Christian world, that does not admit of an easy and natural explanation. When I consider what power moral goodness has, even in its most imperfect manifestations, to touch and thrill the heart, and kindle the imagination, and inspire the utterance, I do not wonder that the apostles used the boldest forms of speech to express the sense they had of the dignity and greatness of their Master. I do not content myself with referring to the strong and figurative character of the language of the East, although this is a circumstance not to be lost sight of. But I say it would have been strange indeed if they had employed cold and qualified terms when they spoke of Jesus. I honestly avow, that I can find no epithets, no titles, applied to him in their Epistles, which, with my views of his nature, I cannot cordially go along with. Had I been in their situation, — had I cherished that fervent sense of his moral greatness, which they must have entertained, — I am convinced I should have used language like theirs, and even stronger language, I might almost say, if that were possible. They apply no title to him, which, upon the supposition of his simple humanity, does not seem to me to have an appropriate significance. — FUNNESS: *Remarks on the Four Gospels*, pp. 46, 47.

SECT. VI. — EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE OPINION, THAT THE ATTRIBUTES OF ETERNITY OR SELF-EXISTENCE, UNCHANGEABLENESS, DIVINE INCOMPREHENSIBILITY, AND ABSOLUTE SUPREMACY, BELONG TO JESUS CHRIST.

(1) ETERNITY OR SELF-EXISTENCE.

1. Prov. viii. 22—31: "Jehovah possessed me in the beginning of his "way, *before his works of old.* I was set up *from everlasting*," &c.

TRINITARIAN ARGUMENT. — Solomon, in Prov. viii. 22, introduces, not the personified, but the *personal*, Wisdom of God, under the same relation of a Son, ... the second person of the Trinity. — RICHARD WATSON: *Theological Institutes*, vol. ii. pp. 36, 37.

OBSERVATIONS. — These verses are now seldom adduced by judicious Trinitarians in proof of our Lord's eternal existence or generation; it being obvious to the most careless reader of the Proverbs of Solomon, that they do not contain the slightest allusion to Jesus Christ. The passage, however, is truly sublime, and contains a very beautiful personification of divine wisdom, — that attribute of God which is so conspicuous in the works of nature and the dispensations of grace, and which existed with the Almighty One before the universe was called into being (*a*). This interpretation is supported by the context, and indeed by many portions of the same book (*b*). It may be here remarked, that the figure of speech termed *prosopopœia*, or personification, — imparting life and energy to abstract qualities and inanimate objects, — is not unfrequently employed in the Sacred Volume, especially in the poetic parts (*c*).

ILLUSTRATIVE TEXTS.

(*a*) Prov. iii. 19: Jehovah *by wisdom* hath founded the earth; *by understanding* hath he established the heavens. — See Apocrypha: Wisd. ix. 9. Eccles. xxiv. 9.

(*b*) Prov. viii. 1—12: Doth not *wisdom* cry? and *understanding* put forth her voice? *She* standeth in the top of high places, by the way in the places of the paths. .... O ye simple, *understand wisdom*; and, ye fools, be ye of an *understanding heart.* .... *Wisdom* [*is*] *better than rubies*; and all the things that may be desired are not to be compared to it. I WISDOM *dwell with* PRUDENCE, &c. — See Prov. i. 1—7, 20, 21; ii. 1, 2, 6, 7, 10; iii. 13—19, 21; iv. 5—9, 11; v. 1; vii. 4; ix. 1—5, 10. *et al.*

(*c*) See 1 Cor. xiii. and p. 102.

QUOTATIONS.

The book of Proverbs meant only to urge, in the usual poetical style of expression, the necessity of adhering to wisdom, both in religious and social life; strengthening the exhortation by pointing out that all the works of God are founded upon wisdom. If such poetical personifications as are found in the prophets, as well as in profane Asiatic works in common circulation, were to be noticed, a separate voluminous work would, I am afraid, fail to contain them. And if the abstract attributes of God — such as wisdom, mercy, truth, benevolence, &c. — are to be esteemed as separate Deities, on account of their being sometimes personified, and declared eternal, and associating with God, this mode of literal interpretation would, I admit, be so far advantageous ... as respects the refutation of the doctrine of the Unity of God, but would not be precisely favourable to the doctrine of the Trinity, as it would certainly extend the number of personified Deities much beyond three. — RAMMOHUN ROY: *Final Appeal*, p. 481.

[See "Concessions," *in loc.*]

2. Micah v. 2: "But thou, Bethlehem Ephratah, [though] thou be "little among the thousands of Judah, [yet] out of thee shall he come forth "unto me [that is] to be Ruler in Israel; whose goings-forth [have been] "*from of old, from everlasting.*"

מוצאותיו מקדם מימי עולם,

antiquissima erit origine, ab æternis temporibus	*Dathe, apud G. Holden.*
even he whose comings forth are from eternity, from the days of the everlasting period	*J. P. Smith.*
whose sources of springing forth have been from of ancient, from the days of old	*Rosenmüller Rey.*
whose origin is from the ancient age, from the days of old	*Noyes.*
whose descent is from ancient times, from the days of old	*W. Henzie.*

TRINITARIAN ARGUMENT. — Besides the characters of supreme power employed for the most benevolent purposes, which this passage, in common with many others, attributes to the Messiah; we find a *local* and *temporal origin* ascribed to him, and in the same sentence an equally clear assertion of a *prior* and *eternal existence*. — DR. J. P. SMITH: *Script. Test.* vol. i. pp. 419, 420, third edit.

OBSERVATIONS. — In this passage it is predicated of the person whose "goings-forth have been from of old, from everlasting," that "he shall stand and feed in the strength of Jehovah his God" (*d*). As this language clearly expresses dependent power, and therefore implies finite existence, it is probable that the terms, *of old* and *everlasting*, are used, according to other portions of Scripture, in their limited signification (*e*); and that the *coming forth* and *going forth*, expressed by similar words in the original, refer to the birth and ancient descent of the subject of the prophecy; — not at all to the priority of his person, or the eternity of his nature.

ILLUSTRATIVE TEXTS.

(*d*) Micah v. 4: And he shall *stand and feed* IN THE STRENGTH OF JEHOVAH, IN THE MAJESTY OF THE NAME OF JEHOVAH HIS GOD, &c.

(*e*) Gen. xvii. 8: I will give unto thee ... the land of Canaan for *an everlasting possession*. Deut. xxxii. 7: Remember *the days of old*; consider the years of many generations. Ps. lxxvii. 5: I have considered *the days of old, the years of ancient times*. Isa. xxiii. 7: [Is] this your joyous [city], whose antiquity [is] of *ancient days*? Micah vii. 20: Thou wilt perform the truth to Jacob, [and] the mercy to Abraham, which thou hast sworn unto our fathers *from the days of old*.

QUOTATIONS.

In the original the same word is used to denote his *coming forth* in the former part of the verse, and his *going forth* in the latter. It ought doubtless to be understood in both instances according to the same sense. In the former case it is commonly supposed to signify the *birth* of the Messiah: "Out of thee *shall he be born* unto me, who is to be a ruler in Israel." The last clause must therefore be understood thus: "*Whose birth* has been of old, from everlasting;" that is, "Whose birth has been determined, or appointed, from everlasting." — YATES: *Vindication of Unitarianism*, pp. 201, 202.

Origin: The noun thus translated is derived from the verb rendered "kings *shall come out* of thee," Gen. xvii. 6. *Ancient age:* In Isa. xxiii. 7, the original phrase is used to denote the antiquity of the city of Tyre. It is the same which is translated *of old*, in chap. vii. 20, referring to the promises of God to the ancestors of the Jews. *Days of old:* This is the literal meaning of the Hebrew. The original expression is precisely the same as that which is thus translated in chap. vii. 14 and Isa. lxiii. 9, 11. Mal. iii. 4. Deut. xxxii. 7. Nor is the expression ever used in the Old Testament to denote absolute eternity. — NOYES *in loc.*

[See Grotius, Calvin, Munster, and other Trinitarians, as quoted or referred to in "Concessions" *in loc.*]

John i. 1: "*In the beginning* was the Word, and the Word was "with God, and the Word was God." — See p. 147.

Trinitarian Argument. — Whatever may have been the origin of this expression of the *Word*, it is quite evident that it means Jesus Christ; for in the following verses he is described in terms which leave no room for doubt. *In the beginning*, i.e. in the beginning of time; from all eternity. Here, then, is asserted the eternal pre-existence of Jesus Christ. — Bishop Bloomfield: *Lectures on the Acts of the Apostles, and Gospel of St. John*, p. 254.

Observations. — The word *beginning* is in itself indefinite, depending for its signification entirely on the subject of discourse (*f*). But, in all cases, it must refer to *time;* for eternity has no commencement. If, therefore, the expression *in the beginning* did refer to our Lord, it would not prove that he was an underived and eternal being; for he may have existed as a finite intelligence, *at* and even long *before* the creation of this world, or this system of worlds; nor is it at all necessary to suppose, that the present universe — beautiful, glorious, and extensive as it is — must have been the first and the only production of the Almighty Creator. We think it probable, however, that the Logos, or Word, here spoken of as having existed at the beginning, was the Power or Wisdom of the Deity, manifested in the natural creation, and afterwards displayed in the character, the teachings, and the offices of Jesus Christ, who, in thought, and word, and act, was so pure and godlike, that his person may, by a figure of speech, be regarded as the residence of the Logos, or of God himself (*g*). But, whatever may be thought of this interpretation, we do not think it evident that the term *Word*, in the first verse of St. John's Gospel, means Jesus Christ, or, as he is sometimes called, the second person of the Holy Trinity; or that the expression, *in the beginning*, denotes duration from eternity. Mere assertions do not constitute evidence.

ILLUSTRATIVE TEXTS.

(*f*) Gen. i. 1: *In the beginning* God created the heaven and the earth. John ii. 10: Every man *at the beginning* doth set forth good wine, &c. Ver. 11: *This beginning* of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. Chap. xv. 27: Ye also shall bear witness, because ye have been with me *from the beginning.* — See Job xlii. 12. Isa. lxiv. 4. Mark i. 1. Luke i. 2. Acts xi. 15. *et al.*

(*g*) John i. 14: And the Word was made flesh, and dwelt among us, &c. Chap. xiv. 10: But the Father that dwelleth in me, he doeth the works. — See p. 151.

QUOTATIONS.

"In the beginning" — at the first, at the commencement of any thing recorded, or in which we are concerned; the sense being the same as in the opening of the book of Genesis, which may have been in the writer's mind — "In the beginning was *the Word*" — for we so name the active exercise of the Divine perfections, God's manifestation of himself by works or communications. — Wm. Hincks: *The Word made Flesh, a Sermon*, p. 38.

I cannot embrace the opinion of those critics who think, that the phrase εν αρχῃ, of itself *simply* signifies *from eternity*. Although I believe that the Logos did exist from eternity, I do not think it is proved *directly* by this expression. (Comp. Gen. i. 1.) — Professor Stuart: *Answer to Dr. Channing*, p. 56.

[For the opinions of some distinguished Trinitarians as to the import of the expressions, *in the beginning* and *the Word*, see "Concessions" *in loc.*]

4. John viii. 56: "Your father Abraham rejoiced to see my day; "he saw [it], and was glad. 57: Then said the Jews unto him, Thou "not yet fifty years old, and hast thou seen Abraham? 58: Jesus said "unto them, Verily, verily, I say unto you, *Before Abraham was*, I am."

ηγαλλιασατο ινα ιδῃ την ἡμεραν την εμην·

vehemently wished to see my day. — *Whitby (Com.).*
was transported with a desire that, &c. — *Doddridge.*
longed to see my day. — *Campbell, B. Taylor.*
earnestly desired, &c. — *Boothroyd, J. P. Smith.*
earnestly longed to see, &c. — *Wakefield, T. Kenrick.*
rejoiced that he should see my day. — *S. Sharpe.*

Πριν Αβρααμ γενεσθαι, εγω ειμι·

Priusquam Abrahamus existeret, ego sum. — *Beza.*
Before Abraham was made, I am. — *Rheims Trans.*
Before Abraham was born, I am. — *Doddridge, Campbell.*
Before Abraham existed, I am. — *J. P. Smith.*
Before Abraham was, I am [he]. — *T. Kenrick.*
Before Abraham was born, I am [he]. — *Wakefield.*
Before Abraham was, I am [the light of the world]. — *Lindsey.*
Avant qu'Abraham fût, j'étois. — *Le Clerc.*
Before Abraham existed, I am; I was; I myself existed. — *J. P. Smith.*
Before Abraham was born, I was [he]. — *Sawyer, Belsham.*
Before Abraham existed, I was [he]. — *Norton.*
Before Abraham was, I was [he]. — *S. Sharpe.*
Before he becomes Abraham, I am [he]. — *Rosenm. Catech.*
Before he shall become Abraham, I am [he]. — *Carpenter.*

Trinitarian Argument. — Had our Saviour intended to say no more but that he was before Abraham, why does he, instead of *I was*, say *I am?* which is the known peculiar name of God, and signifies not only his pre-existence before Abraham, but an eternal and unchangeable existence; which appropriates this to his eternal Godhead in such express terms as will admit of no evasion. — Dr. William Sherlock: *Script. Proofs of our Saviour's Divinity*, p. 237.

I have long, with Chrysostom and many others, looked on this text as at least a strong intimation of the Deity of Christ. ... I cannot apprehend, that εγω ειμι is ever used for *I was*; nor imagine that, if our Lord had been a mere creature, he would have ventured to express himself in a manner so nearly bordering on blasphemy, or have permitted his beloved disciple so dangerously to disguise his meaning. — Dr. Doddridge, *in loc.*

Observations. — The popular opinion concerning this passage is, that Jesus affirmed he was not only in being before the time of Abraham, but was also in possession of eternal or of self-existence; — an opinion derived from the supposed similarity of our Saviour's words to those of Jehovah, when he addressed Moses by styling himself, "I am — I am that I am" (*h*). To this argument it is replied, that the Hebrew of Exod. iii. 14, as respects the phrases in question, ought to have been rendered "I will be — I will be that which I will be" — indicating the immutability of the divine nature and purposes; and that even the Septuagint version of this text, conveying as it does the signification of independent existence, cannot be rendered "I am," but "I am he who is," or "I am the Being" (*i*). But, supposing the common translation of the Hebrew to be correct, it seems very arbitrary to take for granted, that our Lord makes any allusion to the passage, when his own language is found to be totally at variance with such a notion. He did not say, "Before Abraham was, I was the *I am;*" nor, "Before Abraham was, I am the *I am;*" but, "Before Abraham was, I am," that is, according to the Trinitarian interpretation, "Before Abraham was, *Jehovah*" — words which, unless they refer to the eternity of the patriarch, do not contain any proposition.

Instead of adopting such an arbitrary exposition of our Saviour's language, unwarranted either by the nature of his own expressions, or by the declaration of God to Moses, — let us endeavour to ascertain the import of the words under examination, by adverting to the same phraseology

employed by Jesus on this and other occasions, particularly by observing the chief scope of the discussion which he at this time held with the Jews. In verses 24 and 28 he employs the same phrase which he uses in the 58th verse, and which our translators have, as in some other places, rendered, "I am he" (*j*). There can be no doubt, that in the former verse he intended to characterise himself, though indirectly, as the Messiah; for the belief which he here desired from the Jews cannot have been different from that which, in the course of his ministry, he enjoined on the nation, and received from his disciples, — namely, a recognition of his divine commission (*k*). It appears no less certain, that, in the 28th verse, he predicts that, by the extraordinary circumstances accompanying his crucifixion, the Jews were to have the strongest evidence, not that he was the eternal and unchangeable Jehovah, but the Christ, who derived all his power and authority from Almighty God. The meaning which these passages bear is clearly applicable to other portions of Scripture. Thus, when the woman of Samaria mentioned the coming of the Messiah, Jesus acknowledged, "I who speak unto thee am he" (*l*); — and, when he foretold the calamities of his beloved country, he affirmed that many should "come in his name, saying, I am he; and shall deceive many;" which, in accordance with a parallel passage, is very properly rendered, "I am Christ," &c. (*m*). The same phrase he uses on other occasions, but in no instance applies it as significant of eternal existence (*n*). This language was employed by other and different individuals. Thus, in the Acts of the Apostles, John the Baptist is reported to have said, "I am not he;" which, according to the Gospels, signifies, "I am not the Christ" (*o*). Thus also the person whom Jesus restored to sight used the same elliptical phrase (*p*), which would equally establish the Deity of the blind man, if his words were disjoined, like those of Jesus, from their proper connection.

But, if desirous of taking Christ as our Instructor, and of being guided by the meaning which he attached to his own language, we need not hesitate respecting the correct signification of the phrase used in John viii. 58, "Verily, verily, I say unto you, Before Abraham was, *I am*." The great subject of discussion evidently was, Whether our Saviour was indeed the Messiah, whose coming had been foretold by the prophets. During the conversation, Jesus indirectly announced himself to be the mighty Teacher, and appealed for the truth of his assertions to the purity of his character, and the beneficial tendency of his doctrines (*q*). He performed miracles so astonishing, and expressed himself in language so authoritative, as to convince the Jews that he claimed superiority as a divine Messenger over all former prophets. His enemies, however, were yet unwilling to admit his claims; but endeavoured to procure from him an explicit avowal of his Messiahship, in order that they might again accuse him of bearing record of himself, and have a pretext for their opposition to his person and character: "Art thou greater than our father Abraham?" (*r*) Jesus at

once avowed and proved his own superiority, by referring to the revelation which that eminent patriarch received from God regarding the great privileges all mankind were to enjoy by the preaching and the reception of the gospel: "Your father Abraham rejoiced to see my day, and he saw it, and was glad;" that is, Abraham foresaw, or saw afar off, the coming of Christ (*s*). The Jews, however, either did not understand him, or pretended not to understand him: "Thou art not yet fifty years old, and hast thou seen Abraham?" (*t*) But our Lord did not say that he had seen Abraham, but merely that that distinguished prophet had seen his *day;* and he therefore adds, with great solemnity, "Before Abraham was, I am he" (*u*). Even before the birth of Abraham, I was, in the unchangeable purposes of God, appointed to be the Messiah.

These considerations appear sufficiently forcible to disprove the opinion held by Trinitarians, that, in the passage adduced, Jesus Christ claims to himself the incommunicable attributes of Deity, — self-existence or eternity, and immutability. It is further observable, that he expressly disavows any independent authority: "I do nothing of myself" (*v*). But it is exceedingly improbable, that this could be the language of the eternal One — the Almighty Being who declared himself unequalled in the universe, and who never was indebted — who could not be indebted — to any one, for that wisdom and knowledge which he possesses without limit and without control (*w*).

Some Unitarians agree with their Trinitarian brethren in believing, that — in these words, "Before Abraham was, I am" — Jesus alluded to a time preceding the birth of Abraham, in which he had a real existence. But if, as we have already proved, our Saviour spoke of himself in the character of the Messiah, and represented the patriarch as having seen beforehand the mighty establishment of the gospel-kingdom amongst all nations of the earth; it is surely not unreasonable to infer, that, when he treated of his having existed *as the Messiah* before Abraham, he would mean only to assert, that his coming was predetermined in the councils of Him with whom "a thousand years are as one day" (*x*), and "who calleth those things that are not as though they were." In accordance with this sublime idea, Abraham is said to have been "made the father of many nations," long before these had actually any being (*y*); Cyrus was addressed by God, and Jeremiah set apart to be a prophet (*z*), when they existed merely in the divine purpose; and the prophets David and Isaiah saw the future glory of Christ, and spoke and wrote of him as if they had ocularly beheld the miracles, the sufferings, the death, and the resurrection of the Saviour (*a*). Now if, as Belsham justly remarks, "the prophets describe the Messiah as contemporary with them, Christ might with propriety speak of himself under that character, as their contemporary." The apostles, who were deeply conversant with the writings of the Old Testament, repeatedly described their Master as having been ordained

before the foundation of the world" (*b*), and represented gospel blessings as having been promised or imparted to mankind before the creation of the universe, or "the ancient dispensations" (*c*). That this kind of language was not unusual amongst the Jews is evinced by the Targum of Jonathan on Gen. iii. 24; in which it is written, that "*before the world was created*, the Lord Jehovah created the Law, he prepared the garden of Eve for the just;" — a statement which doubtless signified nothing more than the excellence or importance of the things described, and the unchangeable purpose of God respecting their existence.

ILLUSTRATIVE TEXTS.

(*h*) Exod. iii. 14: And God said unto Moses, *I am that I am*: and he said, Thus shalt thou say unto the children of Israel, *I am* hath sent me unto you. — Comp. ver. 15.

(*i*) אהיה אשר אהיה,

Ero qui ero. — *Castalio, Arias Montanus, Le Clerc, &c.*
Ero qui eram. — *Pirotor.*
Ego is ero, qui olim futurus eram. — *Father Houbigant.*
Ich werde seyn, der ich seyn werde. — *Luther.*
I will be what I have been. — *Julius Bate.*
The Being who is Being. — *Rammohun Roy, Drummond.*
I will be what I am. — *Wakefield.*
I will be what [or that, or that which] I will be. — *Tyndal, Coverdale, Ainsworth, Geddes, Dr. J. P. Smith; Lindsey, Christie, Belsham, Carpenter, Wellbeloved.*

Εγω ειμι ὁ Ων

Ego sum qui sum. — *Le Clerc.*
I am the Being. — *Geddes, Belsham, Rammohun Roy.*
I am He who is. — *Carpenter.*
I am the Existing One. — *J. P. Smith.*
I am the Existing, or He who exists. — *Wakefield, Drummond.*

(*j*) John viii. 23: Ye are from beneath; I am from above: ye are of this world; I am not of this world. Ver. 24: I said therefore unto you, that ye shall die in your sins; for, if ye believe not that (εγω ειμι) *I am* [*he*], ye shall die in your sins. Ver. 28: When ye have lifted up the Son of man, then shall ye know that (εγω ειμι), *I am* [*he*], and [that] I do nothing of myself; but as my Father hath taught me, I speak these things. — Comp. ver. 12: *I am* THE LIGHT OF THE WORLD: he that followeth me shall not walk in darkness, but shall have the light of life.

(*k*) Matt. xvi. 16: Simon Peter ... said, Thou art THE CHRIST, the Son of the living God. — See John i. 49; iv. 42; v. 39, 40; ix. 35; xii. 35, 36, 46. *et al.*

(*l*) John iv. 25, 26: The woman saith unto him, I know that Messias cometh, who is called CHRIST: when he is come, he will tell us all things. Jesus saith unto her, (εγω ειμι) *I* that speak unto thee *am* [*he*].

(*m*) Mark xiii. 5, 6. Luke xxi. 8: Take heed lest any [man] deceive you; for many shall come in my name, saying, (εγω ειμι) *I am* [*Christ*]; and shall deceive many. — Comp. Matt. xxiv. 5: For many shall come in my name, saying, (εγω ειμι ὁ Χριστος) *I am* CHRIST; and shall deceive many.

(*n*) John xiii. 19: Now I tell you before it come, that, when it is come to pass, ye may believe that (εγω ειμι) *I am* [*he*]. (Comp. ver. 20: He that receiveth me, receiveth HIM THAT SENT *me*.) — Chap. xviii. 4—8: Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, (εγω ειμι) *I am* [*he*], &c. Chap. vi. 20: But he saith unto them, (εγω ειμι) *It is I*: be not afraid.

(*o*) Acts xiii. 25: John ... said, Whom think ye that I am? (Ουκ ειμι εγω) *I am not* [*he*]; but, behold, there cometh one after me, &c. Comp. John i. 20: (Ουκ ειμι εγω ὁ Χριστος) *I am* not THE CHRIST. — See chap. iii. 28. Luke iii. 15, 16.

(*p*) John ix. 8, 9: Is not this he that sat and begged? Some said, This is he; others [said], He is like him: [but] he said, (εγω ειμι) *I am* [*he*].

(*q*) See John viii. 12—51. (*r*) Ver. 52, 53.

(*s*) See ver. 56. — Comp. Heb. xi. 13: These all died in faith, not having received the promises, but having *seen them afar off*. Gal. iii. 8: The Scripture, foreseeing that God would justify the heathen through faith, *preached before the gospel unto Abraham*, [saying], In thee shall all nations be blessed. — See Gen. xvii. 4, 5; xviii. 18; xxii. 17, 18.

(*t*) See ver. 57. (*u*) See ver. 59. (*v*) See ver. 28.

(*w*) See Isa. xl. 13, 14. (*x*) See 2 Pet. iii. 8. Ps. xc. 4.

(*y*) Rom. iv. 16, 17: Abraham, who is the father of us all (as it is written, *I have made thee* a father of many nations), before him whom he believed, [even] God, who quickeneth the dead, and *calleth those things which be not, as though they were.*

(*z*) Isa. xlv. 1—4: Thus saith Jehovah to his anointed, to Cyrus, *whose right hand I have holden*, to subdue nations before him, &c. Jer. i. 5: BEFORE I FORMED THEE IN THE BELLY, *I knew thee*; and BEFORE THOU CAMEST FORTH OUT OF THE WOMB, *I sanctified thee*; [*and*] *I ordained thee a prophet unto the nations.*

(*a*) Ps. cx. 1: Jehovah *said* unto my Lord, &c. — See Isa. liii. 3—10. *et al.*

(*b*) 1 Pet. i. 20: Who verily was *fore-ordained before the foundation of the world*, but was manifest in these last times for you. — See Acts ii. 23; iv. 27, 28.

(*c*) 2 Tim. i. 8, 9: God; who hath saved us, ... according to his own purpose and grace, *which was given us in Christ Jesus before the world began.* Eph. i. 4, 5: *He hath chosen us in him before the foundation of the world*; ... having *predestinated us* unto the adoption of children, &c. — See Tit. i. 1, 2. Eph. iii. 9 (comp. 1 Cor. ii. 7).

QUOTATIONS.

I have rendered the words εγω ειμι, *I am he*, viz. *the Messiah — the Christ*; and the peculiar force of the present tense, in the usage of scriptural expression, is to imply determination and certainty, as if he had said, "My mission was settled and certain before the birth of Abraham:" see Matt. xvii. 11. And the reader may observe, that our Lord is elsewhere spoken of, even *after* his arrival as well as *before*, under the term ὁ ερχομενος, *the comer*, or *he who cometh*. He must observe also, that the translators violate their usual practice, in this place, by omitting *he* after *I am*; and for no other reason, than because their notion — of Christ being the same as Jehovah — prevailed over their judgment on this occasion: their critical knowledge was no match for their superstitious prejudices. — WAKEFIELD, *in loc.*

The reference which ειμι has to the conjunction πριν, in John viii. 58, clearly shows that the verb, though in the present tense, should be interpreted of the past, in which sense it frequently occurs. .... The clause, then, should be rendered, "Before Abraham was born, I was *he*; meaning, "he that cometh," ὁ ερχομενος, which is an expression descriptive of the Messiah. — SIMPSON: *Essays on the Language of Scripture*, vol. ii. p. 110.

The present tense of the substantive verb is sometimes used for the past: John xiv. 9, "*Have I been* (ειμι, *am I*) so long time with you, and yet hast thou not known me?" Ps. xc. 2, "Before the mountains were brought forth, *thou wert* (συ ει, *thou art*) God." John v. 13, "He that was healed knew not *who it was*" (τις εστι, *who it is*). In other verbs the present is also sometimes used for the preterite: John viii. 25, "They said to him, Who art thou? Jesus said unto them, Even what *I told* you at first" (λαλω, *I tell*). See also John xii. 9; xv. 27; xx. 14; xxi. 4, 12. Acts ix. 26. — BELSHAM: *Calm Inquiry into the Scripture Doctrine concerning the Person of Christ*, p. 74.

When Christ says, "Before Abraham was, I am," he does not assert that he existed before Abraham in any other way than in the counsels of God. It was only by a strong figure that Abraham could have been said *to have seen Christ's day*, which did not really exist for almost two thousand years after; and it was scarcely a stronger figure for him to say, that he *was the Messiah* before Abraham. .... The object of the whole conversation is to prove his claim to the Messiahship. To affirm that he existed before Abraham, would have been nothing to the purpose. He might have existed ages before Abraham, and still have had no mission to mankind. But to say, "Before Abraham was, I am *the Christ*," has a meaning in coincidence with the purpose of the whole conversation. "Not only am I the Christ, but I was so in the eternal purpose of God before Abraham. — BURNAP: *Expository Lectures*, pp. 158, 160.

[See "Concessions" *in loc.*]

5. John xvii. 5: "And now, O Father! glorify thou me with thine "own self, with the glory *which I had with thee* (παρα σοι) *before the* "*world was.*" — See ver. 24.

Trinitarian Argument. — Eternity is ascribed to Christ: John i. 1. 1 John i. 2. John xvii. 5, 24. — Abridged from Professor Stuart: *Answer to Dr. Channing*, p. 95, Aberdeen edit.

Observations. — Truly represented, the Trinitarian interpretation of the passage is, that Jesus Christ, the second person of the Trinity, — an almighty, immutable, and ever-blessed being, — actually petitioned the first person in the Godhead, to whom he was equal in all divine perfections, to confer on him a glory, of which, from his nature, he could never have been devoid. The bare statement of this interpretation confutes itself.

The Arian interpretation — that our Lord, who had existed with the Almighty before the world was, prayed to Him who was infinitely his superior, to give him that glory, of which he had divested himself — is more plausible, but is incompatible with what appears to be the fact, that the reward which he implored was that resulting from his obedience and submission to God. Nor does it accord with the disinterested character of Jesus, whose glory consisted not in his own personal advancement, but in the success of the gospel in promoting the happiness of man.

It is therefore probable that our Lord prayed, not for any glory which he had in a pre-existent state possessed, but for that of being the Saviour of mankind from sin and misery; — a glory which, in the design and decree of his Almighty Father, he had enjoyed before the world was called into being. This exposition is sustained by a few passages, in which the same preposition, *with*, joined to the name of God, is used to denote the divine purposes and estimation (*d*), — and by others, wherein Jesus is spoken of as a Lamb slain, and as foreordained, and Christians as having been chosen, by God, before the foundation of the world (*e*).

ILLUSTRATIVE TEXTS.

(*d*) 2 Pet. iii. 8: One day is *with the Lord* (παρα Κυριῳ) as a thousand years, &c. Matt. vi. 1: Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward *of* (or *with*) *your Father* (εχετε παρα τῳ πατρι) who is in heaven.

(*e*) Rev. xiii. 8: Whose names are not written in the book of life of *the Lamb slain from the foundation of the world.* — See references (*b*), (*c*), preceding page.

QUOTATIONS.

What so proper and natural for the holy and benevolent Jesus, at the close of life, to ask of the supreme Father, and sovereign Disposer of all things, as the success of that gospel by which the virtue and happiness of mankind was to be promoted; which had been his sole aim and pursuit; for which he had lived, and for which he was about to die! To suppose him to pray for his own private happiness and advancement, and to animate himself with a prospect of that from God, as is the common opinion of the glory he sought, would not be suitable to that perfection of moral character which we cannot but ascribe to him, nor acting up to that idea of the most enlarged, universal benevolence, which seems to have actuated him. — Lindsey: *Sequel*, pp. 243, 244.

Our Lord explicitly says [ver. 22], that *he had given* his disciples the glory which God had given him. Now, if he had given it them, *they had it*; yet, of whatever nature it was,

they were not in actual possession of it: and this further shows, that our Lord, in ver. 5, refers to glory never actually possessed, but given him in the unalterable decrees of God. — CARPENTER: *Unitarianism the Doctrine of the Gospel*, p. 296.

The glory for which Jesus here prays on account of his having finished the work given him to do, as if to be given in the light of a reward, or rather as an effect of his labours, could not have been any thing which he had before experienced; else there would have been no fitness, if it had been enjoyed before that work was done, in its being given to him out of consideration for what he had done, or in its following as the result of his exertions. — LIVERMORE, *in loc.*

[See "Concessions of Trinitarians," under John xvii. 5, 24. Bishop Parker's observations, in particular, are worthy of being consulted.]

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6. Col. i. 17: "And *he is* BEFORE *all things*, and by him all things "consist."

αυτος εστι προ παντων

is est qui fuit ante omnia. — *Tremellius.*	he is before all. — *Carpenter.*
il étoit avant toutes choses. — *La Clerc.*	he is superior to all things. — *Belsham.*
he was before all things. — *Newcome* (*margin*).	he is above all things. — *Wakefield, S. Taylor.*

TRINITARIAN ARGUMENT. — This at once declares his eternity and his self-existence. — CARLILE: *Jesus Christ the Great God our Saviour*, p. 170.

It is not said *he was:* he *is* from everlasting to everlasting. — JOHN WESLEY, *in loc.*

OBSERVATIONS. — Three very different interpretations of this text have been given by learned men. The first interpretation supposes St. Paul to assert Christ's eternal existence; the second, his priority in time to the formation of the universe; and the third, his precedence in rank or dignity in the moral creation. The passage is ambiguous, and will countenance any of these explanations, according either to the preconceived opinions of the interpreter, or to what is considered the pervading doctrine of the Scriptures concerning the person of our Lord. If Christ was in being from all eternity, he must indeed have been *before all things.* These words, however, do not necessarily signify that he always existed, but seem rather to intimate that he was the first creature produced by Almighty God. This interpretation is more reasonable than the other, being unclogged by the difficulties attending the supposition of two eternal causes, but hardly suits the phraseology — "He *is* before all things." The remaining interpretation is probably the true one; for Jesus Christ was eminently superior, in character and office, to all other divine Messengers (*f*); and this meaning is, we think, borne out by the consideration, that the Greek word, here rendered *before*, is in a few instances properly translated *above*, signifying *eminence* (*g*). In this sense, *before* is sometimes used in the English language, according to the following definition of Dr. JOHNSON: "12. *Superior to;* as, He is *before* his competitors both in right and power." If, however, it be contended, that the word *before*, as used in the text under consideration, must have a reference to *time* only, it would not be unreasonable to explain the phrase, "He is before all things," as signifying that Jesus was the *first* person who belonged to that religion, of which he is, under God, the Author and the Finisher.

ILLUSTRATIVE TEXTS.

(*f*) Matt. iii. 11: He that cometh after me (the Baptist) is *mightier than I*, whose shoes I am not worthy to bear. — Comp. John i. 15: John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after is preferred before me; for he was before me. Ver. 30: This is he of whom I said, After me cometh a man who is preferred before me; for he was *before me* (ὡς εμπροσθεν μου γεγονεν· ὁτι πρωτος μου ην).

Translations of Ver. 15.

Ὁ οπισω μου ερχομενος, εμπροσθεν μου γεγονεν· ὁτι πρωτος μου ην

Celui qui vient après moi, m'est préféré; parcequ'il est plus grand que moi ..... *Beausobre et L'Enfant.*
Celui qui doit venir après moi est plus que moi; parcequ'il étoit plus excellent que moi ..... *Le Clerc (outr).*
Celui qui vient après moi est préféré à moi; car il est plus grand que moi ..... *D. Durand.*
He who comes after me has always been before me, or in my view; for he is my chief, or prince, or principal ..... *Lardner.*
He that cometh after me is preferred before me; for he was greater than me ..... *Lindsey.*
He that is coming behind me is (indeed) before me; for he is greater than I ..... *Wakefield.*
He that cometh after me has got before me; for he was my principal ..... *Cappe, Belsham.*
He who cometh after me is preferred before me; for he is my superior ..... *Simpson.*
He that cometh after me was preferred before me; for he was my chief, or superior ..... *T. Kenrick.*
He who came after me has gone before me; for he was my superior ..... *Norton.*
He that cometh after me was preferred before me; for he was my superior ..... *S. Sharpe.*

[See "Concessions" *in loc.*]

John iii. 31, 32: He must increase, but I [must] decrease. He that cometh from above is *above all*: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is *above all.* — Comp. ver. 34, 35: For he whom God hath sent speaketh the words of God; for God *giveth not the spirit by measure* [unto him]. The Father loveth the Son, and hath given all things into his hand.

(*g*) James v. 12: *Above* (προ) all things, my brethren, swear not; neither by heaven, neither by the earth, &c. 1 Pet. iv. 8: *Above* (προ) all things, have fervent charity, &c.

QUOTATIONS.

To magnify the gospel and its author, he adds, that though Christ was so lately manifested, yet, in the destination and purpose of Almighty God, he was prior to all other powers and dignities. — Lindsey: *Sequel*, p. 482.

"And he is before all;" *i.e. before all things*: for both the Messiah and his church and the elect Christians had received their designation before the ages, yea, even before the "foundation of the world," 1 Cor. ii. 7. Eph. i. 4. 2 Tim. i. 9. How much more, then, before the time of Abraham? The preposition προ might relate to dignity of rank, as well as to time; but the latter signification is more common in the New Testament. — Wakefield: *An Inquiry into the Opinions of Christian Writers*, pp. 153, 154. [In his "Translation of the New Testament," this writer interprets προ in the sense of *dignity*.]

"He is before all things;" *i. e.* in time, dignity, and excellence, in the natural creation, if that be the subject of the apostle's discourse; or, of the new creation, if that be the subject treated of, as Unitarians maintain. .... Grotius, Brennius, and the old Socinians, understand it of the high rank and dignity to which he is now advanced, and the authority which is given him over all creatures, as they apprehend. — Belsham: *Calm Inquiry into the Script. Doctrine concerning the Person of Christ*, p. 148.

In the fifteenth verse of this chapter, Christ is called "the first-born of every creature," which is a direct testimony, that he was not an eternal but a created being. Nor is this assertion contradicted by the phrase, "He is before all things." For, even if we suppose it to mean, not "he *is*," but "he *was* before all things," and if we were to grant, that "*before* all things" signifies pre-existence *in time*, and not pre-eminence *in dignity*, still it could only signify, that he existed before all things, except himself and God. It proves therefore, at the very utmost, nothing more than our Lord's existence before the creation of the universe. — Yates: *Vindication of Unitarianism*, pp. 199, 200.

[See "Concessions of Trinitarians," under Col. i. 17.]

7. Heb. vii. 1—3: "Melchisedec, ... *without father, without mother,* "without descent, *having neither beginning of days, nor end of life;* but, "made *like unto the Son of God,* abideth a priest continually."

Trinitarian Argument. — Melchisedec ..... was like to Jesus Christ, who, as to his Godhead, had neither father nor mother, beginning of time, nor end of days; and had an everlasting priesthood. — Dr. Adam Clarke, *in loc.*

Observations. — According to the principle of interpretation adopted by some Trinitarians, the passage quoted would prove the eternal existence of Melchisedec, as well as him to whom he is likened, namely, "the Son of God." But happily an interpretation so absurd is not required; for the expressions, *without father, without mother,* &c. evidently refer to the priesthood of Melchisedec and Christ, whose priestly pedigree is without record in the Scriptures (*h*); and not at all to their person or nature; for, at least as regards our Lord, it is certain that he had a mother, and that his *days* commenced at his birth, and terminated at his death. It is worthy of remark, that the writer of the Epistle from which the passage is taken, says in another place, that "Christ glorified not himself," but was "called of God" to the office of high priest (*i*) — language which unquestionably implies the subordination of Christ to the Almighty.

ILLUSTRATIVE TEXTS.

(*h*) Heb. vii. 14: Our Lord sprang out of *Juda;* of which tribe Moses spake *nothing* concerning priesthood.

(*i*) Heb. v. 5—10: So also *Christ glorified not himself* to be made a high priest; *but He* that said unto him, Thou art my Son, to-day have I begotten thee. ... Though he were a Son, yet *learned he obedience* by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; *called of God* a high priest, after the order of Melchisedec.

QUOTATIONS.

The writer of this Epistle, having found in Ps. cx. the priesthood of the Messiah compared with that of Melchisedec, strains the similitude to as many points of resemblance as possible. As Melchisedec was a priest, without any mention having been made in the Old Testament of his pedigree either by the father's or the mother's side, so Christ, being of the tribe of Judah, ver. 14, is also a priest without priestly pedigree. And as the history contains no account either of the birth or the death of Melchisedec, but only exhibits him as a living man, so Christ, since his ascension, is become a living priest, and is no more subject to change or death. — Belsham: *Calm Inquiry,* p. 160.

Let this text be compared with Gen. xiv. 8, and Ps. cx. Melchisedec's priesthood was not *Levitical,* was not hereditary, was not successive: so far, the priesthood of Jesus Christ resembles it. This is all which the writer says; all which the facts of the case authorise any one to say. The clause, "Without father, without mother, without descent," means, as the Syriac version well expresses it, and agreeably to ver. 6, that no table of *descent* or *genealogy* recorded Melchisedec's parentage; while correct genealogical tables existed, and were assiduously consulted, with regard to the members of the Levitical priesthood. In the supreme attachment of the Jews to the sacerdotal office, and in the circumstance of Christ's being, like Melchisedec, at once a priest and a king, — a priest, too, of the Most High, *i. e.* of the true God, — we have a key to the introduction of the name and the history of that personage. — Kentish, *in loc.*

[See "Concessions of Trinitarians," *in loc.*]

8. 1 John i. 1, 2: "That which was *from the beginning*, which we "have heard, which we have seen with our eyes, which we have looked "upon, and our hands have handled, of the Word of life; (for the life was "manifested, and we have seen [it], and bear witness, and show unto you "that *eternal life* which was with the Father, and was manifested unto us.)"

TRINITARIAN ARGUMENT. — "That eternal life:" what a nervous expression! Which not only confirms the certainty of its being personal, but also proves, according to the apostle's ideas, the eternal nature of Him to whom it belongs; both which are well known to refer to our Lord Jesus Christ. — DR. HAWKER: *Sermons on the Divinity of Christ*, p. 55.

OBSERVATIONS. — Eternity having no commencement, the phrase *from the beginning*, as used by the apostle, must refer to the *time* of some transaction or event; and this time will either relate here to the creation of the world, or to the commencement of the Christian dispensation. The latter opinion is probably the true one; supported as it is by the consideration, that the person or thing which existed from the beginning was *heard*, and *seen*, and *handled*. If, in this passage, Christ is called the *Eternal* or *Everlasting Life*, the phrase, in all probability, signifies that he was the Instructor of the human race, — the Revealer of a future state of glory, honour, and immortality (*j*). The beloved disciple records several expressions of his divine Master, which have a similar meaning; namely, the Resurrection and the Life (*k*); the Way, the Truth, and the Life (*l*): with others of a different kind; such as the Door of a sheepfold (*m*), the good Shepherd (*n*), and the true Vine (*o*) — expressions, all of which clearly indicate, not the essence or nature of the person to whom they are appropriated, but his character and office as the appointed Medium by which God communicates to his children the blessings of eternal life (*p*).

ILLUSTRATIVE TEXTS.

(*j*) Rom. vi. 23: The GIFT OF GOD [*is*] *eternal life, through* Jesus Christ our Lord. 2 Tim. i. 10: But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and *hath brought life and immortality to light* through the gospel.

(*k*) John xi. 25: Jesus said unto her, I am *the resurrection* and *the life*: he that believeth in me, though he were dead, yet shall he live.

(*l*) John xiv. 6: Jesus saith unto him, I am *the way*, and *the truth*, and *the life*: no man cometh unto the Father, but by me.

(*m*) John x. 7: Verily, verily, I say unto you, I am the *door* of the sheep.

(*n*) John x. 11: I am the *good shepherd*: the good shepherd giveth his life, &c.

(*o*) John xv. 1: I am the *true vine*, and my Father is the husbandman.

(*p*) 1 Tim. ii. 5: For [there is] one God, and one *Mediator* between God and men, the *man* Christ Jesus.

QUOTATIONS.

By *life* and *eternal life*, it is evident that John means the person of Jesus, who taught that doctrine, because he speaks of *seeing* and *handling* this life. The term *life* was one of the favourite phrases of the Gnostics, and probably applied by them to Christ. — PRIESTLEY *in loc.*

The *word of life*, and *eternal life*, which was with the Father, and was manifested to the disciples, we have no difficulty in interpreting to mean the doctrines and commission of Christ, which he received from God, and which were the means of conferring eternal life on those who received them. — BURNAP: *Expository Lectures*, p. 61.

[See "Concessions," *in loc.*]

(2) IMMUTABILITY.

9. Heb. i. 10—12: "And, Thou, LORD, in the beginning hast laid "the foundation of the earth; and the heavens are the works of thine hands. "They shall perish, *but thou remainest;* and they all shall wax old as doth "a garment; and as a vesture shalt thou fold them up, and they shall be "changed: but *thou art the same, and thy years shall not fail.*"

TRINITARIAN ARGUMENT. — As the existence of Jesus is affirmed to be without beginning, so the Scriptures declare that it is not susceptible of change. An unchangeable existence is the character of Him "who is, who was, and who is to come." And the same thing, which is clearly implied in this name, is directly expressed in that part of Ps. cii. which we found the apostle to the Hebrews in the first chapter applying to Jesus: "Thou art the same, and thy years fail not." — PRINCIPAL HILL: *Lectures in Divinity*, vol. i. p. 397.

OBSERVATIONS. — By perusing the hundred and second Psalm, it will be found, that the words quoted by the writer of the Epistle to the Hebrews constitute an address to Jehovah (*q*). But, having learned from the highest of authorities, that Jehovah is One, and that there is no God besides him (*r*), we dare not apply the passage in question to Jesus Christ, unless it were first *clearly proved* that he is that one being. This doctrine, however, has not been proved; and, indeed, no language can be more explicit than that of the New Testament respecting the existence of God and Christ as distinct agents (*s*); the context of the passage itself bearing the most powerful testimony to the truth of Unitarianism (*t*). As, then, the Son of God is a different being from his God and Father, who "anointed him with the oil of gladness above his fellows," and who undoubtedly is Jehovah, the eternal and immutable Spirit, the Creator of the heavens and the earth (*u*), it evidently follows that our Lord is not eternal and immutable; that he is not the Being who is here addressed. Surely no intelligent Christian will contend for the existence of more than One Supreme Cause.

ILLUSTRATIVE TEXTS.

(*q*) Ps. cii. 1: Hear, my prayer, O Jehovah! and let my cry come unto thee. — See ver. 12, 15, 16, 18, 19, 21, 23.

(*r*) Mark xii. 29: The LORD our God [is] ONE LORD. — See pp. 7—18.

(*s*) John xiv. 1: Ye believe in GOD; believe also in *me*. — See pp. 20—34.

(*t*) Heb. i. 1, 2: GOD ... hath in these last days spoken unto us *by* [*his*] *Son*. Ver. 9: Thou hast loved righteousness, and hated iniquity; therefore God, [even] *thy God*, hath anointed thee with the oil of gladness above thy fellows.

(*u*) Acts iv. 24—30: LORD, THOU [art] GOD, who hast made heaven and earth, the sea, and all that in them is. ..... Of a truth, against THY *holy child Jesus*, whom THOU *hast anointed*, ... the people of Israel were gathered together, &c.

QUOTATION.

This sublime description of the eternity, the immutability, and the almighty power of God, in which the devout Psalmist represents the Supreme Being as remaining unchangeable in all the glory of his attributes from age to age, while at his pleasure worlds and systems rise and disappear in long succession, and the splendid firmament itself is folded up and laid aside like a robe, inspires a joyful assurance that the kingdom of his Son, supported by the arm of his omnipotence, shall bear down all opposition, and shall endure to the end of time. These words are, by readers whose minds are biassed by popular prejudice, supposed to be addressed to Christ; but there is nothing in the connection which neces-

sarily leads to this conclusion. As they stand in the hundred and second Psalm, they are evidently addressed to God; and a Jew, writing to his countrymen, would never presume to hold that language concerning a prophet, however dignified, which in their Sacred Writings was uniformly appropriated to the Deity. — BELSHAM, *in loc.*

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10. Heb. xiii. 8: "Jesus Christ *the same yesterday, and to-day, and* "*for ever.*"

TRINITARIAN ARGUMENT. — These words are so express [in favour of the doctrine of Christ's unchangeableness], that we may well wonder at the hardihood that should attempt to extract any other sense from them, than that which they obviously convey. Nothing, however, is too formidable for Unitarian critics to dash it. — CARLILE: *Jesus Christ the Great God our Saviour*, p. 177.

OBSERVATIONS. — The words *Christ*, *Jesus*, and *Jesus Christ*, are severally used by the apostles, in many instances, to signify either the Christian dispensation, or the doctrines or spirit of Christianity (*r*). That it has a similar signification in this passage is evident; the aim of the writer being to caution his Hebrew converts from being tossed about by opinions contrary to the pure and unchangeable truths of the gospel. This observation will be recognised as just, by attending to the context (*w*).

As to his person or nature, Jesus Christ was not immutable. He underwent all those changes to which human nature is subject. His feelings, his sentiments, and his actions — his poverty and his sufferings — his birth, his death, and his resurrection, and the glorious reward which he obtained from his heavenly Father for his unremitted labours in the great cause of human happiness — all of which form the mighty and animating theme of the New Testament — evince, to a moral certainty, that he was not unchangeable.

ILLUSTRATIVE TEXTS.

(*r*) Acts v. 42: They ceased not to *teach and preach Jesus Christ.* Gal. iv. 19: My little children, of whom I travail in birth again, until *Christ* be *formed* in you. — See Acts viii. 5, 35. Rom. iii. 26; viii. 10. 1 Cor. i. 24. 2 Cor. i. 19, 21; iv. 5; v. 17; xi. 4. Eph. iii. 17; iv. 20. Gal. i. 16. Phil. i. 15, 16, 18. Col. i. 27, 28; ii. 6, 7. 2 Tim. iii. 12. *et al.*

(*w*) Heb. xiii. 7—9: Remember them who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of [their] conversation; Jesus Christ the same yesterday, to-day, and for ever. *Be not carried aside with divers and strange doctrines.* (Griesbach.)

QUOTATIONS.

By *Jesus Christ*, in this place, as in some others, is meant, not the person of Christ, but his *gospel*, which the apostle says is the same, and does not vary with the opinions of men; alluding to the novel doctrine of the Gnostics, mentioned in the next verse. — PRIESTLEY, *in loc.*

In this, as in many other places, *Jesus Christ* is put for the doctrine — for the religion of Jesus Christ, — for Christianity. What inference can there be, I pray, from the person of Jesus to a resolute perseverance in the faith of Jesus? Is the eternity of the Saviour an obvious and intelligible motive for steadiness in his religion? No, certainly. But the immutable conditions — the unalterable terms — of Christian communion, is a very pertinent and a very plain reason for our adherence to Christianity, as delivered by the Lord and his apostles — for expecting salvation from no new system, or any amendment of the old. — WAKEFIELD: *An Inquiry into the Opinions of Christian Writers*, p. 184.

[See "Concessions," *in loc.*]

(3) INCOMPREHENSIBILITY OF NATURE.

11. Matt. xi. 27: "All things are delivered unto me of my Father: and "*no man knoweth the Son, but the Father;* neither knoweth any man the "Father, save the Son, and [he] to whomsoever the Son will reveal [him]."

Trinitarian Argument. — These words ["No one knows the Son but the Father"] evidently declare, that there is something inexplicably mysterious in the nature and person of Christ; which, indeed, appears in the most convincing manner, from the account elsewhere given of his Deity in Scripture. — Dr. Doddridge, *in loc.*

Observations. — This passage is adduced to prove, that the nature of Christ is incomprehensible, and therefore divine; but we conceive it to be totally opposed to such an hypothesis, and to such an inference. Jesus says that no one knew the Father, but the Son, and those to whom he would reveal him; but he cannot mean that his disciples would comprehend the *essence* of the Father, for this kind of knowledge is in all probability unattainable by the human mind (*x*): the knowledge, then, of the Father which Jesus possessed, and which he was commissioned to reveal, must have been an acquaintance with the moral attributes of the Deity, with his holy will, and with his beneficent designs towards his creatures. In like manner, the knowledge of the Son, possessed by the Father only, was not an acquaintance with the *essence* of the Son, but a perfect understanding of the nature, importance, and extent of that commission which he was pleased to bestow on Jesus of Nazareth. These words — "No one knoweth the Son but the Father" — correctly describe the profound ignorance which existed in the world, during the period of our Lord's ministry, in respect to the nature and extent of his kingdom (*y*). But that a knowledge of the Son, as well as of the Father, was communicable, and therefore that the subject of this knowledge is not, in a theological sense, "inexplicably mysterious," is evident from the design of the gospel dispensation, which was to confer on mankind a knowledge of God, and of their duty and interests, by making them practically acquainted with the religion of the blessed Jesus. To use his own beautiful and sublime language: "This is life eternal to know the Father, the only true God, and Jesus Christ, whom he has sent" (*z*).

ILLUSTRATIVE TEXTS.

(*x*) Job xi. 7—9: Canst thou by searching find out God? canst thou find out the Almighty unto perfection? &c. — See chap. xxvi. 14; xxxvi. 26; xxxvii. 23. Ps. cxlv. 3; cxlvii. 5. Isa. xl. 28. Rom. xi. 33, 34.

(*y*) John vi. 15: When Jesus perceived that they would come and take him by force, to make him a king, he departed, &c. Matt. xx. 21: Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

(*z*) See John xvii. 1—3. Also ver. 25, 26. 2 Pet. i. 2, 3. 1 John ii. 13; iv. 7.

QUOTATIONS.

The sense of the whole is, that the Father has given him a full commission and knowledge in relation to the salvation of mankind; and that none but the Father and Son, and those who are instructed by the gospel, can enter completely into their plans with regard to the reformation of the world. — Livermore, *in loc.*

[See "Concessions" under Matt. xi. 27 and Luke x. 22.]

(4) ABSOLUTE SUPREMACY.

12. John iii. 31: "*He that cometh from above* IS ABOVE ALL: he that "is of the earth is earthly, and speaketh of the earth: *he that cometh from* "*heaven* IS ABOVE ALL."

TRINITARIAN ARGUMENT. — Here the Baptist contrasts his origin with that of Christ, who was *from above*, while he was *from the earth*. Christ's origin, therefore, is divine; while John's was after the manner of other men. Christ also is *above all*, — above John, and every other prophet, and every creature. A plain ascription of Divinity. — HOLDEN'S *Expositor; apud Knowles's Balance*, vol. ii. p. 61.

OBSERVATIONS. — *To come down from heaven*, and *to come from above*, are expressions which, when used of a divine messenger, are evidently of the same import as *to be sent from God* (*a*); — a phrase which signifies, not that the agent of God's will ever existed in the locality of heaven, but that he had received a commission from that Being whose peculiar presence is supposed to be manifested in heaven. Thus John the Baptist is said to have been "sent from God" (*b*); but no one would hence infer the pre-existence of that prophet. Our Lord asked the Jews, whether the baptism of John was from heaven or of men (*c*); but he cannot be understood as having alluded to any local descent of his forerunner, but merely to the authority by which he acted. So when Christ is said to have come from above, the meaning is undoubtedly nothing else than that he had received a commission from his heavenly Father. This explanation will enable us to understand the import of the phrase, "He is above all." As a prophet he was sent from heaven, or commissioned from above; as a prophet, therefore, and not as God, was he above all — superior to every other teacher, in the purity of his character, and in the extent of his authority.

ILLUSTRATIVE TEXTS.

(*a*) John xvii. 18: *As thou hast sent me into the world*, EVEN SO HAVE I ALSO SENT THEM INTO THE WORLD.

(*b*) John i. 6: There WAS a man *sent from God*, whose name [was] John.

(*c*) Matt. xxi. 23—27: By what AUTHORITY doest thou these things? ... And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what AUTHORITY I do these things. *The baptism of John, whence was it? From heaven, or of men?* And they reasoned with themselves, saying, If we shall say, *From heaven*, he will say unto us, Why did ye not, then, believe him? But if we shall say, Of men, we fear the people; FOR ALL HOLD JOHN AS A PROPHET. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what AUTHORITY I do these things.

QUOTATIONS.

He that cometh from above, or *from heaven*, is he who cometh with a divine commission and authority. *He that is of the earth* is a teacher who has no pretensions to such authority, — the priests and Levites who instructed the people, and expounded the law. Their instructions were fallible and imperfect: those of Jesus, the prophet of the Most High, were infallible and divine. Or, as Mr. Lindsey supposes, perhaps the Baptist may refer to himself and to former prophets and messengers of God, and may mean to speak modestly and disparagingly of his own authority and commission from God, in comparison with that of Jesus, which was indeed far more illustrious and divine. — BELSHAM: *Calm Inquiry*, pp. 55, 56. [See "Concessions," *in loc.*]

SECT. VII. — EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE OPINION, THAT UNDERIVED AND INDEPENDENT POWER BELONGS TO JESUS CHRIST.

(1) UNIVERSAL POWER.

1. Matt. xxviii. 18: "And Jesus came, and spake unto them, saying, "*All power* is given unto me in heaven and in earth." — See John xvii. 2.

πασα εξουσια·

all authority .. .. *Campbell, Carpenter, Edgar Taylor, S. Sharpe.*

Trinitarian Argument. — Does he not, in the fullest manner, assert his Godhead, and his equality with the Father, by claiming and possessing all the authority in heaven and earth? — *i.e.* all the power and authority by which both empires are governed. — Dr. Adam Clarke, *in loc.*

Observations. — In these passages, Jesus Christ declares that the power or authority which he possessed was *given* to him. But this power is not almighty; for omnipotence cannot be conferred: it is not independent, because it was derived from another. It was therefore the *gift* of a *Superior* Being.

Instead of affording any support to the doctrine of Christ's unlimited power or uncontrolled supremacy, the words, "All power is *given* unto me," are decisively favourable to the Unitarian opinion, so clearly demonstrated in other portions of the New Testament, that the authority with which Jesus was invested proceeded from his God and Father, — the only Source of existence and of power (*a*). But the precise nature and extent of that power which he received from the Almighty, it is perhaps impossible to determine. If, under God, he was the Creator and Governor of the world, the requisite power must be superior to any thing of which we can form a conception; but if, as we believe he was, one of the human race, appointed by God to be the medium of communicating the most important truths to mankind, his dominion is probably not of a personal but a moral nature, and limited to the great objects for which he was sent into the world. It is certain, that the word *all*, here used in connection with *power* or *authority*, is often used in Scripture in a limited sense (*b*), and is not unfrequently restricted to the Christian dispensation (*c*).

ILLUSTRATIVE TEXTS.

(*a*) John xiv. 28: My Father is GREATER THAN I. — See pages 71—73.

(*b*) 1 Cor. vi. 12: *All* things are lawful unto me, but *all* things are not expedient, &c. Phil. iv. 13: I can do *all* things through Him who strengtheneth me. (Griesbach.) 1 Tim. vi. 17: .... The living God, who giveth us richly *all* things to enjoy. Tit. i. 15: Unto the pure *all* things [are] pure; but unto them that are defiled and unbelieving [is] nothing pure, &c. — See Isa. xl. 5; lxvi. 16. Jer. xxvi. 8, 9, 12, 16. Matt. iii. 5; xvii. 11; xix. 27. Luke xxi. 32. John iii. 26; iv. 25, 29, 39. Acts i. 1; x. 43. 1 Cor. vi. 12. Phil. iv. 18. 1 Thess. v. 21. *et al.*

(*c*) John xv. 15: *All* things that I have heard of my Father I have made known unto you. 2 Cor. v. 17: If any man [be] in Christ, [he is] a new creature: old things are passed away; behold, *all* things are become new. — See John xiv. 26; xvi. 13. Eph. i. 3. 2 Pet. i. 3.

QUOTATIONS.

It is probable, from several of our Saviour's parables, that the *power* which he says here was given to him in heaven and in earth is not to be fully exercised, till his second coming with power and great glory, at the day of judgment; he being now, to adopt his own language, "gone to receive his kingdom," or to be invested with it. — Priestley, *in loc.*

Mr. Locke, in his note upon Eph. i. 10, shows that in the writings of Paul the words *heaven and earth* stand for *Jew and Gentile.* And if this sense be admitted in the present case, the meaning of our Lord's declaration will be, *q. d.* All authority is given me over Jews and Gentiles; that is, All men, without distinction, will be invited to become the subjects, and to participate in the privileges, of my kingdom. And this interpretation derives probability from the exhortation which immediately succeeds: "Go ye, therefore, and teach all nations." — Belsham: *Calm Inquiry*, p. 318.

These words have, it must be confessed, the appearance of asserting, that the whole control of the physical universe is committed to Christ. But this appearance entirely vanishes when we examine the original. The word there used is *authority*, not power. "All *authority* is given unto me in heaven and in earth." More light is thrown upon this passage, when we consider that the phrase, "in heaven and in earth," was then, just as it is now, a phrase for *universality*; and means nothing more or less in this case than *full* authority for the purpose in hand, — that of commissioning his disciples. It is equivalent, as I conceive, to what he said on another occasion, after his resurrection, as reported by John: "As my Father hath sent me, so send I you," that is, with full authority. — Burnap: *Expository Lectures*, p. 218. [See "Concessions," under Matt. xxviii. 18, and John xvii. 2.]

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2. John v. 19: "For what things soever he (the Father) doeth, *these* "*also doeth the Son likewise.*"

Trinitarian Argument. — Which [these words] would be blasphemy in the mouth of a created and finite being. — Bagot: *Discussion between the Rev. J. S. Porter and the Rev. D. Bagot*, p. 42.

Observations. — By perusing the context, it will be found, that, so far from having claimed the attribute of omnipotence, Jesus unreservedly acknowledged his inferiority to God, by disavowing the exercise of independent power or authority, and by affirming that he performed those things which he saw the Father do, or which were shown him by the Father; in other words, that he acted in conformity with the *instructions* which he had received from the Father (*d*).

ILLUSTRATIVE TEXTS.

(*d*) John v. 19: Verily, verily, I say unto you, *The Son can do nothing of himself, but what he seeth the Father do*; for what things soever he doeth, these also doeth the Son likewise. — Comp. ver. 20: For the Father loveth the Son, and *showeth* him all things that himself doeth; and he will *show* him greater works than these, that ye may marvel.

QUOTATIONS.

That is, You charge me with setting myself on a level with God; yet it is not to oppose his authority, but to follow his example, and therefore to concur with him in his designs; for I presume to do nothing but what I see him do. — T. Kenrick, *in loc.*

To show the Jews that he did not, as they represented, put himself on an equality with God, as to his nature or his inherent power, he here emphatically says, that of himself he could do nothing; that he derived all his miraculous power and divine authority from the Father, and that his works were to be referred to God for their justification. — *These also doeth the Son likewise:* A general statement, to describe the resemblance of the Son's works to those of the Father. — Livermore, *in loc.* [See "Concessions," *in loc.*]

3. 2 Pet. i. 2, 3: "Grace and peace be multiplied unto you through "the knowledge of God, and of Jesus our Lord, according as *his divine* "*power* hath given unto us all things that [pertain] unto life and godli- "ness, through the knowledge of him that hath called us to glory and "virtue."

TRINITARIAN ARGUMENT. — In 2 Pet. i. 3, *divine power* (θεια δυναμις) is ascribed to Christ: comp. ver. 16. — PROFESSOR STUART: *Answer to Dr. Channing*, p. 94, Aberdeen edit.

OBSERVATIONS. — No one who believes in the mission of Jesus Christ will attempt to deny, that the power which he on various occasions displayed during the course of his ministry, and after his resurrection and ascension, was really divine. The question is, Was that power independent or derived? We unhesitatingly answer, It was derived; for Jesus repeatedly acknowledged his entire subordination to the Father (*e*); and, from several portions of the New Testament, there is the most convincing evidence that the apostle Peter deviated not from the statements of his Lord and Master (*f*). In this very passage he distinguishes Jesus from God; and declares that, by the promises of the gospel, Christians are made *partakers of the divine nature* (*g*); — language evidently as strong as that which is here supposed to be used of Christ, and equally implying the Deity of *their* persons!

ILLUSTRATIVE TEXTS.

(*e*) John v. 19: Verily, verily, I say unto you, *The Son can do nothing of himself*, but what he seeth the Father do, &c. Ver. 30: *I can of mine ownself do nothing.* — See Matt. xx. 21—23. John v. 26, 27; xiv. 10, 28. Rev. ii. 26, 27.

(*f*) See Acts ii. 22—24, 32—36; iii. 13, 15, 18—20, 22, 25, 26; iv. 10, 27—30; v. 30, 31; x. 38—42.

(*g*) 2 Pet. i. 2—4: Grace and peace be multiplied unto you through the knowledge of GOD, and of *Jesus our Lord*, according as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the *divine nature*, having escaped the corruption that is in the world through lust.

QUOTATIONS.

Αυτου [*his*] seems to relate to the remote antecedent, which is *God*; and του καλεσαντος [*of him that hath called*], to the proximate, namely, *Jesus our Lord*, ver. 2. Comp. Gal. i. 6. — BENGEL, *in loc.*

That is, the power of Jesus Christ. It may also be referred to God the Father, who sent his Son, and manifested him to the world. — BEAUSOBRE ET L'ENFANT. [The expression in question is interpreted of God the Father by Estius, Grotius, Bengel, Baxter, Macknight, and the Dutch Annotators.]

Christians who live up to their profession are here said to become *partakers of a divine nature*; but by this is only meant to become *like God*, or to be *one with him*, in the sense in which our Saviour used that phrase in his prayer before his death, when he prayed that his disciples might be one with him and his Father, as they two were one. Had it so happened that this phrase — *partaker of a divine nature* — had been used with respect to Christ only, it would have been deemed a most unanswerable argument for his proper Divinity. For what, it would have been said, could more clearly express this than his having *the same nature*? — PRIESTLEY on ver. 4.

(2) CREATION.

4. John i. 3: "All things *were made by him;* and without him was "not any thing made that was made."

5. John i. 10: "He was in the world, and *the world was made by* "*him*, and the world knew him not."

[See translations of both passages, pp. 151, 152.]

TRINITARIAN ARGUMENT. — The same Gospel of St. John, which expresses the pre-existence of the eternal Word with the Father, speaks of him, at the same time, as the Creator of the universe. ..... No form of words can more fully testify the power of Christ, than the works which are here [John i. 3, 10] so plainly ascribed to him; and, as these operations of our Lord are equal to the highest conceptions we can possibly frame of a divine being, the consequence is evident, that Christ possessed a divine nature. — DR. HAWKER: *Sermons on the Divinity of Christ, pp. 60, 61.*

OBSERVATIONS. To prove that the attribute of omnipotence belongs to Christ, Trinitarians have adduced a class of passages which seem to exhibit him as the Creator of the universe; the act of creation requiring, as they conceive, the possession of unlimited power. With these persons some Unitarians agree in considering Jesus as the Maker of the world, or of the universe, but deny the necessity of omnipotence for the performance of such a work; Christ being, in their opinion, merely an instrument in the hands of the Deity.

We do not hold it inconceivable that the Almighty One may have employed some inferior intelligence to create the world, or the universe, and to direct its concerns; and, if the texts of Scripture numbered 4—11 really teach that Christ is the Producer of all things, material and spiritual, we should adopt the opinion modified according to the Arian hypothesis; these texts implying, at the farthest, nothing more than that he is the instrumental or secondary cause. But the opinion is in itself improbable; for, if admitted to be true, it would have the manifest tendency to withdraw our affections and confidence from the Supreme Being, and to fix them on one who, though inferior, would be to us God all in all. It is not, however, necessary to believe that our Lord was the Creator of the universe, either as the Almighty, or as an agent employed by him. From a vast variety of passages in the Old Testament, we discover that God created the world by his own power or command, without the instrumentality of any exalted, though inferior spirit (*h*); and from several texts in the New Testament, we learn that, instead of attributing the workmanship of the heavens and the earth and the sea to Jesus of Nazareth, the apostles treated of and addressed the God and Father of their Master as the only Architect of the universe (*i*). The whole tenor of Scripture is, indeed, inimical both to the Arian and the Trinitarian doctrine on this subject; the language of the speakers and writers denoting the existence of ONLY ONE CREATOR, whose best-beloved Son and most devoted Servant was Jesus Christ (*j*). In opposition, however, to the great number of texts favourable to this doctrine, a very few are discovered in the writings of John and Paul, which seem to countenance the doctrine of Christ's agency in the

natural creation. It is admitted that some of these obscure passages might *suit* the doctrine, if it were *expressly* declared in other portions of Holy Writ; but there does not appear to be any solid reason for thinking, that "the beloved disciple," in the introduction to his Gospel, designed to represent the Logos, or Word, as signifying the *person* of Jesus Christ, but rather the manifested Power or Wisdom of God; or that the creation mentioned by the Apostle of the Gentiles was any other than the change effected in the moral world by the God and Father of all, through the instrumentality of our blessed Saviour.

ILLUSTRATIVE TEXTS.

(*h*) Gen. i. 3: And God *said*, Let there be light, and there was light. Ps. xix. 1: The heavens declare the glory of God, and the firmament showeth *his handywork*. Ps. xxxiii. 6—9: By the *word of Jehovah* were the heavens made, and all the host of them by the breath of his mouth. ... For *he spake*, and it was [done]; *he commanded*, and it stood fast. Ps. xcv. 5: The sea [is] his, and he made it; and *his hands* formed the dry [land]. Isa. xliv. 24: I [am] Jehovah that maketh all [things]; that stretcheth forth the heavens ALONE; that spreadeth abroad the earth BY MYSELF. — For other texts, see pp. 21—23.

(*i*) Acts iv. 24—30: Lord, THOU [art] God, who HAST MADE HEAVEN AND EARTH, and the sea, and all that in them is. ... Of a truth against THY *holy child Jesus*, whom thou hast anointed, &c. Chap. xvii. 24—31: GOD, THAT MADE THE WORLD, and all things therein. ... HE hath appointed a day, in which HE will judge the world in righteousness, by [that] *man whom he hath ordained*, &c.

(*j*) Isa. xlii. 1—8: Behold *my servant*, whom *I uphold*. .... Thus saith God Jehovah, *He that created the heavens*, and stretched them out; *He* that spread forth the earth: .... *I* Jehovah have *called thee* in righteousness, &c. — See Matt. iii. 17; xi. 25. *et al.*

QUOTATIONS.

All things in the Christian dispensation were done by Christ, *i.e.* by his authority, and according to his direction; and, in the ministry committed to his apostles, nothing has been done without his warrant. John xv. 4, 5: "Without me, ye can do nothing." — EDITORS OF IMPROVED VERSION: note on ver. 4.

The verb γινομαι occurs about six hundred and eighty times in the New Testament; but I cannot find, that it is ever used by the apostle John, in any of his writings, for proper original creation. ..... The subject of the introduction, and of the whole Gospel, relates to the new state of things, the renovation or reformation of mind and habits which Jesus came to produce. — SIMPSON: *Essays on the Language of Scripture*, vol. ii. p. 27.

All things were made by him; or *by it*, referring to the creative power. It was a current idea among the Gnostic Christians, that the world was not created by the Most High God, but by *demiurgus*, a spirit descending from the æons, which were themselves derived from the Deity. But John, on the contrary, declares that, so far from the creation being the work of an inferior agent, who, according to Cerinthus, had formed it out of eternal matter, it was the handiwork of the great and Supreme Intelligence himself. — LIVERMORE on John i. 3.

He — the Light, the Logos, not Jesus Christ personally, who has not yet been introduced — *was in the world, and the world was made by him*. It was the same divine power which created the universe which now displayed itself in diffusing the light of heavenly truth; *yet the world knew him not*. — W. HINCKS on ver. 10: *The Word made Flesh*, p. 40.

The expression employed in the original [ver. 10] most commonly signifies the *world of mankind*; and the evangelist probably alludes to the heathen world, who knew not the true God, though his power and wisdom were ever manifested among them. — ACTON: *Vindication of the Unitarian Doctrine*, p. 86.

6. 1 Cor. viii. 6: "But to us [there is but] one God, the Father, of "whom [are] all things, and we in him; and one Lord, Jesus Christ, "*by whom* [*are*] *all things*, and we by him."

εξ ου τα παντα, και ημεις εις αυτον'

duquel procèdent toutes choses, et à cause duquel nous sommes .... *Le Clerc.*
of whom are all things, and we unto him ..... *J. P. Smith.*
from whom are all things, and we for him ..... *Wynne, Wakefield.*
of whom are all things, and we for him..... ..... *Heathroyd, Belsham, E. Taylor, S. Sharpe.*

δι' ου τα παντα, και ημεις δι' αυτου'

durch welchen alle Dinge sind, und wir durch ihn ..... *Luther.*
through whom are all things, and we through him ..... *J. P. Smith, Wakefield, Belsham, E. Taylor, S. Sharpe.*

Trinitarian Argument. — *And one Lord*, equally the object of divine worship; *by whom are all things* created, sustained, and governed. — John Wesley, *in loc.*

Observations. — If *all things* here signify every thing contained in the universe, the passage will, of necessity, evince Christ to be the Creator. As, however, we have not yet learned that Christ was the Maker of the world, but are certain that he was the Author and Finisher of our Faith (*k*), and that all the blessings of the gospel come by his agency (*l*), we think it very probable, that, instead of alluding to the production of all worlds, or systems of worlds, the apostle referred to the *new creation* — to all things relative to the Christian religion (*m*). The Trinitarian ought never to cite this passage in support of his system; for it expresses the distinguishing doctrine of Unitarianism in the most explicit and comprehensive language. "There is none other God but one," says the Unitarian Paul: "To us there is one God, the Father; and one Lord, Jesus Christ."

ILLUSTRATIVE TEXTS.

(*k*) Heb. xii. 2: Looking unto Jesus, the author and finisher of [our] faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

(*l*) 1 Cor. i. 30: *Of him* (God) are ye *in* (or by) Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Chap. xv. 57: But thanks [be] to God, who giveth us the victory, *through* our Lord Jesus Christ.

(*m*) 2 Cor. v. 17, 18: Old things are passed away; behold, *all things* are become *new*. And *all things* [are] *of God*, who hath reconciled us unto himself *by* Jesus Christ, &c.

QUOTATIONS.

To us Christians there is but one God, the Father and Author of all things, to whom alone we address all our worship and service; and but one Lord, viz. Jesus Christ, by whom all things come from God to us, and by whom we have access to the Father. — Locke, *in loc.*

To us there is but one God, even the Father of the whole human race, — the Creator of all things; whose creatures, whose servants, and whose children we are, and to whom alone all worship and homage is due; and one Master, even Jesus Christ, by whom all the glorious discoveries of the gospel were revealed to the human race, and through whom we have been introduced into the family of God, and are made heirs of immortality. — Belsham, *in loc.*

We, as creatures, live in reference, εις αυτον, *to him*, God the Father, who is the fountain of our being; and, as Christians, we live δι' αυτου, *by* or *through him*, Jesus Christ, by whom we are bought, enlightened, pardoned, and saved. — Dr. Adam Clarke, *in loc.*

[See "Concessions," *in loc.*]

7. Eph. iii. 9: "And to make all [men] see what [is] the fellowship "of the mystery, which from the beginning of the world hath been hid in "God, who *created all things by Jesus Christ.*"

Trinitarian Argument. — To use the words of Chandler, "as the expression is here general, *created all things*, I see no reason why we should confine it to the new creation only; since it is certain that God created the heavens and the earth by Jesus Christ, as well as the Christian church." — Geo. Holden: *Script. Test.* p. 327. [This writer, however, says the text cannot be appealed to.]

Observations. — On the authority of the most ancient manuscripts and versions, Griesbach omits the last clause of the verse, "by Jesus Christ," as not having been written by the Apostle Paul. Suppose, however, that the entire passage were genuine, it would be more suitable to the context, and to the whole tenor of the Epistle (*n*), to understand it as referring, not to the creation of the universe, but to the spiritual reformation of Jews and Gentiles; — an interpretation which has been adopted by the most eminent commentators, even of the Trinitarian body. It is evident that the disputed words, at the utmost, imply only that Christ was the *instrumental* cause of the natural or the spiritual creation; and, consequently, that he is distinct from, and inferior to, the Being whose agent he was.

ILLUSTRATIVE TEXTS.

(*n*) Eph. ii. 10: We are His workmanship, *created in Christ Jesus unto good works.* — See chap. i. 10; ii. 15; iv. 23, 24.

QUOTATIONS.

The words, *by Jesus Christ* (δια Ιησου Χριστου), have been rejected by some able critics as an interpolation, because they are wanting in some of the most ancient and valuable manuscripts, in several ancient versions, and in the writings of many Fathers, who quote the rest of the verse without them. — Christie: *Discourses on the Divine Unity*, pp. 196, 197.

[See "Concessions of Trinitarians," *in loc.*]

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8. Col. i. 16: "For *by him were all things created* that are in heaven, "and that are in earth, visible and invisible, whether [they be] thrones, "or dominions, or principalities, or powers; *all things were created by him,* "*and for him.*"

εν αυτω εκτισθη τα παντα·

durch ihn ist alles geschaffen. — *Luther.*
par lui toutes choses ont été créés. — *Le Clerc.*
In him were created all the things. — *Wakefield.*
in him all things are created. — *Carpenter.*
in him were created all things. — *Belsham, E. Taylor, S. Sharpe.*

τα παντα δι' αυτου και εις αυτον εκτισται·

es ist alles durch ihn und zu ihm geschaffen. — *Luther.*
tout a été créé par lui et pour lui. — *Le Clerc.*
all were created through him and for him. — *Wakefield, S. Sharpe.*
all things have been created through him and to him. — *Carpenter.*
all were created by him and for him. — *Belsham.*
all has been created through him and for him. — *Norton.*
all these things were created by him and for him. — *E. Taylor.*
all things have been created through him and for him. — *J. P. Smith.*

Trinitarian Argument. — That the apostle describes here the creation of all things, properly so called, is certain, if words can make such a thing certain; and nothing is more forced than to refer the passage to the constitution of the gospel church. The whole universe, with all the beings contained in it, is evidently intended. — Dr. Bootheroyd, *in loc.*

Surely, if we were to set ourselves to devise terms, for the express purpose of conveying, as explicitly and unequivocally as possible, the idea of Supreme Divinity, we should find it difficult to select any better fitted for our design than those which are used in these verses [Col. i. 16, 17]. — Wardlaw: *Discourses on the Socinian Controversy*, p. 153, fourth edit.

OBSERVATIONS. — A slight inspection of this text is favourable to the doctrine of our Lord's agency in the creation of natural objects; for if, in the most extensive sense of the words, "*all things* visible and invisible" were created by Christ, it will inevitably follow, that the universe, and all it contains, is the production of his hands. A closer view of the passage will, however, show that it does not necessarily relate to the natural creation. The apostle, both before and after, treats of the blessings arising from the gospel dispensation (*o*); and hence do we think it improbable, that in such a place he would introduce any remarks on the formation of the universe. It is also observable, that, in the enumeration of those objects which he says were created by Christ, he mentions only *things in heaven and earth*, such as "thrones, dominions, principalities, and powers;" and takes no notice of the heavens and the earth themselves, or the seas, or of the sun and the moon and the stars; — objects which it is very unlikely he would have omitted, when stating *in detail* the works of creation. His style is very different from that which is used in almost all the passages of Scripture containing allusions to the natural creation (*p*); and very different, too, from the language which he himself employed, when he certainly referred to the proper creation of the universe (*q*). But how can we account for the apostle's omission of objects which, if the natural creation were meant, would have so readily presented themselves to his mind, if not to his visual organs? How account for his adoption of a phraseology entirely dissimilar to that which is almost uniformly employed in the Bible on the subject of creation? — These difficulties appear to us insuperable; and therefore do we think it in the highest degree probable, that the writer treated of Jesus, not as the Maker of this and other worlds, but as the author, under God, of the new moral creation effected in the minds of men by the doctrines of Christianity. And this very general explanation of the passage can easily be collected from the peculiar expressions of the apostle in other portions of his writings: for he frequently delighted in viewing the blessed effects of the gospel on the hearts of Jews and Gentiles as a new creation; its subjects as new creatures; and Christ, who was the revealer of God's will, and the Author of our Faith, as our moral or spiritual Creator (*r*). This species of language, so forcibly expressive of a new state of being, seems, from its frequent occurrence in the book of Isaiah, to have been in common use amongst the Hebrews (*s*).

It is difficult for us, however, to attach *definite* ideas to the *particular* words used in the text. This may arise partly from the obscurity of highly figurative language, and partly from the want of acquaintance with the minutiæ of Jewish opinions, whence St. Paul derived the use of his metaphors. With respect to the phrase *all things*, it very probably in this place denotes *persons*, — a meaning which it bears in many passages of the New Testament, particularly in the writings of the Apostle Paul (*t*).

In the 16th verse, it is said that "in or through Christ *all things* in heaven and in earth were *created;*" and in the 19th and 20th verses, it is also said that "it pleased the Father that in him should all fulness dwell," or "to inhabit all fulness by him," "and by him *to reconcile all things* unto Himself, *whether they be things in earth, or things in heaven.*" But it would be very absurd to affirm of natural substances, that they were reconciled to God; although it would be quite proper, and in perfect harmony with the practice of the apostle, and with the great object of our Lord's mission, to say of persons who had lived at enmity with each other, and with their God, that they were made new creatures, and brought into a state of reconciliation, through the gospel of Jesus Christ. But who were the persons thus created and thus reconciled? Surely not angels and archangels. There is no reason whatever to think — and Scripture is silent on the subject — that the revelation made by God to men, through the instrumentality of his beloved Son, was intended to benefit the angelic hosts: but we certainly know, that this revelation was designed to be a blessing to the whole human race — to Gentiles as well as to Jews (*u*); and to those great classes of mankind the apostle probably alluded when he said, "All things in heaven and earth were created by (in, or through) Christ, and reconciled to God." The probability of this opinion is greatly strengthened by observing, that in Scripture the Jewish nation is sometimes distinguished by the name of *heaven* (*v*); their rulers are termed the *powers of heaven* (*w*); and those individuals who were raised above others by peculiar privileges, said to be *exalted to heaven* (*x*). Hence, as the term *heaven* in Col. i. 16 signifies the Jews, the correlative word *earth* will denote the Gentiles.

Thus we perceive, that a passage of Scripture which undoubtedly appears more favourable than any other to the popular opinion of Christ's being the Creator of the universe, does not — when examined by the light thrown on it by the context, and other portions of Holy Writ, particularly by the phraseology of St. Paul himself — give any support either to the Arian or the Trinitarian hypothesis.

ILLUSTRATIVE TEXTS.

(*o*) Col. i. 12—15: Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated [us] into the kingdom of his dear Son; in whom we have redemption, [even] the forgiveness of sins. (Griesbach.) Who is the image of the invisible God, the first-born of every creature. —— Ver. 18—20: And he is the head of the body, the church; who is the beginning, the first-born from the dead, that in all [things] he might have the pre-eminence: for it pleased [the Father] that in him should all fulness dwell, and, having made peace through the blood of his cross, *by him to reconcile all things* unto himself; by him, [I say,] whether [they be] THINGS IN EARTH, or THINGS IN HEAVEN.

(*p*) See Part First, pages 21—23.

(*q*) Acts xiv. 15—17: We (Barnabas and Paul) preach unto you, that ye should turn from these vanities unto the living God, *who made heaven and earth, and the sea, and all*

things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, &c. — See Acts xvii. 24—31.

(*r*) 2 Cor. v. 17, 18: If any man [be] in Christ, [he is] a *new creature*; old things are passed away; behold, all things are become *new*. And all things [are] of God, who hath reconciled us to himself by Jesus Christ, &c. Gal. vi. 15: In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a *new creature*.

καινη κτισις

2 Cor. v. 17:	it is a new creation	*Locke, Christie.*
	[he is] a new creation	*Wakefield.*
	[there is] a new creation	*John Wesley, Scarlett, Carpenter, Imp. Ver.*
Gal. vi. 15:	nova creatio	*Beza, Piscator.*
	la nouvelle création	*Le Clerc.*
	the new creation	*Locke.*
	a new creation	*Doddridge, Carpenter, S. Sharpe, Imp. Ver.*

Eph. i. 9, 10: Having in all wisdom and prudence made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself *concerning the dispensation of the fulness of times*, THAT HE MIGHT GATHER TOGETHER IN ONE ALL THINGS *in Christ*, WHICH ARE IN HEAVEN, AND WHICH ARE ON EARTH, [even] *in him*. (Griesbach.) Chap. ii. 10—18: We are his (God's) workmanship, *created in Christ Jesus* unto good works. ... He (Christ) is our peace, *who hath made both one*, and hath broken down the middle wall of partition [between us, even] the enmity; having abolished in his flesh the law of commandments [contained] in ordinances; for to make in himself of twain one *new man*, [so] making peace, &c. (Griesbach.) Col. iii. 9—11: Ye have put off the old man with his deeds; and have put on the *new* [*man*], who is *renewed* in knowledge after the image of him that *created* him, &c. — See Eph. iv. 22—24.

(*s*) Isa. lxv. 17, 18: Behold, I *create new heavens*, and a *new earth*. ... I *create* Jerusalem a rejoicing, and her people a joy. — See chap. xliii. 1, 7, 15, 18, 19, 21; li. 16; lxvi. 22.

(*t*) 1 Cor. i. 27, 28: God hath chosen the foolish *things* of the world, to confound the wise; and God hath chosen the weak *things* of the world, to confound the *things* which are mighty; and base *things* of the world, and *things* which are despised, hath God chosen, [yea,] and *things* which are not, to bring to nought *things* that are. — See Gal. iii. 22. 1 Tim. vi. 13. Also John vi. 37, 39. Rev. xxi. 27.

(*u*) Gal. iii. 28: There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are *all one in Christ Jesus*. — See Eph. i. 10; iii. 15. (Comp. Luke ii. 14.)

(*v*) Dan. viii. 10: And it waxed great, [even] to the host of *heaven*; and it cast down [some] of the host, &c. Hag. ii. 21, 22: Speak to Zerubbabel, ... saying, I will shake *the heavens* and *the earth*, &c. (Comp. Heb. xii. 26, 27.) — See Joel ii. 10. Acts ii. 19. Rev. vi. 12—15.

(*w*) Luke xxi. 26: Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the *powers of heaven* shall be shaken.

(*x*) Matt. xi. 23: And thou, Capernaum, which art exalted unto *heaven*, shalt be brought down to hell, &c.

QUOTATIONS.

That St. Paul should use *heaven and earth* for Jews and Gentiles, will not be thought so very strange, if we consider that Daniel himself expresses the nation of the Jews by the name of *heaven*, Dan. viii. 10. Nor does he want an example of it in our Saviour himself, who (Luke xxi. 26), by *powers of heaven*, plainly signifies the great men of the Jewish nation: nor is this the only place in this Epistle of St. Paul to the Ephesians, which will bear this interpretation of *heaven and earth*. He who shall read the fifteen first verses of chap. iii. and carefully weigh the expressions, and observe the drift of the apostle in them, will not find that he does manifest violence to St. Paul's sense, if he understands by *the family in heaven and earth* (ver. 15) the united body of Christians,

made up of Jews and Gentiles, living still promiscuously among those two sorts of people who continued in their unbelief. — Locke on Eph. i. 10.

All things are *by* or *through* him. Christ is the medium of the new dispensation of the renovation of the moral world. All are created *for* him, that is, to be governed by him, and to reward his obedience and sufferings by the unspeakable delight which he derives from having been honoured as the medium of accomplishing the gracious purposes of God to man. — Belsham, *in loc.*

In this passage there are some expressions that require explanation. "God," says St. Paul, "has transferred us from the empire of darkness into the kingdom of his beloved Son." To this metaphor much of the following language corresponds. It was this kingdom which had been newly *created*, that is, had been newly *formed*; for it is thus that the word rendered *created* is to be understood. We find it and its correlatives repeatedly used in a similar sense by St. Paul; namely, to denote the moral renovation of men by Christianity. ... But what is meant by the apostle when he speaks of Christ as creating things heavenly and unseen — thrones, principalities, governments, and powers? I answer, that Christ is here spoken of by him as the founder and monarch of the kingdom of heaven; and that this kingdom is conceived of, not as confined to earth, but as extending to the blessed in heaven, — to those who have entered, or may enter, on their reward. Christ being represented under the figure of a king, and his followers being those who constituted the subjects of his kingdom, their highest honours and rewards are spoken of, in figurative language, as thrones, principalities, governments, and powers. He himself said to his apostles: "In the regeneration," that is, *in the new creation*, — for the terms are equivalent, — "In the regeneration, when the Son of man shall sit on the throne of his glory, ye shall sit on twelve thrones judging the twelve tribes of Israel." "To sit on my right hand and on my left," — to hold the highest places in my kingdom; to attain the highest rewards conferred on my followers, — "is not mine to give, except to those for whom it is prepared by my Father." But the kingdom of heaven including the seen as well as the unseen, the earthly as well as the heavenly, the terms in question are to be understood, not merely as referring to the rewards of the blessed in heaven, but as denoting likewise the highest offices and dignities of this kingdom on earth; the offices of those who were ministers of Christ, its king, — his apostles and teachers. The purpose of St. Paul is to declare, that Christ is the former and master of the whole church on earth and in heaven, of the whole community of the holy; that he is the author of all their blessings; that all authority among them is from him; that all are ruled by his laws; that the whole kingdom on earth and in heaven exists through him, and, figuratively speaking, "for him," as its monarch. — Norton: *Statement of Reasons*, pp. 218—220.

It is only to the superficial observer, that this passage seems to ascribe the creation of the material universe to Christ. There are two circumstances which forbid such an interpretation. One is, that Christ has created all things *in* heaven and *upon* earth. This, of course, is not saying that he created *the* heavens and *the* earth, but rather that he did not create them. Then what *did* he create? The things he created are specifically enumerated; — "whether they be thrones, or dominions, or principalities, or powers." Now, these are *not* the material universe. They are certain dignities, offices, and powers, which Christ created as the head of the new dispensation. What this all means, we have explained in the eighteenth verse: — "And he is the head of the body, the church; who is the beginning, the first-begotten from the dead, that in all things he might have the preeminence." So far, then, from teaching that Christ is the Creator of the material universe, this passage merely asserts that Christ is the *image* of the invisible God; inasmuch as God is at the head of the material universe, having created it, so Christ is at the head of the church, having created it. — Burnap: *Expository Lectures*, p. 101.

[See "Concessions," under Eph. i. 10; ii. 10; iii. 9. Col. i. 16.]

9. Heb. i. 2: "[His] Son, whom he hath appointed heir of all things, "*by whom also he made the worlds.*"

δι' οὗ τοὺς αἰῶνας ἐποίησεν·

per quem secula fecit, *or* fecit secula	*Arias Montanus, Tremellius, F. Socinus, &c.*
per quem mundum condidit	*Beza.*
durch welchen er die Welt gemacht hat	*Luther.*
through whom he made the world	*Macknight.*
by whom he constituted the ages	*Priestley.*
by whom he made the ages	*Samuel Sharpe.*
through whom he settled the ages	*Wakefield.*
through whom he has given form to the ages	*Norton.*
by whom he constituted the age	*Simpson, Carpenter, Drummond.*
for whose sake, *or* upon whose account, he made the ages	*Chandler, and Bertram.*
for whom, *or* for whose sake, he disposed and ordered the ages	*Lardner.*
for, *or* on account of, whom he constituted the ages	*Lindsay.*
with a view to whom he constituted the [former] dispensations	*Belsham.*

TRINITARIAN ARGUMENT. — The phrase that *God made the worlds by his Son*, does not imply, of course, that the Son is of an inferior nature. It does imply that there is a distinction between the Father and the Son; and this is what we aver to be a Scripture doctrine. It seems to declare, also, that the Godhead, in respect to the distinction of Son, was in a special manner concerned with the creation of the worlds. — PROFESSOR STUART: *Answer to Dr. Channing*, p. 89, Abord. edit.

OBSERVATIONS. — As this text stands in the Authorised Version, Christ is represented as the agent by whom God made the worlds, and therefore cannot be the same Being that appointed him to the work. As, however, the term here rendered *world* generally in the New Testament signifies *age* (*y*), and the plural of this and similar words is sometimes used by way of eminence (*z*), it is not improbable that the Christian age or dispensation is here meant. Unless it contradicts the clearest and most express statements in the Bible, the passage cannot refer to the agency of Christ in the material creation; for, according to the whole tenor of Scripture, the universe is the production of only one divine Intelligence, namely, the Sovereign of heaven and earth, who is clearly exhibited in the New Testament as the God and Father of our Lord Jesus Christ (*a*).

ILLUSTRATIVE TEXTS.

(*y*) Heb. ix. 26: Now once in the end of the *world* (αἰώνων) hath he appeared, &c. Heb. xi. 3: Through faith we understand that the *worlds* (αἰῶνας) were framed by the word of God, so that things which are seen were not made of things which do appear.

the ages have been so ordered by the power of God, that what is seen had not its origin in what was conspicuous. — *Norton.*

See chap. vi. 5. Matt. xii. 32; xiii. 39. 1 Cor. ii. 6; x. 11. Col. i. 26. *et al.*

(*z*) See 1 Cor. x. 11. Eph. i. 10; ii. 2. Tit. i. 3. Heb. ix. 26. (*a*) See pp. 21—23.

QUOTATIONS.

The term αἰών, in the New Testament, whether in the singular or the plural, never signifies the material world. .... According to that idiom of the Hebrew language which expresses eminence and excellence of any kind by the plural number (of which various instances, particularly respecting the gospel dispensation, occur in the Epistle to the Hebrews), the term αἰῶνας, in Heb. i. 2, should be rendered *the age* in the singular, by way of eminence and distinction, meaning the age of the Messiah. — SIMPSON: *Essays on the Language of Scripture*, vol. ii. pp. 93, 100.

In the passage under consideration, αἰῶνες, *ages*, most probably, I think, denotes the "different states of things which, in successive periods, would result from Christianity." — NORTON: *Statement of Reasons*, p. 138.

[See "Concessions," *in loc.*]

10. Heb. iii. 3, 4: "For this [man] was counted worthy of more "glory than Moses, inasmuch as he who hath builded the house hath more "honour than the house. For every house is builded by some [man]; "but *He that built all things* [*is*] *God.*"

Trinitarian Argument. — Now, here is another decisive proof, and not easily to be mistaken, that the sacred writer considered Christ as the Creator of the world, and possessed a Divinity equal to such an operation; adding, as an unavoidable inference from what he hath said, that "he who hath built all things must be God." — Dr. Hawker: *Sermons on the Divinity of Christ*, pp. 53, 66.

Observations. — What house did Christ build? The material fabric, or the Christian church? — We answer, The latter, as is evident from the connection of the passage; the disciples of Jesus being there termed *the house*, of which he was the founder. In this distinguished character, however, he was still subordinate to God, the chief constructor or regulator of the household, and the great Being who appointed "Christ as a son over his own house" (*b*).

Illustrative Texts.

(*b*) Heb. iii. 1, 2: .... Jesus, who was faithful to *Him that appointed him*, as also Moses [was faithful] in all his house. Ver. 5, 6: And Moses verily [was] faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house: *whose house are we*, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Quotations.

[See Calvin, Cameron, Macknight, and others, in "Concessions of Trinitarians," *in loc.*]

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11. Rev. iii. 14: "These things saith the Amen, the faithful and true "Witness, *the beginning of the creation of God.*"

ἡ αρχη της κτισεως του Θεου

the first cause of the creation of God. — *Macknight.*
the head of the creation of God. — *Samuel Clarke.*
the chief of the creation of God. — *J. P. Smith, Bagst; Priestley, Wakefield, Imp. Ver.*

Trinitarian Argument. — *The beginning*, the author, prince, and ruler of all creatures; *the beginning*, or author, by whom God made them all. — John Wesley, *in loc.*

Observations. — Were the expression which is here put in Italic characters justly conceived to have a reference to the natural creation, it would imply, not that Christ was himself the Creator, but the first being who had been brought into existence. Jesus of Nazareth was undoubtedly the first of his brethren who had been raised by God from the dead, to the enjoyment of eternal life (*c*); and to this fact the phrase referred to may allude. It is more probable, however, that our Lord meant to represent himself as the "head of the church," or the chief personage in the new creation (*d*).

Illustrative Texts.

(*c*) Rev. i. 5: Jesus Christ, the faithful Witness, [and] *the first-begotten of the dead.* Col. i. 18: *The beginning, the first-born from the dead.* 1 Cor. xv. 20—23: Now is Christ risen from the dead, *the first-fruits of them that slept*, &c. (Griesbach.)

(*d*) Col. i. 15: Who is the image of the invisible God, *the first-born of every creature* (or, *of the whole creation*). — Comp. Exod. iv. 22. Ps. lxxxix. 27.

Quotations.

[See Castalio, Grotius, Father Simon, Schleusner, &c. in "Concessions," *in loc.*]

(3) RULING OR PRESERVING ALL THINGS.

12. Col. i. 17: "And he is before all things, and *by him all things* "*consist.*"

τα παντα εν αυτῳ συνεστηκε·

es bestehet alles in ihm. — *Luther.*
per eum constant omnia. — *Castalio.*
toutes choses subsistent par lui. — *Le Clerc.*
by him all things are supported. — *J. P. Smith.*
in him all [things] are holden together. — *E. Taylor.*
in him all are held together. — *S. Sharpe.*
all these things are holden together in him. — *Wakefield, Belsham.*

Trinitarian Argument. — The apostle here not only attributes the creation, but the conservation, of all things to Christ. But to preserve them, his presence must be co-extensive with them; and thus the universe of matter and created spirits, heaven and earth, must be filled with his power and presence. — Richard Watson: *Theological Institutes*, vol. ii. p. 90.

Observations. — The interpretation of this passage will be differently modified, according to the opinion entertained of St. Paul's meaning in the context. If he treats of the creation of material objects, these words, "By (or in) Christ all things consist," may signify that he is the Governor and Preserver of universal nature. But if, on the other hand, the apostle, in the connecting verses, writes concerning the moral creation effected by the doctrines and the death of Jesus, — the great probability of which we have already shown, — the meaning of the passage will most likely be, that Jews and Gentiles are become one in Christ their Head (*e*).

ILLUSTRATIVE TEXTS.

(*e*) Eph. i. 10: Concerning the dispensation of the fulness of times, that he might *gather together in one* ALL THINGS *in Christ*, which are in heaven, and which are on earth, [even] in him. (Griesbach.) Col. iii. 11: There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond [nor] free; but *Christ* [*is*] *all, and in all.* Gal. iii. 28: There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are *all one in Christ Jesus.* — See Eph. iii. 13—16.

QUOTATIONS.

That is, He is the chief or head of all; and by him every thing in the gospel constitution was established. The meaning of the phrase, *all things*, must be limited in the circumstances wherein it was used. — Priestley, *in loc.*

The Jewish and Gentile church are united in Christ. See Wakefield. Christ is the chief corner-stone, Eph. ii. 20. In the great principle, allegiance to him, believers of all nations, without any invidious distinctions, harmoniously unite. — Belsham, *in loc.*

[See "Concessions," *in loc.*]

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13. Heb. i. 3: "Who, being the brightness of [His] glory, and the "express image of His person, and *upholding all things by the word of His* "*power*, when he had by himself purged our sins, sat down," &c.

φερων τε τα παντα τῳ ῥηματι της δυναμεως αὐτου, or αὐτου·

upholding all things by the word of his own power — *Bagot.*
upholding all things by the authority of his power — *Wakefield.*
conducting all things by His powerful authority — *Belsham.*
ruling all things with authority derived from him — *Norton.*

Trinitarian Argument. — Not only is the Redeemer asserted to have created all things, but to sustain and control and regulate all things. Thus, Col. i. 17. Heb. i. 3. Matt. xxviii. 18—20. 1 Cor. xv. 24—26. Eph. i. 22. Rev. ii. and iii. throughout. — Carlile: *Jesus Christ the Great God*, p. 202.

The word *his* should be translated *his own*; so that this passage represents Christ as "upholding all things by the word of *his own* power;" thereby contradicting the notion, that Christ was only invested with a derived and delegated ability. — Bagot: *Disc. between Rev. J. S. Porter and Rev. D. Bagot*, p. 68.

OBSERVATIONS. — Throughout the context, God and Christ are evidently mentioned as two distinct existences; the former as the primary, the latter as the instrumental agent (*f*). In the clause which immediately precedes the words in question, our Lord is termed "the express image of His person," that is, of God's person; and hence it is probable, that *the word of His power* — a Hebraism for *His powerful word* or *authority* (*g*) — refers to the power of that Being by whom he was appointed heir of all things. What these things are of which he is the heir, and which he supported or ordered, we are not here told; but we know with certainty that Christ, while on earth, was intrusted by the Father with the distinguished power of controlling the laws of nature, as a testimony to the truth and divinity of his mission; and that he had, under God, the direction of the Christian church, during the age of the apostles (*h*). But we do not know, that he is, or ever was, the Governor and Preserver of the universe; and therefore we conceive that the passage has a reference merely to that support which Christ gave to the religion of which he was constituted the Author. It may also be remarked, that the general tenor of revelation countenances the doctrine, that only one Person or Being is the Sustainer of animate and inanimate nature (*i*); and this Being is represented, in the Christian Scriptures, as the God and Father of our Lord Jesus Christ (*j*).

ILLUSTRATIVE TEXTS.

(*f*) Heb. i. 1—3: GOD .... hath in these last days spoken unto us *by* [*his*] *Son*, &c.

(*g*) HEBRAISMS.

Men of death—dead men ..... 2 Sam. xix. 28.	*Laws of truth*—true laws ..... Neh. ix. 13.
Man of arm—mighty man ..... Job xxii. 8.	*Waters of quietness*—still waters ..... Ps. xxiii. 2.
Word of the lips—vain words... 2 Kings xviii. 20.	*Rock of strength*—strong rock ..... Ps. xxxi. 2.

(*h*) See Acts vii. 55; ix. 4. 2 Cor. xii. 8, 9. Gal. i. 12. Rev. i. 2—20. *et al.*

(*i*) See Neh. ix. 6. Ps. civ.; cvii.; cxlv.; cxlvii. Dan. iv. 35. *et al.*

(*j*) Matt. vi. 26—30: Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet *your heavenly Father feedeth them*. Are ye not much better than they? &c. (Comp. Luke x. 21. John xx. 17.) — Acts xvii. 24—28: God, that made the world, and all things therein, seeing that he is Lord of heaven and earth. ... *He* giveth to all life, and breath, and all things; and hath made of one blood all nations of men. .... *In him* we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (Comp. ver. 30, 31.)

QUOTATIONS.

The English reader should be apprised, that the only difference in the Greek of the common editions of the New Testament, which in this instance is followed by Griesbach (*δυναμεως αὐτου*), and the reading quoted by Grotius from Cyrillus (*δυναμεως αὐτου*), consists in the aspirate over the *υ* in the last word of the former, which makes the sense *his own power*; whereas according to the latter it would be *his power*. But every Greek scholar is aware, that no importance ought to be attached to this circumstance. — THOS. RAÏS: note in *Racovian Catechism*, p. 111.

Αὐτου undoubtedly refers to God: the author uses *ἑαυτου* in the next clause, where he means to speak of Jesus himself. See Peirce. — BELSHAM, *in loc.*

Read *αὐτου*, and not *αὐτου*, as is suggested, and almost required, by the occurrence of *αὐτου* in the preceding clause, and by the use of *ἑαυτου* immediately after without the insertion of *και*. — NORTON: *Statement of Reasons*, p. 189.

When all things are here said to be *upheld by the word of his power*, it is meant of the power of God, and not of Christ. Besides, the phrase, *all things*, does not in this place mean the system of nature, or the whole creation, but rather the new creation, as the change brought about by Christians is often called. The whole of this may be said to depend upon Christ; he being, under God, the founder of this new constitution. — PRIESTLEY, *in loc.*

This bears, upon the face of it, the marks of being, what it is, a wrong translation. *Upholding* things *by a word* is not good sense; nor does the word, thus translated, bear that sense. It means, "controlling all things by the word of his power," or by his powerful word. In this sense it is applicable to the miracles of Christ, in which, by his word, he controlled diseases, stilled the storm, and raised the dead. *All things*, of course, has its usual limitation to the things which are the subjects of discourse. He controlled every thing which he attempted to control. — BURNAP: *Expository Lectures*, p. 103.

[See "Concessions," *in loc.*]

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(4) THE COMMUNICATION OF DOCTRINE.

14. Matt. v. 17—48: "Think not that I am come to destroy the law "or the prophets: I am not come to destroy, but to fulfil. For verily "*I say unto you*," &c.

TRINITARIAN ARGUMENT. — The blessed Redeemer manifested others [other incontestable evidences of his Divinity] equally great and convincing. The *language* he assumed, and the *authoritative manner* in which he discoursed with his disciples upon many occasions; these are another species of testimony which clearly prove his nature to have been more than human. — DR. HAWKER: *Sermons on the Divinity of Christ*, p. 165.

OBSERVATIONS. — The *authoritative mode* in which our Lord delivered instructions to his followers, is considered by some Trinitarians as forming an indubitable proof for the Divinity of his person. Undoubtedly, never man spake like the man Christ Jesus (*k*): yet it ought particularly to be observed, that his doctrines were not his own, but derived from the Source of all intelligence, — from his God and Father, whose great Messenger he was (*l*); and that the superiority of his commission and office to those of other divine Teachers is evinced more by the importance and universality of his instructions, than by the manner in which he thought proper to communicate them. The peculiarity of that manner, however, is immensely overrated; for we find that even Moses, and other Jewish prophets, delivered their sentiments in the high tone of authority (*m*).

ILLUSTRATIVE TEXTS.

(*k*) John viii. 40: But now ye seek to kill me, A MAN that hath told you the truth, *which I have heard of God.* — See John vii. 46. 1 Tim. ii. 5.

(*l*) John vii. 15—18: And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, *My doctrine is not mine*, BUT HIS THAT SENT ME, &c. — See chap. viii. 26—28; xii. 49, 50; xiv. 24. *et al.*

(*m*) Deut. xxxii. 1—3: *Give ear*, O ye heavens! and *I will speak*; and *hear*, O earth! *the words of my mouth. My doctrine* shall drop as the rain, ... because I will publish the name of Jehovah, &c. — See chap. xxvii. 1; xxx. 11, 15, 16. Isa. xxviii. 23.

QUOTATIONS.

His (Jesus') special commission from God gave a godlike weight to his words; as an ambassador from an earthly king speaks and negociates with the energy and decision of the sovereign in whose stead he acts. — LIVERMORE on Matt. v. 22.

[See "Concessions," under Matt. v. 22; vii. 28, 29. John xii. 49, 50.]

(5) THE PERFORMING OF MIRACLES.

15. Matt. viii. 3: "Jesus put forth [his] hand, and touched him, saying, *I will;* be thou clean. And immediately his leprosy was cleansed."

16. Mark iv. 39: "And he arose, and rebuked the wind, and said unto the sea, *Peace, be still.* And the wind ceased, and there was a great calm."

17. John xi. 43: "He cried with a loud voice, Lazarus, *come forth.*"

Trinitarian Argument. — The style in which our Lord constantly wrought his miracles would have been, I conceive, utterly inconsistent with his duty to God, had he been a mere creature or servant. ..... Jesus wrought his miracles in his own name; and he intimated that he was able to work them. — Carlile: *Jesus Christ the Great God our Saviour*, pp. 259, 260.

Observations. — The *peculiar manner* in which Jesus Christ performed miracles is alleged to be a proof of inherent and underived power. But did our Lord actually claim this prerogative? Did he calm the tempest, heal the sick, and raise the dead, in order to evince the energies of his own omnipotence? No: he appealed to these and other astonishing works, merely as indications of his divine mission — of his having been indeed sent by the Father (*n*). He expressly affirmed, that it was the Father who dwelt in him that did the works (*o*); he ascribed to the Almighty the power which was manifested in the casting-out of demons (*p*); and it appears highly reasonable to infer, from his unaffected humility, and his entire devotedness to the divine will (*q*), — from the often-repeated prayers and ascriptions of praise which he presented to Heaven (*r*), and particularly from his simple expression of pious gratitude uttered at the tomb of the beloved Lazarus (*s*), — that he did not perform a single miracle, without at the same time devoutly acknowledging, though sometimes mentally, the infinite superiority of his God and Father.

Christ's miracles were not, in their own nature, more difficult to perform than those of the prophets and apostles. Moses divided the Red Sea, and produced water from a barren rock (*t*); Elisha restored a dead child to life (*u*); and Peter and Paul, and other disciples of Christ, wrought miracles not inferior to those of their Master (*v*). The power, too, by which the prophets performed their miraculous works was unquestionably the gift of God; and yet we find that, like the Saviour, they did not, in the performance of *every* miracle, audibly use the name of Jehovah (*w*).

It is certain that the attendants on Christ's ministry did not conceive the power which he manifested to have been underived. They considered him merely as an extraordinary man — as a prophet — a mighty prophet (*x*), who could not have performed the wonderful things which they witnessed, unless God had been with him (*y*). In the fulness of their grateful hearts, some of them thanked Heaven for having bestowed such beneficent powers on a human being (*z*). Even his more immediate followers could not have supposed, from the tone of authority with which their Master acted, that he was omnipotent; for they themselves, who were surely unconscious of possessing an essentially divine nature, were not unwilling, on one

occasion, to *command* the fire of heaven to descend on the heads of the Samaritans (*a*). One of his female friends, a sister of Lazarus, who seems to have had more correct ideas of his Messiahship than were possessed by most of his disciples, expressed her conviction, that if he had been present her brother would not have died — obviously not on the grounds of his being the Supreme and Omnipresent God, but of his being the Christ, the Son of God; for her language clearly implies, that she considered Jesus as having ability to restore the deceased to life, not because he possessed inherent and independent power, but because she knew that his pious and benevolent requests would be granted by his Father (*b*). St. Peter, who had been one of the constant followers of Jesus, who had been a witness of the mighty works that he performed, and who had repeatedly heard his authoritative and gracious declarations, asserted, after the ascension of his Master, and at a time when he was himself plentifully endowed with the gift of inspiration, that GOD *did miracles, and wonders, and signs,* BY (or through) *Jesus of Nazareth* (*c*). The peculiar manner, then, in which Jesus performed his mighty works indicates merely that he was vastly superior to all other divine teachers; that he was invested by his heavenly Father with a voluntary power of working miracles; that he was, in fine, the long-expected Messiah, the Son of God, the Saviour of the world (*d*).

ILLUSTRATIVE TEXTS.

(*n*) John v. 36: The *works* which *the Father hath given me* to finish, the same works that I do, bear witness of me, that the Father hath *sent* me. Chap. x. 25: The works that I do IN MY FATHER'S NAME, *they bear witness of me.*

(*o*) John xiv. 10: The words that I speak unto you, I speak not of myself; but the *Father*, that dwelleth in me, *he doeth the works.* (*p*) See Matt. xii. 28. Luke xi. 20.

(*q*) See Mark x. 17, 18. John xiii. 4—17. Luke ii. 49. John ix. 4. *et al.*

(*r*) Luke vi. 12: He .... continued all night *in prayer to God.* — See pp. 43, 44.

(*s*) John xi. 41, 42: Jesus lifted up [his] eyes, and said, Father, I thank thee that thou hast heard me. And I knew that THOU HEAREST ME ALWAYS; *but because of the people who stand by I said it*, that they may believe that thou hast sent me.

(*t*) See Exod. xiv. 21; xvii. 6. (*u*) See 2 Kings iv. 32—35.

(*v*) John xiv. 12: He that believeth on me, the works that I do *shall he do also*; and *greater* [works] than these shall he do; because I go unto my Father. — See Acts iii. 1—8; v. 15; ix. 36—41; xix. 11, 12; xx. 9—12; xxviii. 3—6. *et al.*

(*w*) 2 Kings v. 10: And Elisha sent a messenger unto him, saying, *Go and wash* in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. Ver. 27: The leprosy, therefore, of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper [as white] as snow.

(*x*) Mark iv. 41: What *manner of man* is this, that even the wind and the sea obey him! John vi. 14: Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that *prophet* that should come into the world. Luke xxiv. 19: Concerning Jesus of Nazareth, who was *a prophet, mighty* in deed and word before God and all the people. — See Luke vii. 16. John vii. 46.

(*y*) John iii. 2: Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, *except God be with him.*

(*z*) Matt. ix. 8: But when the multitudes saw [it], they marvelled, and glorified *God, who had given such power unto men.*

(*a*) Luke ix. 54: His disciples James and John ... said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

(*b*) John xi. 21, 22: Then said Martha unto Jesus, Lord, *if thou hadst been here*, my brother had not died. But I know, that even now, *whatsoever thou wilt* ASK OF GOD, *God will give* [*it*] *thee*. — Comp. ver. 24, 27.

(*c*) Acts ii. 22: Jesus of Nazareth, a man approved of God among you, *by miracles, and wonders, and signs*, WHICH GOD DID BY HIM, ... as ye yourselves also know.

(*d*) Matt. xxvi. 53: Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? John xx. 31: These are written, that ye might believe that JESUS IS THE CHRIST, THE SON OF GOD, &c.

QUOTATIONS.

It is evident, from the plain and express testimony of Christ and his apostles, that Jesus never performed a single miracle by any natural, inherent, or independent power of his own. His own lips, which never uttered any thing but what was strictly agreeable to truth, have repeatedly declared, that of himself he could nothing; that the Father which dwelt in him did the works; and that he cast out devils by the spirit of God. And his immediate followers, who cannot be supposed to have had any intention to lessen the dignity of their honoured Master, assure us of the very same thing. — CHRISTIE: *Discourses on the Divine Unity*, p. 55.

Our Lord did not prove himself to be the Omnipotent by the miracles which he wrought, nor was it in the exercise of physical power that his superiority to other prophets consisted; but in what was infinitely more important, — the moral beauty, dignity, and sinless perfection of his character. In this respect he stood above them all, unrivalled and alone. In this respect he bore the untarnished image of the invisible God. — DR. DRUMMOND: *Essay on the Doctrine of the Trinity*, p. 70.

[See "Concessions," under Matt. viii. 3; xii. 28. John v. 36; vi. 11; viii. 18; x. 38; xi. 21, 22; 41, 42; xiv. 10, 11. Acts iii. 6; x. 38.]

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(6) INSPIRATION OF THE APOSTLES.

18. John xx. 22: "He breathed on [them], and saith unto them, "*Receive ye the holy spirit.*" — See chap. xv. 26; xvi. 7. Acts ii. 33.

19. Mark xvi. 15—20: "Go ye into all the world, and preach the "gospel to every creature. ..... *In my name* shall they cast out devils; "they," &c. — See Matt. xxviii. 20. Acts iii. 6, 12; iv. 10; ix. 34. *et al.*

TRINITARIAN ARGUMENT. — Jesus Christ wrought miraculous cures of his own authority: the apostles wrought them in *his* name, expressly disclaiming all power and holiness of their own. What is the inference? That, if the apostles were inspired and divinely commissioned teachers, Jesus Christ was something more. — BISHOP BLOMFIELD: *Lectures on the Acts, and the Gospel of St. John*, pp. 90, 91.

The manner in which our Lord promises the Holy Spirit is further in proof, that he performs acts peculiar to the Godhead. He speaks of "sending the Spirit," in the language of one who had an *original* right and an inherent power to bestow that wondrous gift which was to impart miraculous energies, and heavenly wisdom, comfort, and purity, to human minds. — RICHARD WATSON: *Theol. Institutes*, vol. ii. p. 106.

OBSERVATIONS. — An argument for the essential Deity of Christ is sometimes deduced from the commission which our Saviour gave the apostles to preach the gospel — from his having bestowed on them the gift of the holy spirit — and from their frequent employment of the name of Jesus, to whom they attributed the power manifested in the miracles which they performed. In answer to this, it may be remarked, that, in the First Part

of our work, we collected the most ample and the clearest Scriptural proof for the opinion, that *all* the wisdom and power which Christ possessed was derived from God, the Father (*e*). It is obvious, then, that the qualifications for propagating the gospel which the apostles received from their Master, must have primarily been the gift of the Deity; a conclusion which is further confirmed by those passages in which Jesus speaks of the holy spirit as the promise of the Father — as proceeding or coming from the Father — as the Comforter, whom the Father would send in his name (*f*). The design of the apostles, in using the name of Christ, was probably to indicate that they did not exert their extraordinary powers for any vain or ostentatious purpose (*g*), but for the spread and establishment of that religion, whose Head and Author was Jesus of Nazareth, whom they declared to have been "raised up" by God to be the Saviour of the human race (*h*); or, perhaps they meant, by ascribing their miraculous energies to the power of Christ, to show that they were immediately and personally assisted by their Lord and Master (*i*). However this may be, we have on record one of their prayers, clearly pointing out their conviction that the God of Jesus was the original Source of the endowments which they possessed for the promotion of the gospel (*j*).

If we admit the justness of the Trinitarian principle, that the person communicating inspiration must have independent power, it will follow that Elijah, who imparted a portion of his prophetic spirit to Elisha (*k*), — and the apostles, who conferred the gift of the holy spirit on the early disciples (*l*), were equal to, or identified with, the God and Father of all!

ILLUSTRATIVE TEXTS.

(*e*) See pp. 65, 66; 71—73.

(*f*) John xiv. 26: The Comforter, [who is] the Holy Spirit, *whom the Father will send* in my name, &c. Chap. xv. 26: When the Comforter is come, whom I will send unto you *from the Father*, [even] the Spirit of truth who *proceedeth from the Father*, he shall testify of me. Luke xxiv. 49: Behold, I send *the promise of my Father* upon you; but tarry ye in the city, until ye be endued with *power from on high*. (Griesb.) — Comp. Acts ii. 33.

(*g*) Acts iii. 12: Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

(*h*) See Acts iii. 22, 26. 1 John iv. 14. (*i*) See Mark xvi. 20. Acts ix. 4—6.

(*j*) Acts iv. 29, 30: And now, Lord, ... *grant* unto thy servants, that with all boldness they may speak thy word, *by stretching forth* THY HAND *to heal*; and that signs and wonders may be done by the name of THY holy child (or, servant) Jesus.

(*k*) 2 Kings ii. 9—15: Elijah said unto Elisha, *Ask what I shall do for thee*, before I be taken away from thee. And Elisha said, I pray thee, *let a double portion of thy spirit be upon me*. And he said, Thou hast asked a hard thing: [nevertheless,] if thou see me [when I am] taken from thee, *it shall be so unto thee*. ... When the sons of the prophets, who [were] to view at Jericho, saw him, they said, *The spirit of Elijah doth rest on Elisha*.

(*l*) Acts viii. 17: Then laid they [their] hands on them, and *they received the holy spirit*.

QUOTATIONS.

Here he plainly refers to the miraculous gifts of the holy spirit, which are called the promise of the Father, because they had been promised to the Son by him. They are thus described by Jesus in the evangelist John (xv. 26): "But when the Comforter," or *the advocate*, "is come, whom I will send unto you from the Father, even the Spirit of

truth which proceedeth from the Father, he shall testify of me." In both passages we see how careful Christ was to inform his disciples that the extraordinary powers, which he was about to communicate, came from God. — T. Kennick on Luke xxiv. 49.

Jesus rests his divine commission on the name of God, and rejects the claims of any one who comes in his own name. He certainly sent his disciples to work miracles in his own name, as the Messiah sent from God, that his apostles might procure faith in him from Jews and Gentiles, whereby they both might have their access to God through him. — Rammohun Roy: *Final Appeal*, near the end of chap. iv.

The apostles only wrought miracles to attest the truth of their Master's doctrine, and the fact of his resurrection: he wrought them to confirm his own claims to be the Messiah. This would produce some diversity in their manner; and such we find. — W. J. Fox: *The Apostle John an Unitarian*, p. 13.

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(7) THE FORGIVING OF SINS.

20. Matt. ix. 2—8: "And Jesus, seeing their faith, said unto the "sick of the palsy, Son, be of good cheer: *thy sins be forgiven thee*, &c. — "*Par. Pas.* Mark ii. 3—12. Luke v. 18—26.

21. Luke vii. 48: "And he said unto her, *Thy sins are forgiven.*"

Trinitarian Argument. — Our Saviour healed the man that was sick of the palsy, and forgave his sins; a plain proof of his Divinity, because none but God has the power and the prerogative of forgiving sins. — Bishop Porteus: *Lectures on the Gospel of St. Matthew.*

Observations. — The querulous and unreasonable objections of the Jews to the reception of the gospel seem to have suggested several arguments in support of Christ's Deity. Jesus cured a paralytic, and declared that his sins were forgiven; and he gave the same assurance to a woman who had been "a sinner," but who performed towards him several friendly offices. These simple declarations were construed by our Lord's enemies, and have also been interpreted by some Trinitarians, into the assumption of a prerogative belonging to the Almighty. But it ought to be remembered, that, in common with other divine messengers, Jesus was acquainted with the human heart (*e*); and therefore would be able to pronounce whether the persons he addressed were so reformed in disposition and conduct as to qualify them for the approbation of his heavenly Father. Respecting the paralytic, however, it is probable that, by the expression, "Thy sins be forgiven thee," Jesus meant only to state the fact of the removal of a disease occasioned by personal vice. Whatever may be the true interpretation of these passages, it is certain that he who was commissioned by God, and "exalted to be a Prince and a Saviour, to give repentance and forgiveness of sins" (*f*), could not have assumed the power of pardoning sin, in the highest sense of the words; for he himself, as became one conscious of his dependence, earnestly prayed to his almighty Father for the forgiveness of his unfeeling persecutors (*g*).

The authority to remit sins was delegated even to the apostles (*h*); and if the Trinitarian principle be just, that sins cannot be forgiven by any one but God in his own person, then will it infallibly prove, that the apostles themselves possessed the attribute of omnipotence!

ILLUSTRATIVE TEXTS.

(*e*) John iv. 18, 19: Thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, *Sir, I perceive that thou art a prophet.*

(*f*) 1 John iv. 14: We have seen, and do testify, that the Father *sent* the Son [to be] the Saviour of the world. Luke xxiv. 47: That repentance and remission of sins should be preached in his name among all nations, &c. Acts v. 31: *Him hath God exalted* with his right hand [to be] a Prince and a Saviour, *to give* repentance to Israel, and *forgiveness of sins.* Chap. xiii. 38, 39: Be it known unto you, therefore, men [and] brethren, that *through this man* is preached unto you *the forgiveness of sins;* and by him all that believe are justified from all things, &c. — See chap. iii. 20.

(*g*) Luke xxiii. 34: Then said Jesus, *Father, forgive them;* for they know not what they do.

(*h*) John xx. 21—23: Then said Jesus to them again, ... *Whose soever sins ye remit, they are remitted unto them;* [and] whose soever [sins] ye retain, they are retained. — See Matt. xvi. 19; xxviii. 18.

QUOTATIONS.

Our Lord alludes to the Jewish notion, that diseases and other calamities were inflicted as the punishments of sin. See John ix. 2, 34; also Luke xiii. 1—5. His language, therefore, on this occasion was an indication of his intention to heal the disease, *q.d.* "Thy disorder is removed." — Eds. of Improved Version: note on Mark ii. 5.

Be is used instead of *are.* .... Jesus does not profess to forgive sins himself: he simply declares the fact, that they are forgiven. He could read the heart, and decide whether the *conditions* of forgiveness were fulfilled. He could comprehend the will of the Father, and declare his purposes of pardon to the penitent. The prophet Nathan in like manner could say to David, "The Lord also hath put away thy sin: thou shalt not die," 2 Sam. xii. 13. — Livermore on Matt. ix. 2, 3.

The scribes thought that no one could remit sin, except God, and the person who spoke in the name of God, and was sent by him; in the same manner as Nathan was to David, 2 Sam. xii. 13, to whom he said, "The Lord hath put away thy sin: thou shalt not die." At this time, therefore, the scribes take for granted that Jesus was not sent by God, and hence infer that he who arrogated to himself a power not received from God, who could alone grant it, put himself in the place of God, and was therefore a blasphemer in doing so. They had no suspicion that Christ pretended to be God, but call him profane for assuming a power which could be derived from God only. .... The power which Christ claims is limited to the remission of the temporal punishments of sin, and did not reach to the future consequences of it in another world. — T. Kenrick on Matt. ix. 3, 6.

That he had such authority — ["authority (ἐξουσιαν) to forgive sins," Matt. ix. 6] — he proved: the point is, could God communicate it to a man? Without determining the precise import of chap. xvi. 19, I think it clear that the authority which our Lord gave to Peter was as extensive as any which we have any record of himself exercising. Two things also deserve to be noticed: — 1. Our Lord speaks of himself as Son of *man*, when he says he has this authority. 2. He does not intimate, that he then had authority to remit the future punishment of sin, but only to remove its present consequences — "on *earth* to forgive sins." This last observation must be borne in mind, in order to understand the phraseology in ver. 5; and it is somewhat remarkable, that, when he speaks of the forgiveness of sins, in cases which refer to the guilt and future punishment of sin (see Luke vii. 47), he merely declares the fact, "Thy sins are forgiven thee." — Carpenter: *Unitarianism the Doctrine of the Gospel*, p. 215.

[See "Concessions," under Matt. ix. 2—8. Luke vii. 47—50. John xx. 23, for the remarks of distinguished Trinitarians supporting the above interpretations.]

(8) RISING FROM THE DEAD.

22. John ii. 19—21: "Destroy this temple, and in three days *I will* "*raise it up*. Then said the Jews, Forty and six years was this temple in "building, and wilt thou rear it up in three days? But he spake of the "temple of his body."

Trinitarian Argument. — Our Lord here claims a power so utterly out of the sphere of any creature's power, that, were there not another passage in the Scripture to the same effect, we could not but regard him as using a language which God alone could use with truth. — Carlile: *Jesus Christ the Great God our Saviour*, pp. 206, 207.

Observations. — This passage is highly figurative, and must consequently preclude a literal interpretation. The Jews literally understood our Saviour, and even his disciples did not apprehend his meaning till after his resurrection, when they remembered and believed his words (*i*). As Jesus, then, did not conceive it proper to explain his meaning, but left it to be solved by the accomplishment of the prophecy, — the best interpretation of his words that we can possibly procure is to be obtained from the writings of the apostles, some of whom were present at the conversation which led to the employment of his prophetic language. Now, on inquiry, it will be found, that St. Peter, who made the resurrection and ascension of his Master the constant theme of his discourses, expressly affirmed that *God raised Christ from the dead* (*j*); and if, to his unequivocal and repeated declarations of this fact, we add the similar statements of the Apostle Paul (*k*), we shall have the most satisfactory grounds for believing, that Jesus did not mean to claim the power of raising his body from the grave, but merely to assert the divine purpose concerning his resurrection. In the Old Testament the prophets are sometimes represented as performing things which they were commissioned by God merely to reveal (*l*).

ILLUSTRATIVE TEXTS.

(*i*) John ii. 22: When therefore he was risen from the dead, his disciples remembered that he had said this; and they believed the Scripture, and the word which Jesus had said. (Griesbach.)

(*j*) 1 Pet. i. 19—21: Christ ... was manifest in these last times for you, who by him do believe in *God, that raised him up from the dead*, and gave him glory; that your faith and hope might be in God. — See Acts ii. 24, 32; iii. 15; iv. 10; x. 40.

(*k*) Rom. x. 9: If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that *God hath raised him from the dead*, thou shalt be saved. — See Acts xiii. 30—37; xvii. 31. Rom. iv. 24; vi. 4; viii. 11. 1 Cor. vi. 14; xv. 15. 2 Cor. iv. 14. Gal. i. 1. Eph. i. 17, 20. Col. ii. 12. 1 Thess. i. 9, 10.

(*l*) Isa. vi. 10: *Make* the heart of this people fat, and *make* their ears heavy, and *shut* their eyes, &c. Jer. i. 9, 10: Jehovah said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations, and over the kingdoms, *to root out, and to pull down, and to destroy, and to throw down, to build, and to plant*. Ezek. xliii. 3: And [it was] according to the appearance of the vision which I saw, ... when *I came to destroy the city*. — Hos. vi. 5: Therefore *have I hewed* [*them*] *by the prophets*; I have slain them by the words of my mouth: and thy judgments [are as] the light [that] goeth forth.

QUOTATIONS.

Our Lord's expression is to be understood figuratively; not that he would raise himself, but that he would be raised by God. Thus, when it is said, "The dead shall *rise*," 1 Thess. iv. 16, all that is intended is, that they shall be raised by a divine power. Mark v. 41. John xi. 44; v. 28, 29. — BELSHAM: *Calm Inquiry*, p. 173.

Prebendary Lowth, in his Commentary, states it as a general principle, "That the prophets are said to do things, when they declare God's purpose of doing them." In exact accordance with the phraseology of prophecy, as well as with the express assertion of the apostles, we may understand our Lord (speaking, as he obviously did, with the obscurity of prophecy, yet in the common prophetic style) as declaring God's purpose to raise him up. After the prophecy had been explained by the event, the apostles, one and all, declared that "God raised up Jesus." — CARPENTER: *Unitarianism the Doctrine of the Gospel*, p. 222.

We shall find Jesus using similar language, where no one can attribute to his words the meaning given to them here [by Trinitarians]. Thus he says, Matt. x. 39, "He that loseth his life for my sake, shall *find* it." Mark viii. 35, "Whosoever shall lose his life for my sake and the gospel's, the same shall save it." Luke xvii. 33, "Whosoever shall lose his life shall *preserve it*." In the last passage, the word translated *shall preserve* signifies *shall produce a living creature*. Now as, in these instances, the man who gives up life is said to find it again, and to produce a living being, although a dead body be capable of no such acts, but they are performed for him by God; so Christ may say, that, when the temple is destroyed, he will raise it again, when he only means, that it will be raised for him again by God. — T. KENRICK on John ii. 10.

[See "Concessions of Trinitarians," *in loc.*]

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23. John x. 18: "No man taketh it from me, but I lay it down *of* "*myself:* I have power to lay it down, and *I have power to take it again.* "This commandment have I received of my Father."

εξουσιαν εχω θειναι αυτην, και εξουσιαν εχω παλιν λαβειν αυτην·

auctoritatem habeo deponendi eam, et auctoritatem habeo rursus eam assumendi ..... *Beza.*
I have power to give it, and I have power to resume it ..... *Campbell.*
I have a commission to lay it down, and I have a commission to receive it again ..... *Wakefield.*
I have power to lay it down, and I have power to receive it again ..... *Belsham.*
I have authority to lay it down, and I have the privilege to receive it again, or to resume it..... *Carpenter.*
I have authority to lay it down, and I have authority to take it again ..... *E. Taylor.*
I have authority to lay it down, and I have authority to receive it again ..... *Simpson, Kenrick, Edc. of Imp. Ver.*

την εντολην·

Gebot. — *Luther.*
mandatum. — *Arias Montanus, Calvin.*
præceptum. — *Castalio, Beza, Bremius.*
ordre. — *Le Clerc.*
charge. — *Wakefield.*
covenant. — *Simpson.*
commission, or promise. — *Carpenter.*
command. — *S. Sharpe.*
commission. — *John Wesley, Campbell, Boothroyd, J. P. Smith; E. Taylor.*

TRINITARIAN ARGUMENT. — It is impossible for Unitarian subtilty to invalidate the evidence which this text bears to our Lord's omnipotence. — GEO. HOLDEN: *Script. Testimonies*, p. 301.

OBSERVATIONS. — If this and the preceding passage implied that Christ had a power of raising himself from the dead, it would be unreasonable to infer that this power must have been inherent in him, and independent of the Father. The text itself undoubtedly favours the opinion, that his authority or privilege, in this respect, as well as in all others, was derived from God: — "No man taketh my life from me, but I lay it down of myself: I have power to lay it down, and I have power to take it up again. *This commandment have I received of my Father.*" Surely, to an unprejudiced mind, nothing can be more opposed than this declaration

is to the claim of independent and almighty power. It is deserving of particular remark, that, though the apostles attributed the resurrection of Christ to the power of God (*m*), they never once referred it to Christ himself, to the agency of whose divine nature, if they believed he possessed one, they would have so readily ascribed it; and this fact affords a strong presumption, that the apostles did not believe their Master to have been able by his own power to raise himself from the grave.

ILLUSTRATIVE TEXTS.

(*m*) 2 Cor. xiii. 4: Though he was crucified through weakness, yet HE LIVETH BY THE POWER OF GOD. — See references (*j*) and (*k*), page 252.

QUOTATIONS.

No man taketh it from me, &c.: Or, in other words, My death is voluntary, and therefore a proof of my love for my flock. It will be no real triumph of my foes. — *I have power*, &c. *i.e.* authority, warrant, privilege, to sacrifice my life, and the same authority or prerogative to take it again. It will not be in the power of my enemies to retain me in the tomb. — *This commandment*, &c.: Such is the nature of the commission I have received from the Father. — LIVERMORE, *in loc.*

Christ received from the Father a *commandment*, a promise, a certain assurance, that he should be raised from the dead, by the exertion of the Father's glorious and irresistible power. On this account his heart rejoices, his tongue is glad, and his flesh rests in hope. He knew that God would not suffer him to remain in the state of the dead, nor permit his holy one to see corruption; and therefore, in his conferences with the Jews, he speaks of his resurrection as a thing altogether in his own power, because he knew it must inevitably come to pass. — CHRISTIE: *Discourses on the Divine Unity*, p. 67.

[See "Concessions," *in loc.*]

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(9) RAISING THE DEAD.

24. Phil. iii. 20, 21: "We look for the Saviour, the Lord Jesus "Christ; *who shall change our vile body*, [that it may be] like unto his "glorious body, *according to the working whereby he is able even to subdue* "*all things unto himself.* (Griesbach.)

TRINITARIAN ARGUMENT. — Such language cannot with propriety be used respecting any being who is not possessed of omnipotence; and he who is possessed of omnipotence can be no other than the true God. — DR. WARDLAW: *Discourses on the Socinian Controversy*, p. 132, fourth edit.

OBSERVATIONS. — The raising of the dead at the last day is by many Christians considered an act of power which cannot be exercised by any being inferior to the Supreme God; and therefore, when it is said of Jesus Christ that he shall raise the dead, the predication is thought to imply his omnipotence. To this argument it may be replied, that, as some of the prophets and apostles, though not possessed of almighty power, did restore dead persons to life (*n*), it is quite conceivable that our Saviour may, at the general resurrection, be employed merely as an instrument in the hands of the Deity. We are not, however, left to conjecture, whether Christ will raise the dead by a power inherently belonging to him, or by authority received from his God and Father. In a discourse which he delivered to the Jews on the subject, he says, in connection with sentiments of a

similar kind, that "the Son cannot do any thing of himself" — a declaration which ought at once to settle the point (*o*). In another conversation which he held with his enemies, he spoke of himself as a messenger from God, whose will it was that he should raise the dead at the last day (*p*). St. Paul, too, inculcates the doctrine, that He who raised Jesus from the dead shall raise the dead *by* Jesus; and that the person by whom "the resurrection came" was, like Adam, a proper human being (*q*).

With regard to the expression in Phil. iii. 21, "the energy by which he is able even to subdue all things to himself" — forcible and sublime as it is — it would be manifestly unfair to consider it as implying unlimited power in Christ, when we are assured, in so many passages of Holy Writ, that all his power was derived from the Father, and particularly when we are informed by St. Paul himself, in his First Epistle to the Corinthians, that it is God, even the Father, who subjects all things to Christ (*r*).

ILLUSTRATIVE TEXTS.

(*n*) See 2 Kings iv. 32—35. Acts ix. 36—41; xx. 9—12.

(*o*) John v. 19—21: THE SON CAN DO NOTHING OF HIMSELF, *but what he seeth the Father do*; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and *showeth him* all things that himself doeth; and *He will show him* greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

(*p*) John vi. 39, 40: This is *the will of Him who hath sent me*, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. For this is *the will of Him that sent me*, that every one who seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. (Griesbach.)

(*q*) 2 Cor. iv. 14: Knowing that He who raised up the Lord Jesus shall raise up us also *by Jesus*, and shall present [us] with you. 1 Cor. xv. 21: For since by man [came] death, BY MAN [*came*] *also the resurrection of the dead.* (Comp. ver. 22.)

(*r*) 1 Cor. xv. 28: And when all things shall be subdued unto him, then shall *the Son also himself be subject unto* HIM THAT PUT ALL THINGS UNDER HIM, that God may be all in all. — See Eph. i. 22. Heb. ii. 8; and other passages in pp. 71—73.

QUOTATIONS.

We are told that Christ must have a nature above his human nature, or he could not raise the dead. He is represented as raising the dead; therefore he has a divine nature. .... The omnipotence of God can clothe any agent that he pleases to select, with sufficient power to do any thing that he chooses. The apostles went forth commissioned to raise the dead; but any one who should infer from this, that they had any other nature than human, would be greatly deceived. — BURNAP: *Expository Lectures*, pp. 212, 213.

It is first to be observed here, that the expression *all things* must frequently be understood in a very limited sense in the Scriptures. The Apostle John, for instance (First Epistle, ii. 20), says to the Christian believers, "Ye have an unction from the Holy One, and ye know all things;" that is, all things relating to the truths of the gospel, — all things necessary to salvation. There is a similar limitation in the meaning of this phrase in many other passages: its sense, in fact, must always be determined by its connection. We may understand therefore, in this place, simply that Christ is able to subdue all obstacles in the way of accomplishing the great work assigned to him by God, to raise the dead, and change our vile bodies that they may be fashioned like unto his glorious body. This power he may have entrusted to him by God, without being himself omnipotent. — ACTON: *Vindication of the Unitarian Doctrine*, pp. 32, 33.

SECT. VIII. — EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE OPINION, THAT CHRIST IS EVERYWHERE PRESENT.

1. Matt. xviii. 20: "For where two or three are gathered together in "my name, *there am I in the midst of them.*"

Trinitarian Argument. — These two promises [Matt. xviii. 20. Exod. xx. 24] are precisely the same. They are both equally clear declarations of omnipresence; and the reasoning which would set aside the one, would as effectually invalidate the other. No being could make either the one or the other, but a being who was present in all places, and who knew all things. — Dr. Wardlaw: *Discourses on the Socinian Controversy*, p. 132, fourth edit.

Observations. — Certain texts, of which this is regarded as one of the most prominent, are generally adduced by Trinitarians to prove the doctrine of Christ's omnipresence. But they are entirely dissimilar to other portions of Scripture which treat of the ubiquity of the Divine Being, — a truth frequently announced in a style of the utmost magnificence, but with such simplicity as to preclude the possibility of misapprehension (*a*). There is, indeed, recorded in the book of Exodus, a promise which Jehovah made to the Israelites (*b*), somewhat resembling, in its mode of expression, the phraseology employed by Jesus in Matt. xviii. 20. John xiv. 23; and is considered by Dr. Wardlaw and others as indicating the omnipresence of the Deity. But it is deserving of remark, that the phrase, "*I will come* unto thee," does not convey the notion of God's continued and universal presence, but the contrary, if strictly and literally understood.

From Matt. xviii. 20 there does not appear to be any reason for believing, that Christ exists in every part of space. At the very utmost, the text can imply only that he is personally present at the religious assemblies of his followers; and he possibly may have been endowed by God with the requisite qualifications — although, indeed, there does not appear to be sufficient evidence for making this opinion an article of our belief. The Trinitarian interpretation of the passage is, however, very unsuitable to the context; for, after our Saviour declared to his disciples that he should be with them when they met together in his name, Peter, with the greatest coolness, proceeded to make some inquiries concerning the topic which they had been previously discussing (*c*). Now, had Christ been everywhere present, the fact would either have been known to his disciples, or, if communicated on this occasion, would, from its novelty and importance, have produced in their minds sensations of wonder and awe. But, from the narrative of the conversation between Jesus and his disciples, there does not appear to be any reason for supposing that they felt the slightest astonishment; and their familiarity, particularly that of Peter, with Jesus, goes to prove, that neither at this time, nor at any former period, were they acquainted with this doctrine. Hence we conclude, that to those who heard our Saviour's language, there was really no indication of his being present, at any or at all times, in every part of space. Besides, it is highly

improbable that Jesus should have represented himself as the great Omniscient Spirit, and in the same breath speak of his heavenly Father as the Being who granted the requests of the worshippers (*c*). But there is no improbability in supposing him to mean, that his devout and benevolent spirit — the genuine spirit of Christianity — would be present with those, however few in number, who met as his disciples to cultivate and cherish feelings of piety and virtue.

ILLUSTRATIVE TEXTS.

(*a*) 1 Kings viii. 27: Will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee. Ps. cxxxix. 7—12: Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou [art] there; if I make my bed in hell, behold thou [art there]. [If] I take the wings of the morning, [and] dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me, &c. Acts xvii. 24—31: God ... dwelleth not in temples made with hands. ... He is not far from every one of us; for in him we live, and move, and have our being, &c. — See Jer. xxiii. 23, 24. Amos ix. 2, 3.

(*b*) Exod. xx. 24: In all places where I record my name, *I will come unto thee*, and I will bless thee.

(*c*) Matt. xviii. 19—21: Again I say unto you, that, if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them *of my Father* who is in heaven; for where two or three are gathered together in my name, there am I in the midst of them. Then came Peter to him, and said, Lord, *how oft shall my brother sin against me, and I forgive him? till seven times?*

QUOTATIONS.

This promise, and those in the two preceding verses, are to be understood as limited to the apostolic age, and perhaps to the apostles themselves. To be gathered together in the name of Christ, is to assemble as his disciples, and as acting under his authority. And he was in the midst of them, either by his personal presence, Matt. xxviii. 20, or by a spiritual presence, similar to the gift occasionally conferred upon the apostles, of knowing things which passed in places where they were not actually present, 1 Cor. v. 3, 4; or, lastly, by that authority which he had delegated, and by the powers which he had communicated to them to perform miracles in his name. See Pearce and Newcome. — EDS. OF IMPROVED VERSION: note *in loc.*

Is it not evident that the Saviour meant here, by being in the midst of two or three of his disciples, his guidance to them when joined in searching for the truth, without preferring any claim to ubiquity? We find similar expressions in the Scriptures, wherein the guidance of the prophets of God is also meant by words that would imply their presence: Luke xvi. 29, "Abraham saith unto him, *They have* Moses and the prophets: let them hear them." No one will suppose that this expression is intended to signify, that the Jews actually had Moses and the prophets in person among them, or that they could hear them speak in the literal and not in the figurative sense of the words; nor can any one deduce the omnipresence of Moses and the prophets from such expressions. — RAMMOHUN ROY: *Second Appeal*, p. 34, second edit.

"Where two or three are gathered together in my name (or, as my genuine disciples), there am I," not personally, not essentially: the disciples were not so absurd as to understand him in either sense, but virtually — in that harmony, union, and Christian spirit, which characterise their conduct, and dictate their petitions. Their prayers ascend accepted to the throne; and you may confidently trust, that what they ask shall be done for them of my Father, as surely as if I myself were the petitioner, and present in the midst of them. — DR. DRUMMOND: *Essay on the Doctrine of the Trinity*, p. 64.

[See "Concessions," *in loc.*]

2. Matt. xxviii. 20: "And, lo, I am with you alway, [even] *unto* "*the end of the world.*"

ἕως της συντελειας του αιωνος·

usque ad consummationem seculi. — *Arias Montanus, Beza, Tremellius, Piscator.*
usque ad finem seculi. — *Castalio.*
to the conclusion of this state. — *Campbell.*
to the end of the age. — *Bishop Pearce, Lindsey, Cappe, T. Kenrick, Drummond, Livermore, Imp. Ver.*
to the consummation of the age. — *Scarlett.*
to the conclusion of the age. — *Wakefield.*

Trinitarian Argument. — Who but an omnipresent Being could, in such express language, declare his continued presence with his disciples? ..... In fact, not a shadow of proof is given for putting any limitation of time to the promise of Christ, except the necessity of propping up the baseless fabric of Socinianism. — George Holden: *Scripture Testimonies*, pp. 276, 277.

Observations. — As this promise forms a portion of some directions which Jesus, after his resurrection, gave the eleven apostles respecting the propagation of the gospel (*d*); and as we are assured, from other promises which he had given before his death, that he would be present with the first preachers of Christianity by the assistance which he would be enabled by the Father to bestow, and particularly by his invaluable gift of the holy spirit (*e*), — we think it very probable, that the passage has no proper application to any other than the primitive age — the age of the apostles, which terminated with the destruction of Jerusalem. In this sense the phrase *end of the world* or *age* seems to have been used on other occasions, both by Jesus and his disciples (*f*). If, however, it be contended, that the apostles, and their countrymen in general, understood it as denoting the dissolution of the material world, expected to take place at the destruction of their temple, we would observe that such a consideration rather tends to confirm the meaning which we have assigned to the term rendered *world* in the common version; for it is more than probable, that — in promising his peculiar assistance to the primitive preachers of the gospel, till the end of that age which was, however erroneously, supposed to terminate with the end of the world — Christ would adopt the very phraseology employed by the Jews concerning that event.

Were it certain, that Jesus designed to communicate a promise to his disciples of every age, it would not follow, that he meant to declare the doctrine of his omnipresence. The passage might then be viewed as containing the delightful truth, that though the person of their Master was removed from the visual perceptions of his true followers, yet would he be always present with them by that heavenly spirit or temper of mind which they would imbibe from him, and by those animating consolations which they would derive from the doctrines that he was commissioned by his Father to reveal to mankind (*g*).

The phraseology employed by Christ is not without parallel in current modes of speech. It is usual for good men, in parting with those for whose welfare they have a most affectionate regard, to exclaim, that, in whatever parts of the world their friends should sojourn, — *there* will their hearts, their spirits, their warmest wishes, go along with them; but from this language no one would infer, that any claim is put forth to the divine attribute

of ubiquity. Scripture abounds with instances of a similar nature. The Apostle Paul states, in his Letters to the respective churches of Corinth and Colosse, that, although absent in body, he was present in spirit with them (*h*); but the spirit of that great man was not extended throughout every portion of space: it was not endowed even with the property of being in two places at one and the same time. This figure of speech was also used by our Saviour, when he represented Abraham as saying to the rich man in the parable, that his brethren *had* Moses and the prophets (*i*); for every one knows, that these holy men did not exist everywhere, nay, that they were not personally present with the rich man's kindred. Jesus frequently indulged in this highly figurative style; and he who attentively weighs the force of his expressions will perceive the common mode of interpretation lead to the absurd conclusion, that the prophets and the primitive Christians were in possession of the attribute of omnipresence.

ILLUSTRATIVE TEXTS.

(*d*) See Mark xvi. 15—20. Matt. xxviii. 19.

(*e*) John xiv. 13—17: And whatsoever ye shall ask in my name, *that will I do*, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do [it]. If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that *he may abide with you for ever*, [even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: *I will come to you.* — See chap. xv. 20; xvi. 7—14.

(*f*) Matt. xiii. 39, 40: The enemy that sowed them is the devil; the harvest is *the end of the world* (συντελεια του αιωνος*); and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be *in the end of this world* (εν τη συντελειᾳ του αιωνος τουτου†). See ver. 49 (εν τη συντελειᾳ του αιωνος‡). Chap. xxiv. 2, 3: Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what [shall be] the sign of thy coming, and of *the end of the world?* (της συντελειας του αιωνος.‖) — Comp. ver. 4—14. Mark xiii. 4.

* ‡ end of the age. — *S. Sharpe, Eds. of Imp. Ver.*
† end of this age. — *Le Clerc, Eds. of Imp. Ver.*
† conclusion of this age. — *Hammond.*
* † ‡ conclusion of this age. — *Wakefield.*
* † ‡ ‖ conclusion of this state. — *Campbell.*
* ‖ conclusion of the age. — *Hammond.*
§ end of the [present] age. — *Doddridge.*
‖ end of that age. — *Portens.*
‖ end of the age. — *Whitby, Pearce, Priestley, Wakefield, T. Kenrick, A. Clarke, S. Sharpe, Imp. Ver.*

(*g*) John xiv. 21: He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and *I* will love him, and *will manifest myself to him.* Chap. xv. 10: If ye keep my commandments, *ye shall abide in my love*; even as I have kept my Father's commandments, and abide in his love.

(*h*) 1 Cor. v. 3—5: I, verily, as absent in body, but *present in spirit*, have judged already, as though I were present, [concerning] him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together and *my spirit*, with the power of our Lord Jesus Christ, &c. Col. ii. 5: Though I be absent in the flesh, yet *am I with you in the spirit*, joying and *beholding* your order, &c.

(*i*) Luke xvi. 29—31: Abraham saith unto him, *They have* Moses and the prophets: let them *hear* them. And he said, Nay, father Abraham; but, if one went unto them from the dead, they will repent. And he said unto them, If *they hear* not Moses and the prophets, neither will they be persuaded, though one rose from the dead. — See Heb. xi. 4.

QUOTATIONS.

The observation was intended as an assurance, that, during the apostles' whole ministry, Jesus would watch over them with a tender guardianship and affection; and that his care would extend to them in every place, preserving them from the dangers to which they would be exposed, and enabling them to exhibit the miracles by which the truth of their preaching would be irresistibly confirmed. — Yates: *Vindication of Unitarianism*, p. 205.

The passage, Matt. xxviii. 20, is generally considered as referring to personal presence. I agree in this opinion; but it appears also evident, that it refers to *all* the aid which Jesus was empowered to communicate to his disciples, during the apostolic age; for *μετα, with*, denotes *aid* as well as *presence*; and it would have been equally proper if Jesus had never been, as we know he sometimes was, personally present with his disciples. *The end of the age* denotes, probably, the end of the Jewish dispensation, the annihilation of its civil and ecclesiastical peculiarities, by the final destruction of the city and temple of Jerusalem. — Carpenter: *Unitarianism the Doctrine of the Gospel*, p. 217.

Jesus was with his apostles of that age, in a peculiar manner, and personally appeared more than once after his ascension. He was with them in spirit; he sent them the Comforter, and was an Advocate for them with the Father. In a figurative sense, he would be with his followers of every land and age, in the spirit and power of the religion which he had lived to exemplify, and died to seal. — Livermore, *in loc.*

He promises nothing here to the church, but to the apostles alone, whom our Saviour sent forth to preach the gospel to all the world, that so they might with cheerfulness discharge the function committed to them. — Limborch: *Body of Divinity*, p. 041.

I am with you is certainly not meant in a bodily sense, but implies the love, providence, assistance, and protection of Christ, upon which believers may rely as long as the world exists. .... I will here quote the language of a very rational and learned man, a Syrian (and Christ spoke Syriac), the great philosopher, physician, and historian, Gregory Bar Hebræus, Primate of the Syrian church, who was incontestably the most learned man of his day, in the thirteenth century. He said upon his deathbed to his scholars, "If ye continue in love, I will be amongst you." This sensible man did not contemplate any bodily presence, and still less that his philosophical and medical students should perform miracles through his influence: he merely had in view a sentiment of good and common feeling, and the natural harmony of virtuous minds. — J. D. Michaelis: *Burial and Resurrection of Jesus*, pp. 328, 329.

That is, Although I am now about to leave you, and ascend into heaven, and can no longer be personally present with you; yet the Holy Spirit, whom I have repeatedly promised to send unto you, shall certainly come to supply my place, shall constantly abide with you, and shall enlighten, guide, assist, support, and comfort you to the end of the world. — Bishop Pretus: *Lectures on the Gospel of St. Matthew*, Lect. xxiv.

[See "Concessions," *in loc.*]

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3. John iii. 13: "And no man hath ascended up to heaven, but he "that came down from heaven, [even] the Son of man, *who is in heaven.*"

Trinitarian Argument. — Therefore he is omnipresent; else he could not be in heaven and on earth at once. — John Wesley, *in loc.*

Observations. — This passage we do not regard as inexplicable, but conceive that those Trinitarians are the most judicious supporters of the Deity of Christ, who leave unnoticed, or who lay but little stress on, a text confessedly involved in much obscurity, and which has given rise to a great diversity of interpretation amongst learned men of all persuasions.

The phrase, *who is in heaven*, is adduced in support of the opinion, that the divine nature of Christ existed in heaven, while he appeared on earth; but this interpretation is directly repugnant both to the letter and the spirit of the passage. Had Jesus designed to speak of his omnipresence, it seems very probable, that — instead of using the term *Son of man*, which cannot be applied to the Almighty without the grossest impropriety (*j*), and which always in the Bible denotes or refers to a human being (*k*) — he would have preferred a designation significant of his nature as the Supreme God, or the all-pervading Spirit of the universe; for, as the son of man, it is certain that he was not in heaven, while he was conversing with Nicodemus. The opinion which we are combating is also opposed to the *spirit* or *meaning* of the passage. The generality of commentators agree in opinion, that, when Jesus said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" he meant to ask the Jewish teacher, how *he* could possibly comprehend the abstruse or sublime doctrines of religion, when he could not understand the lowest and most obvious truths; and that, when Jesus continued to remark, "No man hath ascended up to heaven," his meaning was, that "no one had searched into the secret counsels, and obtained an intimate and perfect knowledge of the truths of God." This explanation is adopted by Le Clerc, Whitby, Doddridge, Macknight, &c. as well as by Unitarian writers; some of whom observe, that the phrase, *ascending into heaven*, is used in the sense explained above in various portions of Scripture, and in other Jewish writings (*l*). In conformity with this fact, the correlative clause, "but he who came down from heaven," will naturally signify, "except he who has received a commission from God to reveal those important truths;" — an interpretation which perfectly harmonises with the use of the phrase, *coming down from heaven*, in other portions of the evangelical records (*m*). Now, the great inconsistency of some Trinitarians is, that they interpret the words *heavenly* and *heaven*, which occur in the 12th verse, and in the first clause of the 13th, metaphorically, as signifying the sublime or mysterious doctrines of religion, but drop the figure when they come to the second and third clause of the 13th verse, and represent our Saviour as asserting that he as the son of man left heaven, his state of glory, and was at the same time, as the son of man, in that state of glory. But surely an interpretation leading to such an absurd conclusion may well be pronounced inconsistent both with itself, and with the dogma which it professes to illustrate, — as well as in direct opposition to the spirit, and even to the letter, of the passage. The meaning of the verse is probably as follows: "No man is so well instructed in the character and designs of God, as Jesus of Nazareth, who was appointed to be the Revealer of the Divine will, and who, being abundantly endowed with the holy spirit, was eminently qualified for executing his glorious commission."

Whatever may be the meaning of the passage in question, it may justly be remarked, that, if the phrase, *who is in heaven*, affords sufficient evidence for the omnipresence of Christ, similar expressions applied in Scripture to the primitive Christians (*n*) will, on the same principle of interpretation, equally establish the omnipresence of his disciples!

ILLUSTRATIVE TEXTS.

(*j*) Numb. xxiii. 19: God [is] not a man, that he should lie; *neither the son of man*, &c.

(*k*) Job xxv. 5, 6: The stars are not pure in his sight; how much less man, [that is] a worm, and *the son of man*, [who is] a worm? — See chap. xxxv. 8. Ps. cxliv. 3. Eccles. i. 13. Isa. li. 12; lvi. 2. Eph. iii. 4, 5. *et al.*

(*l*) Deut. xxx. 11—14: This commandment, which I command thee this day, it [is] not hidden from thee, neither [is] it far off. It [is] not *in heaven*, that thou shouldest say, Who shall *go up* for us *to heaven*, and bring it unto us, that we may hear it, and do it? .... But the word [is] very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. Prov. xxx. 3, 4: I neither learned wisdom, nor have the knowledge of the holy. Who hath *ascended up into heaven*, or descended? who hath gathered the wind in his fists? &c. Baruch iii. 20—32: Who *hath gone up into heaven*, and taken her [wisdom], and brought her down from the clouds? ... No man knoweth her way, nor thinketh of her path. But *he* that knoweth all things *knoweth her*, and hath found her out with his understanding. — See Rom. x. 6—8.

(*m*) John vi. 38: For *I came down from heaven*, not to do my own will, but the will of Him that SENT ME. — Comp. chap. i. 6: There was a man *sent* FROM GOD, whose name [was] John.

(*n*) Eph. ii. 4—6: God, who is rich in mercy, ... hath quickened us together with Christ; ... and hath raised [us] up together, and made [us] *sit together in heavenly* [*places*] in Christ Jesus. Phil. iii. 17—20: Brethren, be followers together of me, and mark them who walk so, as ye have us for an example. ... *Our conversation is in heaven*; for whence also we look for the Saviour, the Lord Jesus Christ, &c.

QUOTATIONS.

The next verse, the 13th, is manifestly parenthetic, and as manifestly the observation of the evangelist, not a part of the discourse of Christ. The words seem to carry in them this sense: — "Though no man hath ascended into heaven, to the exercise of power and authority from thence over men and human things, but he who afterwards in the descent of the holy spirit came down from thence to be with his disciples here; yet the fact is, that Jesus — who was here in a low and undistinguished state of life; who, to impress the observation of his undistinguished rank upon the minds of men, called himself the Son of man — did ascend thither, and is there actually in such power and honour now."— Abridged from CAPPE: *Critical Remarks*, vol. i. pp. 220, 221.

It is, I think, clear that our Lord's being *in heaven* must refer to the period when, according to the evangelist, he was *with God*, viz. at the beginning of his ministry; and we are therefore led to one of two suppositions, either that Jesus was carried up from this earth into a place called heaven (in like manner as Paul, 2 Cor. xii. 1—4, was, really or in imagination, taken up to the third heaven, to paradise); or that he was in heaven while in his mountainous abode in the desert, inasmuch as he was then *with God*, favoured with peculiar intercourse with him, peculiar manifestations of his presence, and peculiar intimations of his will. To the devout, the ardent, and susceptible mind of Jesus, to be so *with God* must be heaven itself. ... My conviction is, that Jesus was properly speaking *in heaven* when he was *with God*; that therefore he *went up into heaven* when his peculiar intercourse with God began; that he *came down from heaven* when he *came forth from God* to discharge the great work which his Father, who is in heaven, had given him to do. — CARPENTER: *Unitarianism the Doctrine of the Gospel*, p. 302—304.

Moses, your lawgiver, did not ascend into heaven: he only went up to Mount Sinai, and that but for a few days, that he might receive the law from God. Whereas, *the Son of man, who is come down from heaven*, who is commissioned by God in an extraordinary manner to reveal his will to men, and in respect of whose commission all the other messengers of God may be said to have been of the earth (see John iii. 31. Heb. xii. 25), *he hath ascended up to heaven*, hath received the clearest and most extensive views of spiritual things, hath penetrated into the recesses of the divine counsels (see Prov. xxx. 3, 4); nay, *is* at present *in heaven*, is with God, is conscious of all his gracious purposes towards men; consequently must be a messenger of much higher dignity than Moses, or Elijah, or any of the prophets, for whom you entertain so great a regard. — DR. MACKNIGHT'S paraphrase: *Harmony of the Gospels*, sect. xx. note.

[See "Concessions," *in loc.*]

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4. John xiv. 23: "If a man love me, he will keep my words; and my "Father will love him, and we will come unto him, and *make our abode* "*with him.*"

TRINITARIAN ARGUMENT. — Another passage in which the omnipresence of Christ is distinctly taught, we have in John xiv. 23. — CARLILE: *Jesus Christ the Great God our Saviour*, p. 181.

OBSERVATIONS. — No mention is here made of the ubiquity either of Christ or of God. Our Lord evidently meant to promise, that *with his disciples only* — with those who obeyed his commands — should he and his Father make their abode. The sentiment, though figurative, is replete with love and truth; but is as little favourable to the doctrine of Christ's omnipresence, as other expressions of a similar import, in the same discourse, and in his intercessory prayer, are to the omnipresence of the disciples. Jesus not only spoke of *being with* his followers, and of *residing with* them, but sometimes varied his language by the employment of such phrases as *being in* them, *dwelling in* them, and THEY IN HIM (*o*). According to the Trinitarian principle of interpreting Scripture, these words will prove, that Christians exist in every part of space; for if Jesus be omnipresent, and his followers dwell in him, then must they be where he is, — namely, everywhere.

ILLUSTRATIVE TEXTS.

(*o*) John xiv. 20: At that day ye shall know that I [am] in my Father, and YOU IN ME, and *I in you*. Chap. xv. 4—7: ABIDE IN ME, and *I in you*. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except YE ABIDE IN ME. ... If a man ABIDE NOT IN ME, he is cast forth as a branch, and is withered. ... If YE ABIDE IN ME, and *my words abide in you*, ye shall ask what ye will, and it shall be done unto you. Chap. xvii. 20, 21: Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father [art] in me, and I in thee, that they also may be one IN US. — See ver. 26.

QUOTATIONS.

As the rest of this discourse is addressed to the apostles, I conceive that this declaration is to be applied to them likewise; and then it refers to those miraculous powers, soon to be conferred upon them by his Father and himself, of which he had been just speaking. From Christ's saying, "We will make our abode with him," joining himself with the Father, some have inferred, that he must have considered himself as something more than human, since it would have been presumption in any man to have used such lan-

guage; but if it be only considered that the powers of Christ were the same with those of God, being in fact derived from him, — to say, "*We* will make our abode with him," will appear to be nothing more than a natural method of expressing, that the powers which came from both would reside with him. — T. Kenrick, *in loc.*

He who acts out the commandments of Jesus from the heart, elevates and purifies his moral sense. He discerns the moral significance of things. He sees the Father and the Son: they come to him, not personally, in visible shapes; but they are manifested in the brightness of their moral being, present to his heart. They not only come to him, but they are in him, and he is in them. A far more intimate acquaintance, a far closer and more inspiring union, takes place than could be formed by mere personal intercourse. — Furness; *apud Livermore, in loc.*

[See "Concessions of Trinitarians," *in loc.*]

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5. Eph. i. 22, 23: "The church, which is his body, the fulness of him "*that filleth all in all.*" — See chap. iv. 10. Col. iii. 11.

Trinitarian Argument. — The context shows beyond a doubt, that this [Eph. i. 23] is spoken of Christ, who here is said to "fill all in all," or rather, "filleth all *with* all," as the original may be rendered. ... The Being who can do this must be present everywhere and omnipotent. ..... If our Lord fill all, both Jews and Gentiles, and if he be all and in all [Eph. iv. 10. Col. iii. 11], he clearly must be omnipresent. — George Holden: *Script. Testimonies*, pp. 277, 278.

Observations. — This text is considered by few respectable writers of the Trinitarian persuasion as affording any support to the doctrine of the omnipresence of our Lord. But as it is sometimes prominently exhibited in an insulated state, we may be allowed to present it, with others of a similar kind, to show the utter invalidity of the argument built thereon. It is evident, that St. Paul means only to represent Jesus as the head of the Christian church, to which he was *appointed by God*, and which, in the apostolic age, was supplied by him with miraculous gifts from the Father for the diffusion of gospel truth (*p*).

ILLUSTRATIVE TEXTS.

(*p*) Eph. i. 17—23: The God of our Lord Jesus Christ ..... *set* [Αὐτὸν] at his own right hand in the heavenly [places]; ... and *hath put* all [things] under his feet, and *gave* him [to be] the head over all [things] to the church, which is his body, the fulness of him that filleth all in all. Chap. iv. 10—12: He ... ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets, &c.

QUOTATIONS.

It is a fine figure by which Christ is here represented as the head, and his disciples the body; all being one and the same system, he only having pre-eminence in point of honour, distinction, and usefulness. A similar idea is expressed by Christ being called our elder brother, implying that he is one of the same species or family. Accordingly, when he is called an heir of God, his brethren are at the same time joint heirs with him. This doctrine is uniformly inculcated in the New Testament; and we ought to have our minds deeply impressed with it, and fully to understand its value, in opposition to that strange system, however prevalent, which makes Christ a being of equal rank with God his Father, and thus in fact makes three Gods, or objects of religious worship. If any article of faith be worth earnestly contending for, it is this. — Priestley on Eph. *i.* 23.

Christ, i.e. a resemblance to Christ, *is all*, i.e. is the only thing attended to; *in all*, i.e. in all believers, of whatsoever rank, profession, or country. — Belsham on Col. iii. 11.

[See "Concessions," under Eph. i. 23; iv. 10. Col. iii. 11.]

SECT. IX. — EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE OPINION, THAT CHRIST IS OMNISCIENT.

1. John ii. 24, 25: "But Jesus did not commit himself unto them, "because *he knew all* [*men*], and needed not that any should testify of "man; for *he knew what was in man.*"

διὰ τὸ αὐτὸν γινώσκειν πάντας

propterea quod cognosceret omnes, — *Castalio.*
cum eos omnes nosset. — *Knineol.*
denn er kannte sie alle. — *Luther.*
parce qu'il les connoissoit tous. — *Calvin's Bible, Robert Stephens, Father Simon, Le Clerc, Beausobre, &c.*

because he knew all [men]. — *Edgar Taylor, S. Sharpe.*
because all knew him. — *Wakefield.*
because he knew all [of them]. — *Boothroyd, Imp. Ver.*
because he knew [them] all. — *Bible, 1576, 1613; Doddridge, J. Heylyn, Scarlett, Wynne, Campbell.*

2. See Matt. ix. 4; xii. 25. Luke vi. 8; ix. 47; xi. 17. John i. 47—50; iv. 17, 18; vi. 61, 64; xi. 14. With Parallel Passages.

TRINITARIAN ARGUMENT. — [Having referred to Matt. ix. 20. John xi. 14. John v. 6. Luke xx. 26, Dr. Hawker says,] In short it would be tedious to enumerate all the instances we meet with in the evangelists, in proof of our Lord's omniscience. [Alluding to John i. 49; xxi. 17; ii. 25; vi. 61, he adds,] Nothing can more fully prove a Divine Being possessing divine powers, than such facts as these. — DR. HAWKER: *Sermons on the Divinity of Christ*, pp. 175, 176.

OBSERVATIONS. — That Jesus possessed an intimate acquaintance with the human heart, — a deep, a supernatural insight into human character, — cannot be questioned by any one who admits the divine origin of Christianity. The inquiry, then, will be, Whether a knowledge of the dispositions and thoughts of men can be imparted by God to created beings? Whether such knowledge was received by our Lord? — or, Whether it belonged to him as an original, underived, inherent right? In answer to the first interrogatory, it may briefly be replied, that, as we learn from Scripture, the Almighty did actually bestow this gift on prophets and apostles (*a*); and accordingly it was a common opinion, in our Saviour's time, that divinely-inspired teachers were endowed with the power of scrutinizing the hearts of men (*b*). With respect to the other questions, the reader is requested to turn, for a reply, to a former portion of this work, in which he will find the clearest and the most copious evidence for the Unitarian doctrine, that Christ *derived all his knowledge* from the Fountain of intelligence, — from the Creator and Governor of the universe (*c*).

(*a*) ILLUSTRATIVE TEXTS.

King David is said to have known all things in the earth ..... 2 Sam. xiv. 20.
Ahijah knew the thoughts of Jeroboam's wife ..... 1 Kings xiv. 5, 6.
By supernatural knowledge Elisha detected the avarice and falsehood of Gehazi ..... 2 Kings v. 25, 26.
Elisha knew, by inspiration, the words uttered by the Syrian king in his bedchamber ... 2 Kings vi. 12.
The same prophet perceived beforehand the wicked dispositions and conduct of Hazael 2 Kings viii. 12.
Daniel knew the thoughts of Nebuchadnezzar ..... Dan. ii. 23, 28, 29.
Peter was acquainted with the hearts of Ananias and Sapphira ..... Acts v. 3, 4; 8, 9.
The apostles possessed the gift of the discerning of spirits ..... 1 Cor. xii. 10.

(*b*) John iv. 18, 19: He whom thou now hast is not thy husband. ... The woman saith unto him, Sir, I perceive that thou art *a prophet*. — See Luke vii. 39.

(*c*) See Part First, pp. 65, 66.

QUOTATIONS.

Here [John ii. 24] the word *men* is not in the original, but is inserted by the translators to complete the sense; and you will find that the sense will be completed just as fully, and more in conformity with the object of the narrative, by reading the passage thus: — "But Jesus did not commit himself to them, *because he knew them all*;" that is, because he was acquainted with their characters and dispositions. But, without relying at all upon this criticism, — although I think it to be a just one, — it must be obvious to you all, that the evangelist gives not the slightest reason for supposing, that the knowledge of mankind which Christ possessed was absolute, underived, and independent. In fact, the wisdom here spoken of does not appear to be even miraculous or supernatural, but such as may be attained by the exercise of the ordinary powers of man. But if it be contended that it was supernatural, then it must be traced to the source to which Christ himself and his apostles constantly referred all his spiritual endowments; namely, the will and appointment of his heavenly Father. — J. S. Porter: *Lectures on Unitarianism*, p. 70.

Knowing their thoughts. — This, of course, does not imply that Jesus was omniscient, as some have falsely inferred. He perhaps read the thoughts of their hearts in the language of their looks; or, with more probability, we may suppose that a gift of knowing what was in man was vouchsafed among his peculiar powers. The capacity of knowing the thoughts of a few persons present is a quite different thing from the sublime attribute of omniscience. To argue from one to the other is to leap at a conclusion, wide indeed from the premises. — Livermore on Matt. ix. 4.

Jesus knew the character of Nathanael, not from any personal acquaintance with him, but from that miraculous knowledge of men which he possessed, in common with other prophets. This knowledge was so common, that the Jews regarded it as a test, whereby to judge of a person's having a divine mission; for when a woman of indifferent character came to Jesus, they said, "Had this man been a prophet, he would have known that this woman was a sinner." — T. Kenrick on John i. 47.

God has imparted a knowledge of the thoughts and hearts of men, on particular occasions, to other prophets, which has been also understood as a decisive proof that they had a divine commission: — Dan. ii. 19 to 23, 26 to 36, &c.; xi. 2, 11, 12, 17, 25, 27, 30, 32, 37, 44. Isa. xliv. 28; xlv. 1, 13, 14. Jer. l. 43. Ezek. xxviii. 2, 3, 6. Exod. iv. 21; vii. 3, 9; x. 1; xi. 1; xiv. 3, 4. Deut. xxxi. 20. — Simpson: *Essays on the Language of Scripture*, vol. ii. p. 235.

[See "Concessions," under John ii. 24, 25.]

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3. John vi. 46: "Not that any man hath seen the Father, save he "who is of God; *he hath seen the Father*."

Trinitarian Argument. — The word ἑωρακε here does not mean to *see with bodily eyes*, but *with the mental eye*, i.e. to know. What but omniscience could be adequate to the knowledge here predicated of Christ? — Professor Stuart: *Answer to Dr. Channing*, p. 91, Aberd. edit.

When he affirms that he has seen the Father, it implies that he is more than man. ..... This is a claim to knowledge superior to what man has possessed, and it cannot be understood except by supposing that Jesus is equal with God. — Albert Barnes, *in loc.*

Observations. — The whole discourse in which these words occur are of a highly figurative nature (*d*). Our Lord had been speaking to the Jews of persons who had been *taught* by God, and had *heard* and *learned* of the Father (*e*); by which he could have meant only, that men were instructed in the will of the Deity. But as Jesus possessed higher and more correct notions of God's character and designs, having been invested

with a divine commission superior to that of all former prophets, he with great propriety continued the beautiful figure, by adding that, though others had heard and learned of God, they had not *seen* him — they had not become acquainted with the more profound secrets of religion; he alone having been blessed with this invaluable privilege. The phrase *seeing the Father* seems to be analogous to *seeing the Son*, — an expression which is twice used in the same discourse (*f*), and which, in all probability, signifies *acquainted with the divine mission of Christ*, or *understanding his doctrines*. The apostle John, who was the reporter of these discourses, does not seem to have had the faintest idea of their containing any allusion to the omniscience of his beloved Master; since, in his Epistles, he employs the phrases, *not seeing Christ, not seeing God*, in reference to wicked persons (*g*); implying evidently that good men have *seen* Christ, and have *seen* God — have possessed a practical knowledge of the character and will of their heavenly Father, as revealed by his Son Jesus Christ.

ILLUSTRATIVE TEXTS.

(*d*) John vi. 27—63: Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, &c.

(*e*) Ver. 45, 46: It is written in the prophets, And they shall be all *taught* of God. Every man that hath *heard* and hath *learned* of the Father, cometh unto me. (Griesbach.) Not that any man hath seen the Father, save he who is of God; he hath seen the Father. Comp. chap. xiv. 6—11.

(*f*) Ver. 36: But I said unto you, that ye also have *seen* (ἑωρακατε) me, and believe not. Ver. 40: This is the will of Him that sent me, that every one who *seeth* (θεωρων) *the Son*, and believeth on him, may have everlasting life; and I will raise him up at the last day.

(*g*) 1 John iii. 6: Whosoever abideth in him (Christ) sinneth not: whosoever sinneth hath not *seen* (ἑωρακεν) him, neither known him. 3 John, 11: He that doeth good is of God; but he that doeth evil hath not *seen* (ἑωρακε) God.

QUOTATIONS.

He hath seen the Father: He has known the mind of the Father. *To see* has the same signification as *to hear* and *to learn*, used in the preceding verse. — PISCATOR, *in loc.*

He hath seen the Father: Hath learned immediately from the Father the whole extent of his will. — LE CLERC, *in loc.*

No one is acquainted with the Father's will, but he who hath received a commission from him. — BELSHAM: *Calm Inquiry*, p. 158.

Other persons were instructed by the doctrine and miracles of inspired men, but Jesus by personal intercourse with the Deity. — T. KENNICK, *in loc.*

He hath seen the Father, i.e. spiritually, not physically. The sense is, Hath known his will. Chap. xiv. 9, 10. Jesus teaches that no one is so intimately acquainted with the Father as his Son, his image and representative in the world: no other one has seen him. — LIVERMORE, *in loc.*

Save he; viz. the pure in heart. *To see God's form* is one of those strong figures, abundant in this Gospel, for purity and holiness of character; so that Jesus calls them in fact a carnally-minded race, of gross and earthly affections. The reasonableness of this interpretation will be ascertained by ix. 37; xiv. 7. Matt. v. 8. Heb. xii. 14; to spare further quotations. — WAKEFIELD on John vi. 46; v. 37.

[See "Concessions of Trinitarians," *in loc.*]

4. John x. 14, 15: "I am the good shepherd, and know my [sheep], "and am known of mine. As the Father knoweth me, *even so know I* "*the Father;* and I lay down my life for the sheep." — See Matt. xi. 27.

I am the good shepherd; and know my [sheep], and am known of mine, as the Father knoweth me, and I know the Father, &c. — *Rendering from Griesbach; whose punctuation is similar to that adopted by Luther, Hammond, Le Clerc, Samuel Clarke, Campbell, Macknight, Boothroyd, and many others.*

Trinitarian Argument. — In John x. 15, he asserts his possession of a knowledge of the Father, equal to the knowledge which the Father has of him. ... Surely a created and finite intelligence, which knows his Creator even as the scrutinizing omniscience of his Creator knows him, is an anomaly which neither can nor does exist. — Bagot: *Report of Discussion between Rev. J. S. Porter and Rev. D. Bagot*, pp. 43, 44.

Observations. — From these words Trinitarians infer the omniscience of our Saviour; but, sure we are, they cannot assign any good reason for such an inference. Jesus, through the medium of allegory, had been discoursing of the love and affection which subsisted between him and his true disciples (*h*); and to us it appears obvious, that, by comparing the moral intimacy which subsisted between himself and the Father of all, he meant only to express, in forcible terms, the fervent love which he bore towards his faithful followers, and their deep-rooted attachment to his person and his religion. But whatever be the signification of the passage, the argument of the Trinitarian is flimsy and inconclusive; for, if adopted, it would lead to results at war with the plainest dictates of common sense. What *is* the proof deduced for the Deity of Christ? — The Father, who is omniscient, knoweth the Son; the Son knoweth the Father: therefore the Son is omniscient. Well: The Son who is omniscient, knoweth his disciples, and they know him (*i*); therefore, they are omniscient! — A similar observation may be made respecting the argument for the omniscience of Christ sometimes drawn from Matt. xi. 27. If, as is contended by some writers, "he who knows the Father is omniscient," it will evidently follow, that all true Christians — who, as such, must have received from their Master a knowledge of the Father (*j*) — are actually in possession of an attribute which belongs exclusively to the Divine Being!

ILLUSTRATIVE TEXTS.

(*h*) John x. 3, 4: The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them; and the sheep follow him, for they know his voice.

(*i*) John x. 14: I ... know my [sheep], and *am known of mine*. 1 John ii. 3: Hereby we do know that *we know him*, if we keep his commandments. — See John xvii. 3.

(*j*) John xvii. 25, 26: O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And *I have declared unto them thy name*, and will declare [it]; that the love wherewith thou hast loved me may be in them, and I in them. 1 John ii. 13: I write unto you, little children, because *ye have known the Father*. Chap. iv. 7: Beloved, let us love one another; for love is of God, and *every one that loveth* is born of God, and *knoweth God*. — See Matt. xi. 27.

QUOTATIONS.

There is a like expression, 1 Cor. xiii. 12, "Then shall I know, even as also I am known;" and in 1 John iii. 2, "We shall see him as he is." — Dr. Samuel Clarke: *Script. Doctrine of the Trinity*, chap. ii. sect. 3, No. 502.

This is not an absolute and independent proposition, as it appears in our version, but is connected with the preceding verse. The idea is, that there is the same intimacy between himself and his flock, that there is between himself and his Father; or, as paraphrased by Wakefield, "I am the good shepherd, and know (or, love) my sheep, and am known by them, as the Father knoweth me, and I know the Father." — Livermore on John x. 15.

[See p. 228, and "Concessions," under John x. 11, 15.]

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5. John xvi. 30: "Now are we sure that thou knowest *all things*, and "needest not that any man should ask thee," &c. — See John xxi. 17.

Trinitarian Argument. — Christ permitted his disciples to ascribe to him the faculty of omniscience, without rejecting it, in John xvi. 30 and in John xxi. 17. — Bagot: *Discussion between Rev. J. S. Porter and Rev. D. Bagot*, p. 24.

Observations. — The disciples, who used the words — "Lord, thou knowest all things," inferred, from the knowledge which their Master possessed, not that he was the omniscient God, but a person who came forth from God — who had received from God a divine commission (*k*). This plainly shows, that the phrase *all things*, in the text, does not signify every thing contained in the universe. — But who would take an argument for the Deity of Christ from the use of an expression which so frequently occurs in the Bible in a restricted signification? (*l*) — from an expression, too, which would be equally valid in proving the omniscience of angels (*m*), of King David (*m*), and of righteous persons in general? (*n*). Such, however, are the absurd consequences of *orthodox* inferences!

ILLUSTRATIVE TEXTS.

(*k*) John xvi. 30: Now are we sure that thou knowest all things, and needest not that any man should ask thee: *by this we believe that thou camest forth from God.* — Comp. chap. vii. 28, 29; viii. 42; i. 6. (*l*) See p. 230, references (*b*) and (*c*).

(*m*) 2 Sam. xiv. 20: My lord [is] wise, according to the wisdom of an *angel* of God, *to know all* [*things*] that [are] in the earth. — See ver. 17.

(*n*) 1 John ii. 20: But ye have an unction from the Holy One, and *ye know all things.* — See ver. 27. Prov. xxviii. 5: They that seek Jehovah *understand all* [*things*].

QUOTATIONS.

To know all things is to know the thoughts of men, as well as their actions. That Christ possessed this knowledge, they were assured from his having discovered what they were inquiring about among themselves; and hence they infer, that it was unnecessary to ask him questions, since he knew beforehand what it was about which they wished to be satisfied. — T. Kenrick on John xvi. 30.

In both places [John xxi. 17. 1 John ii. 20], the words *all things* are used, as they frequently are in the New Testament, in a restricted sense; signifying only, *all that relates to the subject which was present in the mind* of the speaker or writer. St. Peter's exclamation meant, that our Saviour knew *all that concerned his feelings and dispositions towards himself*, more especially his bitter sorrow and repentance for the ingratitude and falsehood which he had manifested in denying him in the hall of the chief priest. But the language of the apostle, even in its most unrestricted acceptation, does not affirm, that Christ possessed that underived and inherent knowledge of all things, which could alone justify us in attributing to him divine omniscience; nor is there any such passage in the whole of the apostolic writings. — J. Scott Porter: *Lectures on Unitarianism*, p. 70.

[See "Concessions," under John xvi. 30; xxi. 17.]

6. Col. ii. 2, 3: "The mystery of God, and of the Father, and of Christ; "*in whom are hid all the treasures of wisdom and knowledge.*"

COMMON TEXT. — του μυστηριου του Θεου και πατρος και του Χριστου· εν ᾧ·

of the mystery of God, both the Father and Christ; in which ..... *Heavenand.*
of the mystery of God, both the Father and Christ; in whom ..... *John Wesley.*
of the mystery of God, even the Father, and of Christ; in whom ..... *Samuel Clarke.*
of the mystery of God the Father and of Christ; in whom ..... *Bentleyed,*
who, following some authorities, omits AND *after* GOD.
du mystère de [notre] Dieu et Père, et de [Jésus] Christ; en qui ..... *Durand.*

GRIESBACH'S TEXT. — του μυστηριου του Θεου· εν ᾧ·

of the mystery of God; in which ..... *Edd. of Imp. Vss.; E. Taylor, S. Sharpe.*

TRINITARIAN ARGUMENT. — Θησαυροι [*treasures*] denotes, as Theophylact remarks, the abundance of the knowledge; and the παντες [*all*], its boundlessness. The αποκεκρυφε [*hid*], too, implies that he [Christ] alone knoweth, and therefore from him we are to seek wisdom and knowledge. The εν ᾧ [*in whom*], too, denotes his self-derived wisdom and knowledge. — BLOOMFIELD, *in loc.*

OBSERVATIONS. — Whether the words, "all the treasures of wisdom and knowledge," were applied by the apostle to the person or the doctrine of Christ — to the knowledge and wisdom that he possessed — or exclusively to God, the Father, — is a question the solution of which is by no means necessary, in order to settle the controversy respecting the attribute of omniscience supposed to be ascribed to our Lord. Taking for granted — what we very much doubt — that the words under consideration are predicated of Christ's person, the question would be, Were these treasures bestowed on him, or were they his property by inherent right? We answer, *they were bestowed on him;* and for this answer we assign the highest of all authorities, — the Son of God himself (*o*). If the phrase, "treasures of wisdom and knowledge," were to imply that the wisdom of Jesus Christ is unoriginated and absolutely perfect, then, according to the Trinitarian principle of interpretation, all those persons to whom this wisdom is imparted — who become possessed of these valuable treasures, must be gifted with the divine perfection of omniscience! (*p*).

ILLUSTRATIVE TEXTS.

(*o*) John vii. 16: My doctrine is *not mine*, but His that sent me. Chap. viii. 26: I speak to the world those things which *I have heard of Him.* Ver. 28: As *my Father hath taught me*, I speak these things. Ver. 40: Ye seek to kill me, a man that hath told you the truth, *which I have heard of God.* Chap. xii. 49, 50: I have not spoken of myself; but the Father, who sent me, *he gave me a commandment what I should say, and what I should speak;* and I know that *his commandment is life everlasting.* Whatsoever I speak therefore, even as *the Father said unto me*, so I speak. — See chap. v. 30; xiv. 10, 24.

(*p*) John xv. 15: I have called you friends; for *all things that I have heard of my Father*, I HAVE MADE KNOWN UNTO YOU. — See chap. xvii. 8.

QUOTATIONS.

In which, εν ᾧ. — If the received text is admitted, these words are properly translated *in whom*; i.e. in Christ. "When we consider chap. i. 27, and chap. ii. 2, we shall be induced to think that the words in the verse before us are very applicable to the *mystery of God*; that is, to the gospel preached among the Gentiles. But as the words expunged from Griesbach's text may well be supplied, it remains doubtful whether *mystery*, or *God*, or *Christ*, be the antecedent." — Newcome. If *in whom* be referred to Christ, the meaning will be the same; *q.d.* in the doctrine of Christ. — BELSHAM, *in loc.*

[See "Concessions," *in loc.*]

7. Heb. iv. 12, 13: "The word of God [is] quick, and powerful, ... "and [is] a discerner of the thoughts and intents of the heart," &c.

TRINITARIAN ARGUMENT. — A striking description of the omniscience of Christ is also found in Heb. iv. 12, 13. — RICHARD WATSON: *Theological Institutes*, p. 90.

OBSERVATIONS. — Commentators differ respecting the import of the phrase, *word of God*, as used in this passage. Not a few consider it here, as in some other places, a title of Jesus Christ; but the majority explain it in reference to the doctrines of his religion. The expressions contained in the twelfth verse are undoubtedly of a figurative nature; and if some of these appear more suitable to the *person* of our Lord, others have a better application to the *doctrines* which he revealed (*q*). It is not improbable, that the passage, especially the latter part, refers to God, the Father (*r*). But whatever may be the true exposition, the adducing of a text so obscure seems to indicate the weakness of the Trinitarian cause. Such passages cannot invalidate the proof for the limited knowledge of Christ, drawn from his own clear and express language, that he was ignorant of the time of a particular transaction, and that the Father has reserved to himself the knowledge of certain events (*s*).

ILLUSTRATIVE TEXTS.

(*q*) Heb. iv. 12: The word of God [is] quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart.

(*r*) Ver. 13: Neither is there any creature that is not manifest in his sight; but all things [are] naked and opened unto the eyes of Him with whom we have to do.

(*s*) Mark xiii. 32: But of that day and [that] hour knoweth no man, no, not the angels which are in heaven, NEITHER THE SON, *but the Father*. Acts i. 7: It is not for you to know the times or the seasons *which the Father hath put in his own power*. — See p. 66, No. 36.

QUOTATIONS.

The word of God here mentioned is not Jesus Christ, but the gospel or law of God, which is exceeding broad, and extends to the inmost thoughts, as well as the external actions, and by which word all mankind shall be judged. — CHRISTIE: *Discourses*, p. 217.

The apostle seems not to speak here of the essential Word of God, the second person of the Trinity. ... By *the word of God* I am inclined to understand his threats denounced against unbelievers. — WHITBY: *Commentary, in loc.* [See "Concessions," *in loc.*]

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8. Rev. ii. 23: "All the churches shall know that *I am he who search-* "*eth the reins and hearts*," &c. — See chap. ii. 2, 9, 13, 19; iii. 1, 8, 15.

εγω ειμι ὁ ερευνων νεφρους και καρδιας·

I search [the] reins and [the] hearts ..... *Improved Version.*

TRINITARIAN ARGUMENT. — If this be not a direct and unqualified claim of a peculiar divine prerogative, there is no meaning in human language. The terms in which Jesus Christ expresses himself evidently proceed upon the express assumption, that the searching of the heart is the exclusive prerogative of one Being only. — Abridged from WARDLAW: *Disc. on the Socin. Controversy*, p. 136, 4th edit.

OBSERVATIONS. — Trinitarians put forth this text in a very prominent point of view, by comparing it with some passages which announce Jehovah as the *only* Being who searcheth the reins and hearts (*t*). The phraseology here adopted by our Lord is undoubtedly similar to that which

is employed of God himself: but all arguments drawn from the use of such language are obviously inconclusive, unless it imply the existence of attributes not belonging to created beings; which in this case it does not imply, as we have already shown from the power which prophets and apostles had of searching the hearts of men (*u*). The great and essential difference, as respects the knowledge possessed by God and Christ, consists in the circumstance, that the former was not indebted to any source whatever for this perfection of his nature, but the latter derived his extraordinary acquaintance with the human heart from that Being whose Son and Messenger he was. The language contained in the Scriptures concerning God intimates that his wisdom and knowledge are underived and illimitable (*v*): that which is used of Christ, in many portions of the New Testament, is of such a nature as can be applied only to one whose knowledge was restricted to particular subjects, and who obtained from a Superior Intelligence all the wisdom of which he was in possession (*w*). The book of Apocalypse itself furnishes the most satisfactory evidence, that our Master, even in his exalted state, is inferior to the Father; and that he received from God the revelation which he communicated to his servants (*x*), and the power which he was enabled to impart to them (*y*).

ILLUSTRATIVE TEXTS.

(*t*) 1 Kings viii. 39: Thou, [even] thou *only*, knowest the hearts of all the children of men. Jer. xvii. 9, 10: I Jehovah search the heart, [I] try the reins, &c.

(*u*) See passages in p. 265, reference (*a*).

(*v*) Ps. xciv. 9: He that planted the ear, shall he not hear? He that formed the eye, shall he not see? Prov. xv. 3: The eyes of Jehovah [are] in every place, beholding the evil and the good. Isa. xl. 13, 14: Who hath directed the spirit of Jehovah, or, [being] his counsellor, hath taught him? With whom took he counsel, and [who] instructed him, and taught him in the path of judgment? &c. — See Ps. cxxxix. 1—4; cxlvii. 5.

(*w*) John vii. 16: My doctrine is *not mine*, but His that sent me. Chap. viii. 28: As *my Father hath taught me*, I speak these things. Acts x. 38: *God anointed Jesus of Nazareth with the holy spirit and with power*, &c. — See John iii. 34, 35.

(*x*) Rev. i. 1: The revelation of Jesus Christ, *which God gave unto him*, to show unto his servants things which must shortly come to pass, &c.

(*y*) Rev. ii. 26, 27: And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, ... *even as I received of my Father.*

QUOTATIONS.

His [Dr. Wardlaw's] argument proceeds from inattention to the following circumstances: — The want of the present tense in Hebrew verbs is supplied by the participle, following the pronoun, agreeing with it in number and person, and having sometimes the definite article prefixed. From the Hebrew this construction has been transferred into the Greek of the Septuagint and of the New Testament. For example: the expression, "*I am he that came* (it should be *cometh*) out of the army" (εγω ειμι ὁ ηκων εκ της παρεμβολης, 1 Sam. iv. 16) means only, "*I come* out of the army." In like manner, "*I am he that searcheth*" (εγω ειμι ὁ ερευνων) signifies nothing more than "I search" (εγω ερευνω). This form of expression is what critics call a *Hebraism*, and "no book in the whole New Testament has so many Hebraisms as the Apocalypse." (Marsh's Michaelis, chap. xxxiii. § 6.) — YATES: *Vindication of Unitarianism*, pp. 207, 208.

[See "Concessions," *in loc.*]

SECT. X. — EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE OPINION, THAT THE MORAL CHARACTER OF CHRIST WAS ABSOLUTELY PERFECT.

1. Rev. iii. 7: "These things saith *he that is holy, he that is true*, he "that hath the key of David," &c.

TRINITARIAN ARGUMENT. — This is so peculiarly the prerogative of God, that I have sometimes wondered no greater stress should have been laid upon it, in proof of the Deity of our blessed Redeemer, by many writers who have pressed other texts, of a much more dubious nature, to serve in the cause. — DR. DODDRIDGE, *in loc.*

2. See John viii. 29, 46. Acts ii. 27; iii. 14; iv. 27, 30; vii. 52; xxii. 14. 2 Cor. v. 21. Heb. vii. 26. James v. 6. 1 Pet. ii. 21, 22; iii. 18. 1 John ii. 1; iii. 5. *et al.*

TRINITARIAN ARGUMENT. — Holiness is so distinguished an attribute of the Godhead, that perhaps it is this, more eminently than any other, which draws the line of separation between the divine and the human nature. And this is also ascribed to Jesus. He is not only called *Holy*, but, by way of emphasis, the *Holy One*, Acts xiii. 35. — DR. HAWKER: *Sermons on the Divinity of Christ*, p. 180.

OBSERVATIONS. — All Christians agree in ascribing to their Lord great excellence of character, but differ much respecting its true nature and extent; — some believing that, though sinless, he was liable to err; others, that he was both immaculate and infallible; others, again, that he was infinitely holy, and therefore incapable of doing wrong. Trinitarians, finding Jesus Christ characterised in the Scriptures as perfect in the moral virtues, and conceiving it impossible that this can be predicated of any peccable being, infer that he is the all-good and infinitely blessed God.

We cheerfully admit, that in the New Testament Christ is set forth as a perfect example of moral excellence: but he is never represented as a person naturally incapable of being tempted, or of committing sin; and in this light the apostles must have viewed him, if he were absolutely good and holy (*a*). On the contrary, they exhibit him placed in circumstances of a peculiarly trying kind; some of which put to the severest test all the virtue and piety that so eminently adorned his character. They treat of him, indeed, as having, on many occasions, displayed the true greatness of his mind, the generous warmth of his affections, the disinterestedness of his philanthropy, and his resignation and devotedness to the will of his heavenly Father. But in all the beautiful and the noble traits of his character, — in all that sublimity of goodness which appeared so conspicuously in his conduct towards friend and foe, and which has never been equalled by the greatest or the best of men, — we perceive, not the incommunicable attributes of Divinity, but that moral perfection to which human nature is capable of attaining. Thus, when all the glories of an earthly empire were painted before his eyes with the glowing colours of imagination, — when he was tempted to exercise, for his own selfish gratification, that voluntary power of working miracles which was entrusted to him by his

Father in order to be employed in the service of mankind, — he repulsed the great enemy of holiness and happiness with a tone of authority borrowed from his reliance on the providential care of the Almighty (*b*). When, with unfeigned sorrow of heart, he wept over the grave of Lazarus, he seemed, at the moment, unconscious of his having received from the Father the power of restoring his friend to all the blessings of animation (*c*). When he poured out his soul in grief over the desolations of the holy city, he combined, in his pathetic exclamations, the spirit of the seer with the feelings of the patriot (*d*). When in the garden of Gethsemane, where he evinced the deepest resignation to the will of God, he felt within his bosom humanity making her most eloquent appeals, and, for one short moment, wished, nay, entreated that the cup of misery might if possible pass from him (*e*). And in the last stage of his sufferings, when stretched on the cross, — though supported by the conviction of the immense services he was rendering to the cause of man's regeneration and happiness, yet he rested not on the strength of his own perfections — he cried out, in the agony of suffering nature, for the assistance of his heavenly Father (*f*); but, at the same time, forgot not to commit his afflicted mother to the care of the beloved disciple (*g*), and to breathe the prayer of forgiveness for his relentless persecutors (*h*). In these qualities of our Saviour's character, we cannot discern the absolute perfections of the all-good and infinite Spirit; but we do discern, not unmixed with that frailty to which all created intelligences are liable, the lovely and extraordinary virtues of the greatest Messenger of God's love to mankind.

In Calvinistic works man is exhibited as a monster, incapable, by nature, of having any real love for virtue and piety. But, not to mention many good individuals that have lived in modern times, — such as Milton, Fenelon, and Howard, — we find in the Sacred Writings evidence sufficient to warrant us in believing, that man is gifted with faculties, by the use of which he is enabled to attain great perfection in moral excellence. Noah (*i*), Job (*j*), and others (*k*), are, in Scripture language, termed *just* and *perfect*; — King David is even styled *holy one* (*l*); — Nathanael, an Israelite, in whom was *no guile* (*m*); — true Christians are said to *sin not* (*n*); and both Jews and Gentiles are, in many places of Scripture, invited to imitate the moral perfections of the universal Parent (*o*).

Now granting, what we think no one can reasonably deny, that the moral qualities of the Saviour were of an order far superior to those ascribed to patriarchs, prophets, and apostles; yet this moral superiority cannot prove that, in respect to essence, he was different from his fellow-messengers, — any more than the exalted virtues of Noah and Job, of Milton, Howard, and many others, will evince the nature of these individuals to have been superior to that of ordinary men. And until Trinitarians establish the point, that the virtues of Christ's character are naturally unattainable by any created intelligence, we conceive it unjustifiable to assert the

existence of such virtues to be a proof of our Lord's Supreme Divinity. On this subject, however, the language of Jesus himself is decisive. With that humility and modesty of deportment which formed so essential and so beautiful a feature in his character, but which cannot be conceived to exist with a consciousness of absolute perfection, he expressly disavowed the title of "*Good* Master," and affirmed that no being, except the ONE GOD, was good — infinitely good (*p*).

Whatever excellence, then, belonged to the moral character of Christ, — and he was undoubtedly perfect, as far as perfection could be attained by a person of his nature, and placed in his circumstances, — that excellence was not underived; it was not absolute; it was not infinite.

ILLUSTRATIVE TEXTS.

(*a*) James i. 13: Let no man say, when he is tempted, I am tempted of God; for *God cannot be tempted with evil*, neither tempteth he any man.

(*b*) Matt. iv. 1—11: Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. .... Again, the devil taketh him up into an exceeding high mountain, and *showeth him all the kingdoms of the world, and the glory of them*; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, &c. — *Par. Pas.* Mark i. 12, 13. Luke iv. 1—13.

(*c*) John xi. 33—38: When Jesus therefore saw her weeping, and the Jews also weeping who came with her, *he groaned in the spirit, and was troubled*, and said, Where have ye laid him? They say unto him, Lord, come and see. *Jesus wept.* Then said the Jews, Behold how he loved him! And some of them said, Could not this man, &c.

(*d*) Matt. xxiii. 37, 38: O Jerusalem, Jerusalem! [thou] that killest the prophets, and stonest them who are sent, &c. — *Par. Pas.* Luke xiii. 34, 35. See chap. xxiii. 27—31.

(*e*) Luke xxii. 42—44: Father, if thou be willing, *remove this cup from me*: nevertheless, *not my will*, but thine be done. And there appeared an angel unto him from heaven, *strengthening him*. And being in an agony, *he prayed more earnestly*; and his sweat was as it were great drops of blood falling down to the ground. — *Par. Pas.* Matt. xxvi. 39—44. Mark xiv. 35—39.

(*f*) Matt. xxvii. 46: About the ninth hour, Jesus cried with a loud voice, ... My God! my God! why hast thou forsaken me? — *Par. Pas.* Mark xv. 34.

(*g*) John xix. 26, 27: When Jesus therefore saw his mother, and the disciple, &c.

(*h*) Luke xxiii. 34: Father, forgive them; for they know not what they do.

(*i*) Gen. vi. 9: Noah was a *just* man, [and] *perfect* in his generations, &c.

(*j*) Job i. 8; ii. 3: And Jehovah said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, *a perfect and an upright man*, one that feareth God, and escheweth evil? — See chap. i. 1.

(*k*) 2 Kings xx. 3. Isa. xxxviii. 3: I beseech thee, O Jehovah! remember now how I have walked before thee in truth, and with a *perfect heart*, and have done [that which is] *good* in thy sight. Luke xxiii. 50: Joseph, a counsellor; a *good man*, and a *just*. — See Ps. xxxvii. 37. Mark vi. 20. Luke i. 5, 6. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15. *et al.*

(*l*) Ps. lxxxix. 19, 20: Thou spakest in vision to thy *holy one*, and saidst, I have laid help upon [one that is] mighty; I have exalted [one] chosen out of the people. I have found *David* my servant; with my holy oil have I anointed him.

(*m*) See John i. 47, and comp. Ps. xxxii. 2.

(*n*) 1 John v. 18: We know that whosoever is born of God, *sinneth not*; but he that is begotten of God, keepeth himself, &c. — See chap. iii. 6, 9.

(*o*) Gen. xvii. 1: Jehovah appeared to Abram, and said unto him, I [am] the Almighty God: walk before me, and *be thou perfect*. Matt. v. 48: *Be ye* therefore *perfect*,

even as your Father who is in heaven is perfect. — See Deut. xviii. 13. Matt. xix. 21. 2 Cor. xiii. 11. 2 Tim. iii. 17. Heb. vi. 1. James i. 4. *et al.*

(p) Luke xviii. 18, 19: A certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, *Why callest thou me good?* None [is] good, *save one*, [that is] *God.* — *Par. Pas.* Matt. xix. 16, 17. Mark x. 17, 18.

QUOTATIONS.

That the character of Jesus should have been gradually formed to that high degree of dignity and excellence which is exhibited in his history, by the practice of virtue and by the discipline of his sufferings, is far more probable in itself, more agreeable to the language of the Scriptures, more honourable to Christ, and more useful as an example to his followers, than if he were by nature and necessity a perfectly holy and impeccable being, incapable of being influenced by temptation of any kind, and consequently in no respect similar to his followers, or capable of exhibiting to them a proper example of virtue in a state of probation. — BELSHAM: *Calm Inquiry*, p. 472.

Trinitarianism ... diminishes the power of Christ's piety. Making him, as it does, the Supreme Being, and placing him as an equal on his Father's throne, it turns the mind from him as the meekest worshipper of God; throws into the shade, as of very inferior worth, his self-denying obedience; and gives us other grounds for revering him, than his entire homage, his fervent love, his cheerful self-sacrifice to the universal Parent. There is a plain incongruity in the belief of his Supreme Godhead with the ideas of filial piety and exemplary devotion. The mind, which has been taught to regard him as of equal majesty and authority with the Father, cannot easily feel the power of his character as the affectionate Son, whose meat it was to do his Father's will. — CHANNING: *Unitarian Christianity most favourable to Piety, a Discourse; Works*, vol. i. p. 594.

That our Lord was liable to sin, I consider as necessarily following from the representations of the New Testament. Unless he were so, he could not have been tempted; for, if, by any necessity of his nature, or by the superiority of his nature, he could not sin, no inducement to sin could be felt; in other words, temptation would be but a name. ... That profound submissive resignation to the will of God, which constitutes the commanding excellence of our Lord's character (and which, according to the writer to the Hebrews, chap. v. 8, he learned by suffering), seems to me a mere name, if he were by nature above the reach of sufferings, or of temptations to escape the painful duties assigned him. His ardent piety, his constant devotedness to the purposes of his Father, must, indeed, taken even in the abstract, ever animate and delight the heart in which there is one spark of devotional feeling; but, if he were truly and properly God, what becomes of the influence of his example in this important point of view? The moment the thought presented itself, that we were contemplating the piety of God, the resignation of God, the devotion of God, it must surely annihilate such influence, or at least involve the mind in more than Egyptian darkness. Devotion, resignation, and obedience, as exhibited in the holy character of Jesus, are human excellencies; as manifested by him, they imply that he was, as to nature, in all points like his brethren; and, if we suppose that he was not so, we may contemplate those excellencies as a model by which to mould our affections, — we may be actuated by them as a motive (since it is necessary for us to regulate our hearts by the spirit of Jesus): but that almost undefinable influence which arises from the perhaps indistinct consciousness that the example which we copy was an example of feelings, of affections, like our own in their purest forms; that the distresses of Jesus were such as we also should have felt in such circumstances; and his resignation, too, such as in our best moments has spread tranquillity over our own souls, — this can have place only where the supposed Divinity of our Lord's nature is unthought of, and the heart surrenders itself up to the contemplation of the Man of Nazareth, as his character is so inimitably portrayed in the simple narratives of the evangelists. — CARPENTER: *Unitarianism the Doctrine of the Gospel*, pp. 118—120.

SECT. XI. — EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE OPINION, THAT CHRIST POSSESSES ALL THE PERFECTIONS PECULIAR TO DEITY.

1. Col. ii. 9: "For in him dwelleth *all the fulness of the Godhead* "*bodily.*"

εν αυτῳ κατοικει παν το πληρωμα της θειοτητος σωματικως·

in ipso inhabitat omnis plenitudo Deitatis corporaliter	*Arias Montanus; similarly Castalio, Beza.*
ipsi insunt omnes thesauri sapientiæ divinæ revera, ...	*J. G. Rosenmüller.*
in him dwelleth in reality all the fulness of the Deity	*J. P. Smith.*
in whom substantially dwelleth all the fulness of the Godhead	*Wakefield.*
in him resideth substantially a fulness of divine communications	*Brisham.*
with him abides, as his body, all that is divinely perfect	*Norton.*

TRINITARIAN ARGUMENT. — If this fulness of the Godhead, or Deity, signify the full and entire perfection thereof; *dwelling in him bodily* can mean nothing else than the union of the divine nature with the human, which is considered as the temple in which this fulness of the Godhead dwells, as of old the Shechinah, in the temple. To confine it to the gifts and graces our Lord possessed as a man, does not in any respect answer this peculiar and emphatic language; and as there are other, and, in my opinion, decisive and unanswerable proofs of our Lord's Divinity, I judge this must be added to them. — BOOTHROYD, *in loc.*

OBSERVATIONS. — Like a few other texts of Scripture, the appearance and sound of this passage seem to be favourable to the doctrine of Christ's Deity; and were mere appearance and sound a just criterion of the truth of any opinion, there would be no lack of evidence, such as it is, for the reputedly orthodox tenet respecting our Lord's person. But every babe in reasoning knows, that such a mode of argumentation is most absurd, particularly in ascertaining the sense of the Word of God; and would, if adopted, render that blessed book a mass of inconsistency and nonsense (*a*). Yet, strange to say! this very mode of interpreting Scripture is employed by men who, in other respects, are acute and judicious. These words — "In Christ dwells all the fulness of the Godhead bodily" — seeming to harmonise with their preconceived opinion, that the Saviour is Almighty God, they adduce the passage with undoubted confidence of its perfect suitableness. Now, it may be remarked, that, were the Supreme Divinity of Christ previously established on a solid foundation, the words cited above might reasonably be thought to *imply* this doctrine; but, even then, would *not necessarily* allude to it. In the same manner, if the Deity of Christians were an established doctrine, then those passages which treat of the primitive disciples being "filled with all the fulness of God" (*b*), and of "God dwelling in them" (*c*), might with justice be considered as referring to a participation of the *essence* of the Deity; but no one would attempt to *prove*, simply from such expressions, that the disciples of Jesus were of the *same substance* as God, and equal to him in power and glory.

Christians were filled with "all the fulness of God," by participating in the benefits of the gospel, and the gifts of the holy spirit; and our Lord was filled with the Deity bodily or substantially, inasmuch as he

possessed the largest supply of divine inspiration (*d*). He was, indeed, "FULL OF GRACE AND TRUTH" (*e*). The great Being who sent him was with him, and in him. God was *with* him, because Jesus "did always those things that pleased the Father" (*f*); and because the words of grace and truth which he communicated to his disciples were not his own, but those which he had *heard from the Father, and had seen with him* (*g*). God was *in* him; for it was not by his own inherent power that Christ performed his benevolent and wonderful miracles, but "the Father that dwelt in him, *he* did the works" (*h*). It was therefore only by the good pleasure of the Father, that "all fulness" resided in his chosen Messenger — his well-beloved Son, Jesus Christ (*i*).

ILLUSTRATIVE TEXTS.

(*a*) See Matt. v. 22, 29, 30, 39—42; vi. 34; vii. 5. John vi. 51—58. *et al.*

(*b*) Eph. iii. 14—19: I bow my knees unto the Father of our Lord Jesus Christ, ... that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able ... to know the love of Christ which passeth knowledge; *that ye might be filled with all the fulness of God.*

ινα πληρωθητε εις παν το πληρωμα του Θεου·

ut impleamini ad omnem eaque plenitudinem illam Dei	*Beza.*
ut omni divinæ perfectionis ejus perfecti	*Castalio.*
auf dass ihr erfüllet werdet mit allerlei Gottesfülle	*Luther.*
que vous soyez remplis de tout ce dont Dieu remplit [ses saints)	*Le Clerc.*
que vous soyez remplis de toutes les graces de Dieu	*Durand.*
that ye may be filled with all the fulness of God	*J. Wesley, E. Taylor.*
so as to be filled with all the fulness of God	*Wakefield.*
so that ye may be filled with all the fulness of God	*S. Sharpe.*
so that ye may be filled to all the fulness of God	*Belsham.*
that ye may be filled unto all the fulness of God	*Boothroyd, J. P. Smith.*
that you may be perfected to the whole perfection of God	*Norton.*

(*c*) 1 Cor. iii. 16: Know ye not that ye are the temple of God, and [that] *the spirit of God dwelleth in you?* 1 John iv. 12: If we love one another, *God dwelleth in us*, and his love is perfected in us. — See 2 Cor. vi. 16. 1 John iii. 24; iv. 16.

(*d*) John iii. 34: For he whom God hath sent speaketh the words of God; for *God giveth not the spirit by measure* [*unto him*].

(*e*) John i. 14: The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), *full of grace and truth.* — Comp. ver. 16: And of his fulness have all we received, and grace for grace.

(*f*) Acts x. 38: How God anointed Jesus of Nazareth with the holy spirit and with power; who went about doing good, and healing all that were oppressed of the devil; for *God was with him.* — See John viii. 29.

(*g*) John viii. 38—40: I speak that which *I have seen with my Father.* ... Ye seek to kill me, a man that hath told you the truth, *which I have heard of God.* — See chap. vii. 16.

(*h*) John xiv. 10, 11: The words that I speak unto you, I speak not of myself; but the Father, *that dwelleth in me*, HE DOETH THE WORKS. Believe me, that I [am] in the Father, and *the Father in me*, &c. — See chap. x. 38.

(*i*) Col. i. 19: For it *pleased* [the Father] that in him should all fulness dwell.

εν αυτῳ ευδοκησε παν το πληρωμα κατοικησαι·

per eum visum est Patri omnem universitatem inhabitare	*Castalio.*
Il a plu [à son Père] que toute perfection habitât en lui	*Le Clerc.*
It hath pleased [the Father] to inhabit all fulness by him	*Eds. of Eng. Ver.*
It pleased [the Father] that in him should all the fulness dwell	*Boothroyd.*
in him was all the fulness [of God] pleased to dwell	*Wakefield.*
It is the good pleasure [of God] that all the fulness should dwell in him	*J. P. Smith.*
with him it pleased God, that whatever is perfect should be united	*Norton.*

QUOTATIONS.

The words of the text [Col. ii. 9] cannot relate to any *essential Deity* belonging to Christ; because in the former passage [chap. i. 19] it is expressly affirmed that this fulness, whatever it be, dwells in Christ entirely *through the pleasure of God*, even *the Father*, as I think the meaning is justly given by our translators: — "It pleased *the Father* that in him should all fulness dwell." It is plain from this, that the fulness which dwelt in Christ was bestowed upon him by the Father: there was a time when it did not belong to him; he was possessed of it at length, only because it was the good pleasure of God that he should possess it, for carrying the designs of his mercy into effect. It is plain that such expressions could never have been used of any proper, essential Deity; which, if it had belonged to Christ at all, must have belonged to him from all eternity, independently of the will and pleasure of the Father. I conclude therefore, from this parallel passage, that the fulness which resided in Christ was not, as the Trinitarian supposes, the infinite, incommunicable perfection of Deity, but only that plenitude of *divine gifts and graces*, which he had received of his heavenly Father. Still, it may possibly be thought, that "the fulness of the Godhead" is too strong an expression to imply any thing less than true and proper Deity. I think it is not so. Let me refer you to a passage in this same writer's Epistle to the Ephesians (chap. iii. 19): — "To know the love of Christ, which passeth knowledge, that *ye might be filled with all the fulness of God*." Can it with any show of reason be pretended, that "the fulness of God" is not as strong an expression as "fulness of the Godhead," or "of Divinity"? Can any one doubt, that we have here another instance of that peculiarity which I have mentioned, as belonging to the style of this apostle, — a repetition of the same favourite thought, by slightly varying the phraseology? It will be readily acknowledged, however, that "the fulness of God," for which the apostle prays in behalf of the Christian believers at Ephesus, was not the divine nature: it was not infinite and eternal perfection; it was only an abundance of divine gifts and graces. If we lay aside all prejudice of system, therefore, we must understand, that "fulness of the Godhead" does not mean proper divine *nature*; but it means a fulness of that wisdom and holiness which proceeded from God, and are as it were emanations from his all glorious perfection. — ACTON: *Vindication*, &c. p. 140.

The leading idea, I conceive, which St. Paul intended to express by this word [πληρωμα] in these two epistles [the Epistles to the Ephesians and Colossians] is the *perfectness* of Christianity, whether considered as a perfect display of the character of God, as a perfect system of religious truth, or as making its disciples perfect, in the Scriptural sense of that word. All perfection, in his view, was combined in it; and his meaning in the clause just referred to is, that it pleased the Father that this whole perfectness, with all those who were the subjects of it (παν το πληρωμα), should abide with Christ. To him, as their sole Master and Teacher, his followers were to look. Nothing, to complete his religion, was to be drawn from any other source. Whatever was perfect was in him, that is, in his religion; to him every *perfect* man was united. .... By the words rendered "all that is divinely perfect" [Col. ii. 9], I understand the whole divine, perfect dispensation, with all who had become the subjects of it. In the light in which the passage has been placed, it will be perceived that the leading ideas, and the language in which they are expressed, are both essentially the same with what we find in other passages of these two Epistles. These thoughts ... consist in exhortations to unwavering faith, to entire deference to the instructions of Christ alone, and to constant progress in Christian knowledge and love; exhortations founded upon the perfectness of the religion taught by Christ, upon his divine authority, and upon the most intimate connection subsisting between him and all his true followers; he being the head, as it were, and they the body; all their blessings and all their knowledge, all that was perfect in them, being derived from him. — NORTON: *Statement of Reasons*, pp. 222—225.

[See "Concessions," under Eph. iii. 16—19. Col. i. 19; ii. 8, 9.]

2. John v. 26—29: "The Father ... hath given him authority to "*execute judgment* also, because he is the Son of man. Marvel not at "this; for the hour is coming," &c. — See p. 77, No. 13.

PASSAGES WHICH REFER EITHER TO THE DESTRUCTION OF JERUSALEM, OR TO THE JUDGMENT OF THE LAST DAY.

3. Matt. iii. 12; vii. 22; x. 33; xiii. 40—43; xvi. 27, 28; xix. 28; xxv. 31—46; xxvi. 64. Mark viii. 38; xiii. 26; xiv. 62. Luke iii. 17; ix. 26; xii. 8, 9; xxi. 36; xxii. 69. Acts i. 11; x. 42; xvii. 31. Rom. ii. 16; xiv. 10. 1 Cor. i. 8; iv. 5; v. 5; xv. 52. 2 Cor. i. 14; v. 10. 1 Thess. ii. 19; iv. 15, 16. 2 Thess. i. 6—10. 2 Tim. iv. 1. 1 Pet. i. 7; iv. 5; v. 4. Rev. i. 7; ii. 7, 10, 17; iii. 5, 12, 21; xxii. 12.

TRINITARIAN ARGUMENT. — It is vain to talk of delegation. If Jesus Christ be, indeed, Lord of all, and Judge of all, what, I ask, are the qualifications essential to the Being who governs and who is to judge the world? And to this question I answer, without fear of contradiction by any reasonable and unprejudiced mind, Omniscience, Omnipotence, and Independence. — DR. WARDLAW: *Discourses on the Socinian Controversy*, p. 160, fourth edit.

OBSERVATIONS. — Those who support the doctrine of our Lord's Deity lay the utmost stress on the frequent declarations of Scripture, that Christ will judge the world; and they attempt to prove, that a being capable of performing such a work must possess the attributes of the Deity, particularly omnipotence, omniscience, and independence. Christ is, they say, almighty — he can perform every thing which can possibly be done by an all-wise and gracious God. Now, what is the reason adduced for this opinion? Because, at the last day, he will have the power of assigning to *every human* being his respective reward or punishment. And is this sufficient evidence for believing that he is omnipotent? Because he will, at a stated time, and for a particular purpose, possess *very great authority*, does it necessarily follow, that he has, ever had, and ever will have, UNLIMITED power? Or shall we dare to circumscribe omnipotence itself, by boldly asserting that the Almighty *cannot* impart to one of his creatures a great, but still a finite, portion of his own power? No: we dare not thus limit the energies of omnipotence.

Christ, it is affirmed, is omniscient; that is, he sees every secret thought of every intelligent mind, and every particle of matter contained not only in this world, but in the whole universe — in the millions and tens of millions of suns and systems which gem the boundless fields of space. And why is it supposed that Christ sees all this? Because he knows all the thoughts, dispositions, words, and actions of the whole of mankind. But have we not formerly proved, that God did actually bestow on prophets and apostles an acquaintance with the secret dispositions of particular persons? (*j*). And because Jesus will possess a knowledge of the human heart to a more enlarged extent — because it may embrace an acquaintance with the thoughts and actions of every human being, must it follow, as a matter of course, that this species or degree of knowledge cannot be com-

municated? Must it follow, that he who will have this knowledge will know every thing that is known, and can be known, by the Deity? Surely not.

It is contended, too, that Christ is independent — that none but an independent being can be the Judge of the human race. The falsity of such a statement we shall immediately show.

To the Christian Scriptures we appeal in support of the opinion, that, in whatever manner the world will be judged, and whatever power and knowledge it will be requisite for the Judge to possess, this mighty work will not be beyond the ability of a finite being, employed by God, to perform. In the primary sense of the word, indeed, God alone will be our Judge; but the Scriptures expressly assert, that God will judge the world *by* Jesus Christ (*k*) — *the son of man*, to whom he hath *committed* all judgment (*l*) — *a man whom he hath ordained* to act, on that occasion, as his representative (*m*). These, and other similar declarations, are in direct repugnance to that scheme which supposes the act of judgment to be performed by an almighty, omniscient, and independent being. The "man whom God hath ordained" — "the son of man," Jesus Christ, is the person *by whom* God will judge the world. Now, we ask, Can a being who is independent be *employed* by any one to perform a work? Can he who is an agent in the hands of Deity possess inherent and almighty power? Can such a person be really and truly omniscient? — All this, however, some Trinitarians may allege, is possible, and even true; for, according to them, Jesus Christ was both God and man — was an essentially-divine Mediator — had two distinct natures in one person. But who told them so? Not the Scriptures; for, so far from giving any support to this strange doctrine, they clearly and copiously teach the inferiority of our Saviour to the God and Father of all (*n*). And what at present is more particularly to the purpose, Holy Writ never asserts that Christ will, either in a *divine* or in a *two-fold* nature, judge the world. No: its language, as we have seen above, is totally opposed to such an opinion.

In order to get rid of these difficulties, some writers point out the difference between delegation, and the ability for discharging the functions of the office delegated. "Delegation," Dr. Wardlaw alleges, "may bestow title and right; but it can communicate no capacity, no actual qualification." This remark may be perfectly correct, when applied to affairs between man and man. A king may raise one of his subjects to fill an office requiring great intellectual capacity; but he does not confer the capacity — he cannot confer it. The case, however, we have been considering is quite dissimilar. God delegates his Son and Messenger to judge the world. But this act of delegation necessarily implies the existence of two distinct beings — the delegator, and the person delegated: the former, the giver; the latter, the receiver — the one, the superior; the other, the inferior. Now, if Christ be distinct from and inferior to God, he cannot

be God himself: he cannot, therefore, possess the incommunicable perfections of the Deity. Further, if Christ be delegated by God to be the Judge of mankind, — a truth which we have observed is demonstrated by Scripture, — he does not possess this right inherently: he cannot, therefore, be almighty. That being to whom belong independence, infinite wisdom, and underived universal power, cannot himself be the recipient of power or of knowledge (*o*).

We do not think that any kind of reasoning can possibly invalidate the plain, unequivocal declarations of the New Testament, to which reference has been made. We have proved that the judging of mankind does not necessarily require, in the person delegated to act, infinity of knowledge or of power; and, in confirmation of this, it may be observed, that, if the language is interpreted literally, like that concerning Christ, there will be evidence for the opinion, that the honour of judging the world will not be exclusively conferred on the Saviour, but that the apostles and primitive disciples will also be employed as agents in that important work (*p*).

ILLUSTRATIVE TEXTS.

(*j*) See p. 265, ref. (*a*).

(*k*) Rom. ii. 16: In the day when GOD SHALL JUDGE the secrets of men *by Jesus Christ*, according to my gospel.

(*l*) John v. 22—30: The Father judgeth no man, but hath *committed* all judgment unto the Son, that all [men] should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent him. ... Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he *given* to the Son to have life in himself; and hath *given him authority to execute judgment also, because he is the Son of man* (or, *a son of man*). Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, &c. *I can of mine ownself do nothing:* AS I HEAR, *I judge;* and my judgment is just, *because I seek not mine own will,* BUT THE WILL OF HIM WHO HATH SENT ME. (Griesbach.)

(*m*) Acts x. 40—42: Him God raised up the third day; ... and he commanded us... to testify that it is he who was *ordained of God* [to be] the Judge of quick and dead. Chap. xvii. 30, 31: The times of this ignorance *God* winked at; but now commandeth all men everywhere to repent; because *He hath appointed* a day in which he will judge the world in righteousness, *by* [that] MAN *whom he hath ordained*, [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead. — See p. 70, No. 12.

(*n*) See pp. 59—81.

(*o*) Job xxxvi. 22, 23: Behold, God exalteth by his power: who teacheth like him? *Who hath enjoined him his way?* &c. Rom. xi. 33—35: Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable [are] his judgments, and his ways past finding out? For who hath known the mind of the LORD? or who hath been his counsellor? Or *who hath first given to him*, and it shall be recompensed unto him again? — See Job xi. 7—9. Isa. ix. 12—18. Dan. iv. 35.

(*p*) Matt. xix. 28: Verily I say unto you, That ye who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, *ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.* 1 Cor. vi. 2, 3: Do ye not know that *the saints shall judge the world?* and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that *we shall judge angels?* how much more, things that pertain to this life? — See Dan. vii. 22. Luke xxii. 28—30. Rev. iii. 21.

QUOTATIONS.

If to judge the world be an office which Jesus is to execute in person, and if it requires powers and qualifications superior to those which he possessed on earth, these may be attained either by the regular and progressive improvement of his powers, in the long interval between his ascension and the day of judgment; or they may be imparted to him for the occasion by God himself, whose organ and delegate he will be on that grand occasion, and who could as easily qualify a man, as an angel or a logos, for this important purpose. ... The sense in which a prophecy is fulfilled is often very different from that which the literal interpretation would lead us to expect. It is therefore highly probable, that the mode in which Christ will eventually execute the office of judging the world, will bear little or no resemblance to that which the expressions naturally suggest; and in their true sense they may mean nothing more than what a human being, exalted and endowed as Jesus is, may be qualified to perform. See Jer. i. 10. — BELSHAM: *Calm Inquiry*, pp. 342—344.

The qualifications of omniscience, omnipotence, and independence, do not appear to me essential to the office of the delegated governor and judge of mankind. I do not see any reason why the *power* of such a personage should extend beyond the world over which he presides, or why his *knowledge* should comprehend the actions, characters, and deserts, not only of those who come before his tribunal, but of all intelligent beings, who have existed in other regions of space, and in other periods of eternity. So far as I can judge, the power and knowledge of such an exalted person may rationally be supposed to be not only *limited*, but also *derived and dependent*. It is only requisite that he possess the knowledge and power essential to the execution of his office. — YATES: *Vindication of Unitarianism*, pp. 215, 216.

One need only remark upon the very limited notion which it [the Trinitarian argument] implies of omniscience on the one hand, and of the power of God on the other. The knowledge of all thoughts and deeds which have taken place in this world from its creation would be, compared with OMNISCIENCE, less than the acquaintance that a child may have with its nursery, compared with the apprehensions of an archangel. Would it, then, be an act transcending the power of God to communicate that knowledge? Could he not give to one man a perfect acquaintance with one other? And if this be possible, is his power still so bounded, that he could not give to one who had been a man, a perfect knowledge of the thoughts and deeds of *all* other men who have lived? — NORTON: *Statement of Reasons*, p. 213.

We may promise to ourselves a fair and equal trial at the judgment of the great day, because we shall then be judged by a man like ourselves. Our Saviour and Judge himself hath told us, that for this reason "God hath committed all judgment to the Son, because he is the son of man." And this, in human judgments, is accounted a great privilege, to be judged by those who are of the same rank and condition with ourselves, and who are likely to understand best and most carefully to examine and consider all our circumstances, and to render our case as if it were their own. So equitably doth God deal with us, that we shall be acquitted or condemned by such a Judge as according to human measures we ourselves should have chosen, by one in our own nature, "who was made in all things like unto us," that only excepted which would have rendered him incapable of being our Judge, because it would have made him a criminal like ourselves. And therefore the apostle offers this as a firm ground of assurance to us, that "God will judge the world in righteousness," because this judgment shall be administered by a man like ourselves. "He hath," said he, "appointed a day wherein he will judge the world in righteousness by that man whom he hath ordained," &c. — ARCHBISHOP TILLOTSON: *Serm.* xlvi.

[See "Concessions" under John v. 27.]

SECT. XII. — EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE OPINION, THAT CHRIST IS, IN ALL RESPECTS, EQUAL TO GOD.

1. Zech. xiii. 7: "Awake, O sword! against my shepherd, and against "the man [that is] *my fellow*, saith Jehovah of hosts: smite," &c.

גבר עמיתי,

den Mann, der mir der nächste ist. — *Luther.*
virum proximum meum. — *Tremellius & Junius.*
virum cohærentem mihi; proximum rerum. — *Grotius.*
virum socium meum. — *Castalio.*
viram qui meus proximus est. — *Houbigant.*
celui qui m'est attaché. — *Calmet.*
the man that cleaveth to me. — *Douay Ver.*
the man that is next unto me. — *Blayney.*
the man who is near unto me. — *Lindsay.*
the man of my resemblance. — *J. P. Smith.*
the strong man, *or* the hero, that is with me; my neighbour. — *Adam Clarke.*

TRINITARIAN ARGUMENT. — Not only are here attributed to the Messiah a high official station in the constitution of the kingdom of grace, and a capacity, by possessing the human nature, to suffer and to die, but an actual equality of rank and identity of nature. No conclusion short of this appears capable of satisfying the necessary signification of the words. — DR. J. P. SMITH: *Scripture Testimony to the Messiah*, vol. I. p. 440, third edit.

OBSERVATIONS. — To prove that Christ is *equal* to God, certain texts are adduced by persons who profess to believe, that the *Son* of God is the *same being* as the Father, from whom they also acknowledge him to have eternally derived his existence. Into the truth of such strange and contradictory opinions we shall not stop to inquire, but proceed at once to ascertain whether the passages themselves afford any reasonable grounds for a belief in Christ's perfect equality with God. And we think it will readily be admitted, that the Scripture evidence for such a doctrine must be plain and unequivocal; more particularly when it is considered, that the one only living and true God is represented by the prophets as declaring himself unequalled by any being in the universe (*a*).

In reference to Zech. xiii. 7, it may be observed, that many learned men, even of the Trinitarian body, translate the Hebrew word AMITH, or OMITH, *neighbour;* that the word *fellow* is confessedly ambiguous, and does not necessarily signify an *equal;* and that there is no certainty whatever of the prophet's having applied the passage to the Messiah. Suppose, however, that the rendering in the Authorised Version truly represented the import of the original, and that the application to our Lord was well founded, we should think ourselves warranted in considering the passage inadequate to prove the doctrine in favour of which it is sometimes adduced; for, if interpreted on the principle that *fellow* here denotes *one who is in all respects equal*, then a *man* would be on an equality with Jehovah, that is, would have the same nature and perfections as God himself: in other words, there would be two Jehovahs — two Supreme and Infinite Deities; — a conclusion at war both with the dictates of reason, and the teachings of revelation. The term *fellow* must therefore have been employed merely in the sense of *one who resembles* or *is near to God*, in power and authority, which in that case would be derived and limited.

The absurdity of the Trinitarian inference will perhaps be more clearly perceived by taking into consideration, that language as forcible, and not less familiar, is used in Scripture of the patriarch Abraham, and of the disciples of Jesus Christ (*b*).

ILLUSTRATIVE TEXTS.

(*a*) Deut. vi. 4: Hear, O Israel! Jehovah our God [is] *one Jehovah*. Isa. xlvi. 5: To whom will ye liken me, and make [me] equal, and compare me, that we may be like? Ver. 9: [I am] God, and [there is] *none like me*. — See chap. xl. 18, 25. *et al.*

(*b*) 1 Cor. iii. 9: We are *labourers together with God* (Θεου συνεργοι, "fellow-labourers with God." WAKEFIELD. "fellow-labourers of God." ADAM CLARKE): ye are God's husbandry; [ye are] God's building. James ii. 23: And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called *the Friend of God*. — See 2 Chron. xx. 7. Isa. xli. 8. Eph. ii. 19.

QUOTATIONS.

If Christ is represented, either in a real or figurative sense, as standing on the *right hand* of the Deity, taking precedence of all those that believe in him as the promised Messiah sent from God, would it be inconsistent in itself, or an acknowledgment of his Deity, to use the word עֲמִית, or *neighbour*, for Christ? — RAMMOHUN ROY: *Final Appeal*, p. 663; Lond. 1823.

The original Hebrew is IMMEETH, and does not signify *a fellow* or *equal*, but a *neighbour*; and it is thus rendered in several places where it occurs in Leviticus; viz. once, vi. 2; once, xviii. 20; twice, xix. 15, 17; three times, xxv. 14, 15; and in the 17th verse it is rendered *one another*. ... Newcome renders the passage thus: —

> "Awake, O sword! against my shepherd,
> And against the man [who is] near unto me,
> Saith Jehovah, God of hosts."

"The Septuagint renders it επ' ανδρα πολιτην μου, *against the man that is my citizen* or *countryman*. Aquila, επι συμφυλον μου, *against the man of the same tribe as me*. Symmachus, επ' ανδρα του λαου μου, *against the man of my people*. Theodotion, επ' ανδρα πλησιον αυτου, *against the man who is his neighbour*. Junius and Tremellius, 'Hebræa vox *proximum* aut *amicum* sonat,' &c. *i.e.* the word in the original signifies a *neighbour* or *friend*." (Lindsey.) — DR. DRUMMOND: *Essay on the Trinity*, p. 176, third edit.

In making up our minds who was really meant, we must be decided partly by the context, and partly by the use of the word *shepherd* in the Old Testament. Kings, even heathen kings, were called shepherds in ancient times, both in the Bible and in classical writers, because their care of their people resembled the shepherd's care of his flock. God is represented, by Isaiah, as saying of Cyrus, "He is my shepherd, and shall perform all my pleasure." The rulers of Israel are called by Ezekiel *the shepherds of Israel:* — "And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, and say unto them: Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves." The epithet *shepherd*, applied to the rulers of Israel, enables us to see the reason why another epithet, *fellow of Jehovah*, is applied to the person mentioned in the prophecy. Jehovah, according to the Jewish constitution, was the Supreme King of the nation of Israel, and its human king was therefore spoken of as the assessor of his throne: — "Jehovah said unto my Lord, Sit on my right hand till I make thy foes thy footstool." Here, then, the king of Israel is represented as sitting on the throne at the side of Jehovah, and in this sense might be called his *fellow*. The man, then, that was God's shepherd, and the fellow of Jehovah, might be, and probably was, the reigning king of Israel. — BURNAP: *Expository Lectures on the Doctrine of the Trinity*, pp. 93, 94. [Similarly, Noyes.]

[See Calvin, Blayney, and others, quoted in "Concessions," *in loc.*]

2. John v. 17: "But Jesus answered them, My Father worketh "hitherto, and I work. Ver. 18: Therefore the Jews sought the more "to kill him, because he not only had broken the Sabbath, but said also "that God was his Father, *making himself equal with God.*"

πατερα ιδιον τον Θεον

peculiarly his Father. — *Campbell.*
particularly his Father. — *Norton.*
his own Father. — *Hammond, Whitby (Com.), J. Wesley, Bentleyd; Wakefield, Belsham, S. Sharpe, &c.*

ισον εαυτον ποιων τω Θεω

parem se faciens Deo. — *Beza.*
putting himself on an equality with God. — *Norton.*
making himself like God. — *Priestley, Lindsey, Cappe, Wakefield, T. Kenrick, Carpenter, E. Taylor, Imp. Ver.*

Trinitarian Argument. — *His own Father:* The Greek word means *his own Father*, in such a sense as no creature can speak. *Making himself equal with God:* It is evident all the hearers so understood him, and that our Lord never contradicted, but confirmed it. — J. Wesley on John v. 18.

Observations. — Did the enemies of Jesus mean to accuse him of having claimed perfect equality with the Divine Being? We think not. They were firm believers in the strict, undivided unity of God (*c*). They were accustomed to the beautiful phraseology of their own writings, in which Jehovah and his peculiar people are so often represented in the relation of *father* and *children* (*d*). They stood around a person who indeed claimed authority from heaven, but who belonged, at least in appearance, to the same rank of being as themselves; — a person who had never once pretended to be that God, or equal to that God, whom they and their ancestors adored. From these considerations, we think it in the highest degree improbable, that the Jews would have charged our Lord with having assumed equality, *in every respect*, with the Almighty.

Granting, however, that the bitter foes of Christ really designed to make such an accusation, it would certainly be unreasonable to infer from this alone, that the accusation was well founded. We know that they often perverted or misunderstood our Saviour's language; and that more than once they censured him, with the greatest acrimony, for words and conduct of the most unexceptionable kind (*e*). The proper inquiry ought to be, Can we justly deduce an argument from *his own* language or behaviour on this occasion to support the doctrine of his entire equality with God? Did he claim this equality? We answer, No. He had called God his *Father;* and this is no more than had previously been done by good men: he had called God his *own* Father; and such an expression he used with the utmost propriety, for he was the best or most highly favoured of God's children, — the Messiah, the well-beloved Son of God (*f*). The only *kind* of equality, then, which Jesus claimed was a *likeness* or resemblance to God. He had cured an impotent man on the Sabbath; and for this benevolent act he was persecuted by his countrymen, and charged with having broken that sacred day. The argument which he employed in his defence is fraught with the greatest moral beauty and sublimity. "My Father," he said, "worketh hitherto, and I work:" — My Father never ceaseth to perform deeds of benevolence and mercy: I imitate that kind and gracious

Being; for I also delight to perform works of mercy towards the lame, the blind, the poor, whether on the Sabbath, or on any other day that presents opportunities for the exercise of the powers with which I am entrusted. — At this answer of our Saviour, the Jews became still more irritated, and charged him with putting himself on an equality with God, or rather with assuming too much authority; but Jesus immediately and unequivocally denied the charge, by asserting that HE COULD DO NOTHING OF HIMSELF (*g*); an assertion which ought surely to forbid for ever the Trinitarian interpretation of the passage in question.

ILLUSTRATIVE TEXTS.

(*c*) Mark xii. 29—32: The first commandment of all [is], Hear, O Israel! the LORD our God is ONE LORD. ... And *the scribe said* unto him, Well, Master, thou hast said the truth; for there is *one* [*God*], and there is *none other but he*. (Griesbach.)

(*d*) Wisd. of Sol. ii. 16—18: He pronounceth the end of the just to be blessed, and maketh his boast that *God is his father*. Let us see if his words be true, and let us prove what shall happen in the end of him; for, if the just man be the *son of God*, he will help him, &c. — See Isa. lxiii. 16; lxiv. 8. Mal. ii. 10. See also p. 187, ref. (*a*).

(*e*) John ix. 16: Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath-day. Chap. x. 19, 20: There was a division, therefore, again among the Jews for these sayings. And many of them said, He hath a devil, and is mad: why hear ye him? — See Luke vi. 1—11; xiii. 14. John ii. 19, 21; vi. 52; vii. 20, 23; viii. 48; x. 33. *et al.*

(*f*) Matt. iii. 17: And, lo, a voice from heaven, saying, This is my well-beloved Son, in whom I am well pleased. — See chap. xii. 17, 18; xvii. 5.

(*g*) John v. 19: Then answered Jesus, and said unto them, Verily, verily, I say unto you, *The Son can do nothing of himself*, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. Ver. 30: *I can of mine ownself do nothing*. As I hear, I judge; and my judgment is just; because I seek *not mine own will*, but the will of Him who hath sent me. (Griesbach.)

QUOTATIONS.

John v. 17, "My Father worketh hitherto, and I work," treats of the concurrence of God in the working of miracles; namely, our Lord informs us, that the miracle for which the Jews would have killed him, because it was done on their Sabbath, was not wrought by him, but only so far as his Father granted him that power. — LIMBORCH: *Body of Divinity*, p. 161.

Assuming to himself the power and authority of God. It is the same accusation with that other, chap. x. 33, "We stone thee for blasphemy, and because that thou, being a man, makest thyself God;" and Mark ii. 7, "Why doth this man thus speak blasphemies? Who can forgive sins, but God only?" The Jews, it is evident, did not by these expressions mean to charge Jesus with affirming himself to be the supreme, self-existent, independent Deity; nay, not so much as with taking upon himself to be a Divine Person at all; but only with assuming to himself the power and authority of God. — DR. SAMUEL CLARKE: *Script. Doct. of the Trinity*, part i. No. 680.

Like, ἴσον: not *equal*, especially in a nation, and at a time, when the parental authority was so high and sacred. Could the Corinthians understand St. Paul as making himself equal to God, because he styles himself and his brother-apostles, *fellow-workers with God*? 1 Cor. iii. 9. And that no more than *imitation*, and not *equality*, is meant, may appear also from Wisd. Sol. ii. 16. Matt. v. 45, 48. Eph. v. 1. One is almost ashamed to dwell on such self-evident points. — WAKEFIELD on ver. 18.

Our Lord placed himself on an equality with God, not as to his nature, which is the doctrine maintained by Trinitarians, but simply as to his works on the Sabbath-day. He implied that he was no more bound by a regard to the law of the Sabbath than God, by whose authority he acted. Nor, indeed, was it an assumed equality of nature with the Deity, of which the Jews accused Jesus, but merely of acting as with the authority and in the place of God. It can easily be imagined with what horror they would have stood aghast, and how instantly they would have fallen upon and killed one who claimed that he was himself God, as many theologians here suppose Jesus to do, when we consider how tenacious the Jews were of the strict unity of the Deity.—LIVERMORE on John v. 18.

[See "Concessions," *in loc.*]

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3. John xvi. 15: "*All things that the Father hath are mine:* there- "fore said I, that he shall take of mine, and shall show [it] unto you."

TRINITARIAN ARGUMENT. — No one could have said this who was not equal with the Father. — BARNES, *in loc.*

4. John xvii. 10: "And all mine are thine, and *thine are mine;* and "I am glorified in them."

TRINITARIAN ARGUMENT. — These are very high and strong expressions, too grand for any mere creature to use; as implying that all things whatsoever, inclusive of the divine nature, perfections, and operations, are the common property of the Father and the Son. — JOHN WESLEY, *in loc.*

OBSERVATIONS. — What are the *all things* which God and Christ possessed? These were probably the doctrines which originated in the former, and were taught by the latter; — all that related to the church, which was placed by God under the care and protection of the Messiah; — and also those who with obedient hearts received the instructions of the gospel, and who thus became the common property — the disciples alike of the Father and the Son. Whatever may be the meaning of the passages in question, it is certain that Jesus Christ *received* from God whatever he possessed (*h*); and for this among other reasons do we regard him as inferior to his Almighty Father.

To the Corinthians the Apostle Paul applies similar language (*i*); which, by adopting the irrational mode of interpreting Scripture employed by many Trinitarians, would prove that those Christians were in possession of universal empire, or of all the attributes of Deity.

ILLUSTRATIVE TEXTS.

(*h*) John iii. 35: The Father loveth the Son, and hath GIVEN *all things* into his hand. See Matt. xi. 27; xxviii. 18. John xvii. 2. Comp. John xv. 15.

(*i*) 1 Cor. iii. 21, 22: Therefore let no man glory in men: for *all things are yours;* whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come: *all are yours.*

QUOTATIONS.

Every thing which relates to the kingdom of God in the world ... is committed to my direction and superintendence. — PRIESTLEY on John xvi. 15.

And all mine are thine, thy children; *and thine are mine*, having me for their teacher and guide. — WHITBY: *Commentary;* paraphrase of John xvii. 10.

Are thine, as the original giver. *Are mine*, by thy unbounded communication. — ARCHBISHOP NEWCOME on John xvii. 10.

[See "Concessions," under John xvi. 15; xvii. 10.]

5. John xvii. 24: "Father, *I will* that they also whom thou hast "given me be with me where I am," &c.

Θελω·

volo. — *Tremellius, Arias Montanus, Castalio.*
velim. — *Calvin, Beza, Piscator, Grotius.*
cupio. — *J. G. Rosenmüller.*
precor. — *Schleusner, Kuinoel.*
Je souhaite. — *Le Clerc.*
Je desire. — *Father Simon, Beausobre & L'Enfant, Calmet.*
mon désir est. — *Calvin's Bible, Durand.*

I would. — *Campbell, Williams, E. Taylor.*
I request. — *Belsham.*
I wish. — *S. Sharpe.*
I desire, or wish. — *Parkhurst.*
it is my desire. — *Wynne, Scarlett, Carpenter.*
I desire. — *John Heylyn, Newcome, Boothroyd, Lindsey, T. Kenrick, Norton.*

Trinitarian Argument. — *I will*, i. e. I importunately ask it, and, in consequence of the mutual transactions between us, I am bold to claim it, and insist upon it as matter of right, that, &c. — Doddridge, *in loc.*

Observations. — Some Trinitarians have been of opinion, that Jesus Christ uttered "in his own name" the words quoted in the above passage, and that he "insisted as a matter of right" on the Father's granting his petition. That the phrase *I will* does, according to the common and modern use of such language, involve the idea of a command or peremptory request, we readily concede; but we unhesitatingly deny, that the humble and devout Prophet of Nazareth, who uniformly submitted to the will of God, and who, in this beautiful prayer, attributed all that he possessed to the disposal of his heavenly Father (*j*), could at any time have acted in the manner ascribed to him by the good, but prejudiced men to whom we have referred. Indeed, the Greek word, here rendered *I will*, is often found in the New Testament in circumstances where it would be unreasonable to conceive it as denoting any thing more than either a simple request or an humble supplication (*k*).

ILLUSTRATIVE TEXTS.

(*j*) John xvii. 2: As *thou hast given him power* over all flesh, that he should give eternal life to as many as *thou hast given him*. Ver. 4: I have glorified thee on the earth: I have finished the work *which thou gavest me to do*. — See ver. 6—9, 11, 12, 22, 24.

(*k*) Matt. xii. 38: Master, *we would* (Θελομεν) see a sign from thee. Mark vi. 25: *I will* (Θελω) that thou give me ... the head of John the Baptist. Chap. x. 35: Master, *we would* (Θελομεν) that thou shouldest do for us whatsoever we shall desire. John xii. 21: The same came to Philip, ... and desired him, saying, Sir, *we would* (Θελομεν) see Jesus. See Matt. xv. 28 (comp. ver. 23); xx. 21 (comp. ver. 20); xxvi. 39. John xv. 7.

QUOTATIONS.

Θελω expresses no more than a petition, a request. It was spoken by our Lord in prayer to his heavenly Father, to whom he was obedient, even unto death. But the words *I will*, in English, when *will* is not the sign of the future, express rather a command. The Latin *volo*, though not so uniformly as the English *I will*, admits the same interpretation; and therefore Beza's manner here, who renders the word used by John, *velim*, is much preferable to that of the Vulgate, Erasmus, the Zuric translation, and Castalio, who say *volo*. That the sense of the Greek word is, in the New Testament, as I have represented it, the critical reader may soon satisfy himself, by consulting the following passages in the original: Matt. xii. 38; xxvi. 39. Mark vi. 25; x. 35. In some of these, the verb is rendered *would* by our translators: it ought to have been rendered so in them all, as they all manifestly imply request, not command. In most of the late English translations, this impropriety is corrected. — Dr. Campbell, *in loc.* [The remainder of this note is worthy of perusal.]

[See "Concessions of Trinitarians," *in loc.*]

6. Phil. ii. 6: "Who, being in the form of God, *thought it not rob-*
"*bery to be equal with God.*" — See p. 210.

ουχ ἁρπαγμον ἡγησατο το εἰναι ισα Θεῳ

non prædam reputavit esse paria Deo	*Arias Montanus.*
non duxit [esse] rapinam parem esse cum Deo	*Beza.*
non rapinam duxit, Dei personam sustinere, *seu* æqualem naturæ et majestati Deo esse	*Schlichtner.*
rapinam non duxisse Deo æqualis, *seu potius* Dei instar esse	*Limborch.*
non ostentavit se similem Deo	*J. C. Rosenmüller.*
tamen non rapiendam judicavit similitudinem cum Deo	*Morus, apud J. P. Smith.*
thought it not robbery to be on an equality with God	*Wardlaw.*
thought it not robbery to be as God	*Doddridge, Wynne.*
did not think it robbery to be like God	*Macknight, Cappe.*
did not arrogate to himself to be equal with God; did not assume an equality with God	*Tillotson.*
was not fond, or tenacious, of appearing as God; did not eagerly insist to be equal with God	*Bishop Shirlock.*
did not affect to be equal with God, or to appear with divine honours	*Paley.*
was not tenacious of this equality with God; did not consider it as a thing to be eagerly grasped	*Hull's paraphrase.*
did not think equality with God a thing to be seized with violence	*S. T. Coleridge.*
did not think it a matter to be earnestly desired, to appear equal to God	*Adam Clarke.*
did not esteem it an object to be caught at to be on a parity with God	*J. P. Smith.*
did not regard his equality with God as an object of solicitous desire. regarded not the being equal with God as a thing to be eagerly coveted	*Professor Stuart.*
did not covet to appear as God	*Whitby (Cam.).*
did not covet to be honoured as God; was not greedy or fond of, or unwilling to let go the prize, of being honoured as God	*Samuel Clarke.*
did not esteem it a prey to be as God; to be honoured as God	*Yates.*
did not think of the robbery of being like God	*Rammohun Roy.*
did not regard this resemblance to God as a prey	*Carpenter.*
did not eagerly grasp at this resemblance to God	*Worden.*
did not regard it as a prey to be like God	*Edgar Taylor.*
thought not the being as God a thing to be seized	*S. Sharpe.*

TRINITARIAN ARGUMENT. — *Counted it no act of robbery* (that is the precise meaning of the words), no invasion of another's prerogative, but his own strict and unquestionable right, *to be equal with God.* — JOHN WESLEY, *in loc.*

OBSERVATIONS. — It is agreed by all parties, that the original word translated in the Common Version *robbery* may be so rendered with strict grammatical propriety; but many eminent men, thinking that the term *prey* or *booty* would be an equally correct rendering, have adopted translations of the passage in accordance with this opinion. Also, the Greek expression, translated "to be equal with God," is conceived by the generality of Unitarians, as well as by some of the most learned Trinitarians, to denote, not perfect equality, but mere resemblance; and should accordingly be rendered, "to be *like* or *as* God."

From the whole tenor of the apostle's language, it is evident that his design was not to represent Christ as claiming equality with God. In the most earnest manner he recommends to the Philippians, meekness of disposition and humility of deportment. He entreats them to discard all sentiments of selfishness and vain glory — to be influenced only by motives of the most disinterested nature (*l*). He places before their eyes the example of their Lord and Master (*m*), who, so far from "arrogating to himself equality with God," preferred being subject to the greatest ills of which human nature is susceptible, rather than appear with that splendour or dignity which he might justly have assumed — rather than employ, for his own ease and emolument, those extraordinary powers which he had received from the Father (*n*). This interpretation, borne out by many of

the translations in the preceding page, seems quite in unison with the apostle's design: for it is highly improbable, that he should have recommended to the members of the Philippian church to "esteem others better than themselves;" and, at the same time, exhibit, as an incentive to such praiseworthy conduct, the example of one who, instead of being "meek and lowly in heart," — instead of relinquishing his own comforts in order to minister to the wants of others, esteemed himself infinitely above his brethren, by putting himself on a perfect equality with the greatest and the best of beings. St. Paul could not have truly asserted, that Christ did not think it a robbery, or an unjust assumption, to be equal with God; for our Lord never assumed such equality — he never claimed independent power. On the contrary, he testified, both by his words and actions, that all the authority he possessed was the gift of a Superior Being (*o*).

The reader is now left to his choice, whether he will adopt a rendering which is at least of doubtful authority, — which is opposed, in its tendency, to the principal design of the apostolical writer, — and which is utterly repugnant to the doctrine of Christ himself; or whether he will prefer a translation of the passage which has been proposed by the most eminent biblical critics, — which most beautifully illustrates the great virtues that the writer of the epistle, in the context, so warmly urges on the Philippian converts, — and which harmonises with every word and every act recorded of the meek and lowly Jesus.

ILLUSTRATIVE TEXTS.

(*l*) Phil. ii. 1—4: If [there be] therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, [being] of one accord, of one mind. [Let] nothing [be done] through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

(*m*) Ver. 5, 6: Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not, &c.

(*n*) Ver. 7, 8: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Matt. viii. 19, 20: And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the air [have] nests; but the Son of man hath not where to lay [his] head. Chap. xx. 27, 28: Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. John vi. 15: When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. Luke xxii. 27: For whether [is] greater, he that sitteth at meat, or he that serveth? [Is] not he that sitteth at meat? But I am among you as he that serveth. 2 Cor. viii. 9: For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. — See John xiii. 4—16.

(*o*) John xiv. 28: If ye loved me, ye would rejoice, because I said, I go unto the Father; for MY FATHER IS GREATER THAN I. — See pp. 43, 44; 65, 66; 71—73.

I understand that other phrase, *equal with God*, as implying only likeness or resemblance. Such words as *equality*, *perfection*, and the like, are not used in conversation or moral composition in their strict sense. This is generally confined to metaphysical reasoning, or mathematical demonstration. Thus we say, *more* or *less perfect*, though perfection, in strictness, can have no degrees: a thing must either be perfect or imperfect. In like manner, the word signifying *equal* in the original, often implies only a near resemblance; and, accordingly, it admits of degrees of comparison, which it would not do if it always meant mathematically equal. Two objects or quantities cannot be more or less equal. — Dr. Bruce: *Sermons on the Doctrines of Christianity*, pp. 203, 204.

The Greek word ἁρπαγμος, here translated *robbery*, scarcely occurs in any other Greek writer. It is a verbal noun. But it is not agreed among the learned, whether it is to be taken in an active or a passive sense; whether it signifies *the act of seizure*, or *the prey, the booty, the thing seized upon*. ... The majority of expositors interpret the word in a passive sense, ἁρπαγμος for ἁρπαγμα, *a prey, a booty, a thing obtained by force, and retained with eagerness*. In this sense the second clause of the sentence is in opposition to the first. It is the first step in his voluntary humiliation. "Who, being in the form of God, did not esteem as a prey" (and therefore did not eagerly grasp, did not claim as his inherent right, did not refuse to relinquish) "this likeness to God." — Belsham: *Calm Inquiry*, pp. 134—137.

The following expression, *to be equal with God*, is, there is abundant reason to believe, a mistranslation. I do not say, that the phrase will not bear in any case the translation, *to be equal with God*; but it also admits of the translation, *to be like God*, a rendering abundantly more suited to the connection: and the most grammatically exact translation would be, *to be as God*. And here, too, however strenuous some Trinitarian critics have been for the sense of *equal*, I have the authority of Whitby in my favour, who has proved by suitable examples, that the idea of *similarity*, and not of *equality*, is that which the apostle intended to express. ... Το ειναι ισα Θεῳ is exactly translated, *to be as God*; nor is there any greater ambiguity in this English than in the original. The subject will in general determine whether perfect equality or only resemblance be intended; and what subject can more decisively remove the applicability of the idea of equality, than when a comparison is made with the greatest and best of Beings, who hath no equal? — Madden: *The Apostle Paul an Unitarian*, pp. 18, 50.

The whole passage may be thus rendered: — "Let the same disposition [let the same humility and benevolence] be in you which was in Jesus Christ; who, being as God, did not think that his equality with God was to be eagerly retained; but divested himself of it, and made himself as a servant, and was as men are, and, being in the common condition of man, humbled himself, and was submissive, even to death, — the death of the cross." Christ was *in the form of God*, or *the image of God*, or *as God*; he was *like God*, or he was *equal with God* (the latter words being correctly understood), because he was a minister in the hands of God, wholly under his direction; because his words were the words of God; his miracles, the works of the Father who sent him; and his authority as a teacher and legislator, that of the Almighty, not human but divine. Yet, notwithstanding that he bore the high character of God's messenger and representative to men, with all the powers connected with it, he was not eager to display that character, or exercise those powers, for the sake of any personal advantage, or of assuming any rank or splendour corresponding to his pre-eminence over all other men. "Being rich, for our sakes he became poor." He divested himself as it were of his powers, lowered himself to the condition of common men, lived as they live, exposed to their deprivations and sufferings, and voluntarily, as if weak as they, submitted to an ignominious and torturing death. — Norton: *Statement of Reasons*, pp. 135, 136.

[See "Concessions," *in loc.*]

SECT. XIII. — EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE OPINION, THAT CHRIST IS IDENTIFIED IN NATURE WITH GOD.

1. John x. 30: "I and [my] Father are *one*."

ἐν

unum. — *Arias Montanus, Beza, Castalio.*
one soul chose. — *Le Clerc.*
one and the same thing. — *Samuel Clarke.*
one thing, or the same thing. — *Campbell.*
one thing. — *Parkhurst, Carpenter, Drummond.*
the same thing. — *Wakefield, T. Kenrick.*

Trinitarian Argument. — If Jesus Christ were not God, could he have said these words without being guilty of blasphemy? ..... *I and the Father are one* — one in nature, one in all the attributes of Godhead, and one in all the operations of these attributes: and so it is evident that the Jews understood him. — Dr. Adam Clarke, *in loc.*

Observations. — This and one or two other texts are sometimes quoted to prove, that Jesus Christ is of the *same substance* as the Father; language which must signify, either that Christ is the same person as the Father, or that he possesses the divine nature in common with the Father, in a sense similar to that implied by saying, that one man is of the same nature as another. But such cannot be our Lord's meaning; for, throughout the discourse, he clearly represented himself not only as distinct from God, but as his Son and Messenger (*a*). But, if he were the Father, he would be the Son and Messenger of himself, — which is absurd; and, if he possessed the Father's essence, there would be two eternal Gods, — a doctrine diametrically opposed to reason and Scripture. The only rational interpretation, then, is that Jesus did not mean to assert his oneness with the Father in essence, but in will — in consent — in power. In his usual style, he spoke of his true followers as sheep, who were so completely under his superintending care that no one could bereave him of them. In this respect he compared himself to his Father, the Superior of all, from whom he received his authority; and in this respect merely did he claim unity with God (*b*); the same kind of unity which, shortly before his death, he earnestly prayed might subsist between himself, his disciples, and his Father (*c*).

The peculiar phraseology here adduced for the Deity of Christ is not uncommon in the Sacred Volume, and would be *equally valid* in proving that two or more human beings are only one man. Thus, a husband and wife are said to be one flesh (*d*); Paul and Apollos are regarded as one (*e*); the first Christians are affirmed to be of one heart and soul (*f*); and Jews and Gentiles became one in Christ Jesus, when the wall of partition was abolished by the liberal spirit of Christianity (*g*).

ILLUSTRATIVE TEXTS.

(*a*) John x. 29, 30: *My Father*, who gave [them] me, IS GREATER THAN ALL; and none is able to pluck [them] out of *my Father's* hand. I and [my] Father are one. Ver. 36—38: Say ye of him whom the Father hath sanctified, and *sent* into the world, Thou blasphemest; because I said, I am *the Son of God*. If I do not the works of my Father, &c.

(*b*) See ver. 27, 28; comp. ver. 29, 30.

(*c*) John xvii. 11: Holy Father, keep through thine own name those whom thou hast given me, *that they may be one* (*ἐν*), *as we* [*are*]. Ver. 20—23: Neither pray I for these

alone, but for them also who shall believe on me through their word; *that they all may be one* (ἐν); *as thou, Father,* [*art*] *in me, and I in thee, that they also may be one* (ἐν) *in us:* that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; *that they may be one* (ἐν), *even as we are one* (ἐν): *I in them, and thou in me, that they may be made perfect in one* (ἐν); and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

(*d*) See Matt. xix. 5, 6. *et al.*

(*e*) 1 Cor. iii. 6—8: I have planted, Apollos watered; but God gave the increase. ... Now he that planteth and he that watereth are *one* (ἐν).

(*f*) Acts iv. 32: The multitude ... were of *one heart and of one soul,* &c.

(*g*) See Gal. iii. 28. Eph. ii. 14, 15. *et al.*

QUOTATIONS.

To snatch my true disciples out of my hand would be to snatch them out of my almighty Father's hand; because I and my Father are one; one in design, action, agreement, affection. — Archbishop Newcome, *in loc.*

The great question here is, whether the words, "I and my Father are one," are to be understood of the unity of the Father and Son, as to their same monadical essence, or of a unity in will, design, affection, and concord. That they could not be intended to declare a unity of their individual essence, seems highly probable, first, from the context; for there, our Saviour saith, "The works that I do in my Father's name" — that is, by his authority and power imparted to me — "bear witness of me" (ver. 25); words evidently repugnant to a numerical unity of essence in both. The words, "I and my Father" plainly import two persons; for the word *Father* is personal, and *I* is a pronoun personal; so that, if these two are one and the same God by virtue of this text, they must be one in person as well as essence. — Abridged from Whitby: *Last Thoughts,* pp. 80, 81.

"I and my Father are one." Beautiful expression of the soul of Christ, excelled in beauty only by that life which yet more spiritually declared that he and his Father were one; for "what the Son seeth the Father do, these also doeth the Son likewise." Why are we compelled to examine coldly, or turn an instant from the deep religious meaning of this perfect filial utterance of the Son of God? It expresses that harmony of purpose with God which is the result and peace of the spirit of true religion, and which was perfect in the mind of Jesus, because in him was perfect the spirit of faith in Providence, of trustful submission to his Father's will. "The cup that my Father hath given me, shall I not drink of it?" Well might *he* say, and yet how wondrous it is that any being could say, and yet retain his intense humanity, "I and my Father are one"! Clear proof of the inspiration of the Christ! But how the beauty fades away if this very being was God himself, and all his submission of will is but an artifice of words! How hard, artificial, and unlovely, does the ever-fresh gospel become when submitted to the tortures of systems and system-makers! What a difference in genuine spiritual power on the heart of man between Jesus living and dying in the peace of *faith,* in the trust that a holy God will keep the destinies of a holy mind, that his Providence will recompense the right — and Jesus not living and dying in the strength of the *moral* elements of faith, but actually associated with the omniscient mind of God, so as to be an inseparable person! Such should be the difference between the genuine spiritual energy of Unitarian and Trinitarian representations of Christianity. Jesus, in the context, explains in what sense he uses this beautiful expression, "I and my Father are one;" and he there positively denies, that the employment of it implies any claim of equality with God. — J. H. Thom: *Lectures on the Unscriptural Origin of the Trinity,* pp. 68, 69.

[See "Concessions" *in loc.* for the sentiments of Erasmus, Calvin, Grotius, Bishop Pearce, Schleusner, J. G. Rosenmüller, Kuinoel, Professor Stuart, &c. who adopt the Unitarian interpretation of the passage.]

2. John xiv. 9, 10: "He that hath *seen me hath seen the Father;* "and how sayest thou, [then,] Show us the Father? Believest thou not "that *I am in the Father, and the Father in me?* The words," &c.

Trinitarian Argument. — Could any *creature* say these words? Do they not evidently imply, that Christ declared himself to his disciples to be the everlasting God? We are essentially *one;* and those who have seen *me* have seen *him* who sent me. — Dr. Adam Clarke, *in loc.*

Observations. — If the style of these verses is literal, it will follow, that Christ is the Father — the very being whose Son he is, and that the mighty Spirit which pervades the universe was actually discerned by the bodily eyes of Philip; but, if the words are figurative, they will probably signify that the moral perfections of the Deity were made visible by the character and teachings of Jesus, our perfect exemplar, and the great medium of divine communications. Whatever may be the precise meaning of the passage, the absurdity of a literal acceptation is unquestionable. So far was Christ from claiming identity of essence with the Deity, that he spoke of himself as a being distinct from God (*h*), and subordinate to him, by attributing his power of working miracles, not to his own inherent energy, but to the original source of all power — the Father (*i*). It may be remarked, too, that if the language referred to prove that Jesus is Almighty God, similar expressions employed in the New Testament concerning his disciples will also establish *their* identity with Christ and God (*j*).

ILLUSTRATIVE TEXTS.

(*h*) John xiv. 1: Ye believe in God, believe *also in me.* — See chap. xv. 24; xvi. 3.

(*i*) John xiv. 10: The words that I speak unto you I speak *not of myself;* but the *Father*, that dwelleth in me, he *doeth the works.* — See chap. x. 33.

(*j*) Matt. x. 40: He that *receiveth you, receiveth me;* and he that receiveth me, receiveth Him that sent me. John xiv. 20: At that day ye shall know that I [am] in my Father, and *you in me*, and *I in you.* Chap. xvii. 22, 23: The glory which thou gavest me I have given them; that they may be one, even as we are one; *I in them*, and *thou in me*, that they may be made perfect in one, &c. 1 John iv. 16: He that dwelleth in love *dwelleth in God*, and *God in him.* — See Matt. xxv. 40. John vi. 56; xv. 4—10. 1 Cor. xiv. 25; xv. 28. 1 John iii. 6, 24; iv. 12, 15.

QUOTATIONS.

If these words proved the incarnation of one of the persons of the Trinity, it would prove that of the Father. The way, then, in which God appears in Christ, according to this language, is, that God wrought his miracles, and gave him his doctrines. Those who saw his miracles, and heard his doctrines, gained a clearer knowledge of God. There is no intermediate agency of any such person as is called the Son, the second person of the Trinity. For he, possessing infinite attributes, would naturally have exerted them in performing the miracles of Jesus. If there were such a person in Christ, he was entirely quiescent, and is passed over in the profoundest silence. Neither can he be supposed to be included in the person represented by the pronoun *me* in the sentence, "The Father that dwelleth in me, he doeth the works;" for one person of the Trinity cannot be supposed to dwell in, and do the works of another. There is nothing left, then, in this representation, but the Father and the human nature of Christ. That this indwelling does not constitute a personal identity, appears in the very language, — "The Father that dwelleth in *me.*" He who affirms that God dwells in him, denies, of course, that he is God. — Burnap: *Expository Lectures*, p. 40. [See "Concessions," *in loc.*]

SECT. XIV. — EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE OPINION, THAT CHRIST IS ENTITLED TO RELIGIOUS ADORATION.

(1) WORSHIP PAID TO CHRIST WHILE ON EARTH.

1. Matt. viii. 2: "And, behold, there came a leper, and *worshipped* "him, saying, Lord, if thou wilt, thou canst make me clean."

[In this passage, and generally in those which follow, Newcome, Campbell, Boothroyd, Wakefield, Edgar Taylor, and others, use, instead of the term *worship*, such expressions as *falling down, prostration, obeisance, homage*.]

2. See Matt. ii. 2, 8, 11; ix. 18; xiv. 33; xv. 25; xx. 20; xxviii. 9, 17. Mark v. 6; xv. 19. Luke xxiv. 52. John ix. 38.

TRINITARIAN ARGUMENT. — We advance the following proofs of Christ's having received and recognised, whilst upon earth, many acts of homage and petition, which, if he were a merely *created* being, he should have rejected upon a principle of piety, and because such honours were of too high a nature to be paid to any but one invested with true and proper Deity: Matt. viii. 2; Mark i. 40; Luke v. 12. Matt. ix. 18; Luke viii. 41. Matt. xiv. 33. Matt. xv. 25; Mark vii. 25. — BAGOT: *Discussion between the Rev. J. Scott Porter and the Rev. Daniel Bagot*, p. 27.

OBSERVATIONS. — It is well known, that, in eastern countries, marks of respect and deference are paid to kings, and to other men of authority and distinction, either by kneeling or prostration, or by an humble bending of the body. Sacred Scripture records many instances of this species of civil reverence (*a*), of which not a few are in the Public Version designated *worship* (*b*). That kind of adoration, also, which is due only to the Supreme Being was frequently distinguished by the same expression (*c*); and in the latter sense the term is now restricted, though not altogether obsolete in its application to civil honour and respect. Thus *worship* and *worshipful* are words not yet disused by inferiors, as a token of their humility to magistrates; and thus, in the form of marriage employed in the English church, the bridegroom is made to declare to the bride, "With my body I thee *worship*."

Now, when it is said in the Gospels that Jesus was worshipped by his followers and others, on some occasions during the course of his ministry, it is surely unreasonable to conclude from this phraseology, that such persons meant to pay him divine homage; or that he himself — though, in character and office, superior to earthly lords and sovereigns — regarded these acts of worship in any other light than that of respect paid to him as the Messenger of God. Even on the supposition that Christ was the Almighty, it seems highly improbable that the people at that time were acquainted with such a doctrine. They were mostly Jews, who considered *one Being* alone as the proper object of religious worship (*d*), and who spoke of Jesus not only as a human being, but also as one of their own countrymen (*e*). It is, however, probable that some of them, as well as the apostles, believed in his Messiahship (*f*); but we cannot discover, either in the Old or the New Testament, any trace of their having expected the God of their ancestors, Jehovah himself, to undertake this office.

ILLUSTRATIVE TEXTS.

(*a*) Gen. xxiii. 7: Abraham stood up, and *bowed himself* to the people of the land, &c. Chap. xlii. 6: And Joseph's brethren came, and *bowed down themselves* before him [with] their faces to the earth. Exod. xviii. 7: And Moses went out to meet his father-in-law, and *did obeisance*, and kissed him, &c. 1 Sam. xxiv. 8: And when Saul looked behind him, David *stooped with his face to the earth, and bowed himself*. Chap. xxv. 23: And when Abigail saw David, she hasted, and lighted off the ass, and *fell before David on her face, and bowed herself to the ground*. 2 Sam. ix. 6: Now, when Mephibosheth ... was come unto David, *he fell on his face, and did reverence*. — See 1 Kings i. 23; xviii. 7. Mark i. 40 and Luke v. 12 (comp. Matt. viii. 2). Mark v. 22 and Luke viii. 41 (comp. Matt. ix. 18). Mark vii. 25 (comp. Matt. xv. 25). *et al.*

(*b*) Josh. v. 14: [As] captain of the host of Jehovah am I now come. And Joshua fell on his face to the earth, and *did worship*, and said unto him, What saith my Lord unto his servant? 1 Chron. xxix. 20: All the congregation ... bowed down their heads, and *worshipped* Jehovah and *the king*. Dan. ii. 46: Then the king Nebuchadnezzar fell upon his face, and *worshipped* Daniel, &c. Matt. xviii. 26: The servant therefore fell down, and *worshipped* him, saying, Lord, have patience with me, and I will pay thee all. Luke xiv. 10: When thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have *worship* in the presence of them that sit at meat with thee. — See Mark xv. 19. Rev. ii. 7—9. See also, in the Septuagint, Gen. xxiii. 7, 12; xlix. 8.

(*c*) Matt. iv. 10: Thou shalt *worship* the LORD thy God, and him only shalt thou serve. — See John iv. 23, 24. *et al.*

(*d*) See Mark xii. 32. (*e*) See Matt. xiii. 54—56. (*f*) See p. 187, ref. (*b*).

QUOTATIONS.

The Jews paid civil adoration, both to kings and prophets, either by bending of the knee, or by prostration, or falling down before them. ... Whence I conclude, that the adorations given to our blessed Saviour, by those Jews and Gentiles who knew nothing of his Divinity, could be no argument of his divine nature, but rather were paid to him as the Messiah, or as a prophet sent from God, or as the King of Israel. — WHITBY: *Commentary* on Matt. viii. 2.

To do him homage, προσκυνησαι αυτῳ. The homage of prostration, which is signified by this Greek word, in sacred authors as well as in profane, was, throughout all Asia, commonly paid to kings and other superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod. xviii. 7, called in the English translation *obeisance*. The instances of this application are so numerous, both in the Old Testament and in the New, as to render more quotations unnecessary. When God is the object, the word denotes adoration in the highest sense. In old English, the term *worship* was indifferently used of both. It is not commonly so now. — CAMPBELL on Matt. ii. 2.

This was a mark of deep respect, an act of obeisance, but by no means of divine homage and worship, as has been popularly represented. Who can do such violence to the simplicity of the Gospels, as to suppose that those who, at various times, fell down in respect or supplication at Jesus' feet, adored him as the very God? Why, if they did, did they not call him God? It is painful to think what wrestings, chiefly unintentional, there have been of the Holy Scriptures, and how their luminous pages have been overlapped and beclouded by the theories and dreams of dogmatists. "The simplicity of Christ" possesses a charm the world has seldom felt, and little appreciates. — LIVERMORE on Matt. xxviii. 9.

[See "Concessions," under Matt. ii. 2, 11; viii. 2; ix. 18; xiv. 33; xv. 25; xx. 20; xxviii. 9, 17. John ix. 38. See also other observations of Dr. Campbell, quoted in p. 203 of the present work.]

(2) DIVINE WORSHIP ALLEGED TO BE REQUIRED FOR CHRIST.

3. John v. 23: "That all [men] should honour the Son, *even as* they "honour the Father."

καθως

wie. — *Luther.*
sicut. — *Arias Montanus.*
prout. — *Beza.*
quemadmodum. — *Castalio.*
comme. — *Le Clerc, D. Durand.*

as. — *Campbell, J. P. Smith; Wakefield, Simpson, Carpenter, Norton, Imp. Ver.*
as well as, likewise. — *Priestley.*
because. — *Yates.*
inasmuch as, since, because. — *J. B. Porter, Acton.*

TRINITARIAN ARGUMENT. — Let me ask, would any man of common understanding, who has no preconceived opinions upon disputed points of theology, put any other interpretation upon these words, than that which lies on the surface, that the Son is to believed in, and loved, and worshipped, equally with the Father? — BISHOP BLOMFIELD: *Lectures on the Acts, and the Gospel of John*, p. 298.

OBSERVATIONS. — There is no warrant from these verses for ascribing the same honour to Jesus Christ as to Almighty God. The meaning is, that we should honour the Son as a divine Messenger, and thereby honour that Being whose Son and Messenger he is. The Greek word, rendered in this passage *even as*, is often used in the Christian Scriptures to denote *likeness* or *resemblance* (*g*); and in this sense the particle referred to is probably used here, and certainly not as denoting perfect *equality*. For it is evident from the context, that the honour mentioned is not religious homage, but a practical belief in the gospel, — a willing attention to the proofs of Christ's mission, and a cordial reception of his doctrines (*h*). If the reader peruse the whole discourse, and the conversation which gave rise to it, he will perceive that the evidence for the Supremacy of God, even the Father, shines throughout.

ILLUSTRATIVE TEXTS.

(*g*) Luke vi. 36: Be ye therefore merciful, *as* (καθως) your Father also is merciful. John xvii. 22: The glory which thou gavest me I have given them; that they may be one, *even as* (καθως) we are one. — See ver. 11; chap. xv. 12. 1 John ii. 6; iii. 3, 7.

(*h*) John v. 22—24: For the Father judgeth no man, but hath committed all judgment unto the Son; that all [men] should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father *who hath sent him*. Verily, verily, I say unto you, He that *heareth my word*, and *believeth on Him that sent me*, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

QUOTATIONS.

Τιμαω, like our own corresponding verb *honour*, is of very general import; and, though one or two instances occur in which it refers to religious worship, this is by no means implied by the word itself. The honour which Jesus claimed was that due to him as the messenger of God. ... The general force of the particle [καθως] is not *equality in degree*, but merely *likeness*. — CARPENTER: *Unitarianism the Doctrine of the Gospel*, p. 242.

Men are taught to "honour the Son even as they honour the Father," not because the Son is himself uncreated God, equal in all respects to the Father, but for a reason which would rather seem to exclude the idea of any such perfect equality between the two persons; namely, that the Father has *committed*, entrusted, given over, and assigned to the Son, a certain degree of moral authority. ... Our Saviour means, that *since* all men profess to honour the Father, *because* they are bound to honour the Father, *therefore* should they honour the Son, unto whom the Father hath committed all judgment. But the very form and grounds of the precept show, that we are to honour Christ, not as himself God, but as the messenger whom God hath sent. — ACTON: *Vindication, &c.* pp. 107, 109.

[See "Concessions," *in loc.*]

4. John xiv. 13: And whatsoever ye shall ask in my name, *that will* "*I do*, that the Father may be glorified in the Son."

TRINITARIAN ARGUMENT. — Here is a plain declaration, that whatsoever degree of power the apostles might require, and pray for, as his disciples, he himself would grant it; and that for a particular purpose, that God the Father might be glorified by the establishment of a religion, the foundation of which was to be a belief in God the Son. .... Could a mere human prophet have made such a promise as this, that he would himself grant the prayer of his followers? — BISHOP BLOMFIELD: *Lectures on the Acts of the Apostles, and Gospel of St. John*, p. 313.

OBSERVATIONS. — It is difficult to discover the reason for adducing this text, in proof that supreme worship is due to Christ. Jesus here informs his disciples, that he would do, not what they would ask from himself, but what they would ask in his name. The passage refers to the power which Christ received from the Father to attend to the interests of his church during the apostolic age, by the assistance he was enabled to bestow on the first preachers of the gospel in performing miracles. This interpretation is borne out by the context (*i*). But, whatever was our Saviour's meaning, he certainly did not desire his followers to make their requests to him; his primary object having been the glory of God, the Father (*j*). So far, indeed, was he from causing them to pay himself divine homage, that, in this very discourse, he desired them to ask nothing from him (*k*). And it is plainly evinced, from the prayer with which he concluded his exhortations, that he considered the Father only as entitled to religious worship (*l*).

ILLUSTRATIVE TEXTS.

(*i*) John xiv. 12: Verily, verily, I say unto you, He that believeth on me, *the works that I do shall he do also*; and greater [works] than these shall he do; because I go unto my Father. — See ver. 10—18.

(*j*) Ver. 13, 14: And whatsoever ye shall ask in my name, that will I do, *that the Father may be glorified in the Son*. If ye shall ask any thing in my name, I will do [it].

(*k*) Chap. xvi. 23: And in that day *ye shall ask me nothing*. Verily, verily, I say unto you, Whatsoever ye shall *ask the Father* in my name, he will give [it] you.

(*l*) Chap. xvii. 1—26: These words spake Jesus, and lifted up his eyes to heaven, and said, *Father*, the hour is come; glorify thy Son, that thy Son also may glorify thee, &c.

QUOTATIONS.

That prophets are said to do what they predict, and that our Lord received from his Father all needful powers to bestow on the apostles for the establishment of his cause, will prevent the Unitarian from feeling any difficulty about this passage, except the difficulty of comprehending how it could ever have been connected with the following commentary: — "Here is a plain declaration, that whatsoever degree of power the apostles might require, and pray for, as his disciples, he himself would grant it; and that for a particular purpose, that God the Father might be glorified by the establishment of a religion, *the foundation of which was to be a belief in God the Son*." What did the evangelist know of "God the Son," whom neither he nor any apostolic writer has ever named? The notion of such a Deity may be the foundation of your faith. I believe it is, for you tell me so; but I do not believe it was of theirs, for they do not tell me so; and the appellation was either utterly unknown, or uniformly rejected by them. They had but "One God the Father;" he was their "only true God;" he was the God of Christ. — W. J. FOX: *The Apostle John an Unitarian; Letter to Bishop Blomfield*, pp. 12, 13.

[See "Concessions," *in loc.*]

5. Phil. ii. 10: "That at the name of Jesus *every knee should bow*, of "[things] in heaven, and [things] in earth, and [things] under the earth."

ἐν τῷ ὀνόματι·

ad nomen. — *Castalio, Beza.*
in nomine. — *Arias Montanus.*
in dem Namen. — *Luther.*
au nom. — *Le Clerc.*

before the name.'— *Wakefield.*
to the name. — *Jebb, apud Lindsey.*
in the name. — *Wiclif, Tyndal, Becher, Doddridge, Paley, J. P. Smith; H. Taylor, B. Sharpe, &c.*

TRINITARIAN ARGUMENT. — What can be meant by things in heaven, i.e. beings in heaven, bowing the knee to Jesus, if spiritual worship be not meant? What other worship can heaven render? And if the worship of Christ in heaven be spiritual, should not that of others, who ought to be in temper united with them, be spiritual also? And when it is added, this worship shall be "to the glory of God the Father," I understand the sentiment to be, that Jesus, in his mediatorial character, is the proper object of universal adoration. — PROFESSOR STUART: *Ans. to Channing*, p. 36, Aberd. edit.

OBSERVATIONS. — In eastern nations, the *bending of the knee* is significant of respect, reverence, and obedience, whether civil or religious (*m*). By this expression St. Paul could not have meant to represent Christ as the object of religious adoration; for he says that every knee was to be bent at or in the name of one who had suffered and died, and had been rewarded for his obedience to God's will (*n*); who was therefore inferior to him by whom he was rewarded, and consequently not entitled to that honour which is due only to the Most High. The figurative language which the apostle used, probably denotes that every person, whether Jew or Gentile, must acknowledge Jesus Christ as his Lord and Master, by believing in him, and obeying his commands. This exposition appears to be the more reasonable, as the worship required is to be paid to Jesus with the view of glorifying that Being who *made* him Lord — namely, God, the Father (*o*).

ILLUSTRATIVE TEXTS.

(*m*) Gen. xli. 43: They cried before him (Joseph), *Bow the knee*: and he made him [ruler] over all the land of Egypt. — See Luke xxii. 41. Eph. iii. 14.

(*n*) Phil. ii. 8—10: Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Wherefore God also hath highly exalted him*, and *given* him a name which is above every name; THAT at the name of Jesus every knee should bow, of [things] in heaven, ... and [things] under the earth;

(*o*) Ver. 11: And [that] every tongue should confess that Jesus Christ [is] *Lord*, TO THE GLORY OF GOD, THE FATHER. Acts ii. 36: *God hath made that same Jesus*, whom ye have crucified, both *Lord* and Christ.

QUOTATIONS.

That the whole world shall be brought to submit to the authority of Christ, and to believe the gospel, with thankful acknowledgment of those gracious terms of a future eternal happiness, which Jesus delivered from the Supreme Father of all, to whom ultimately all praise and honour are due. — LINDSEY'S paraphrase: *Second Address*, p. 201.

Dr. Smith, like Mr. Belsham, after Secker, translates ἐν τῷ ὀνόματι Ἰησοῦ, "in the name of Jesus," of which version we think Mr. Belsham's note expresses the true sense, "that men should be taught by Jesus the worship of the true God." But surely ἐν, answering to the Hebrew ב, here signifies *at*, and the intention is not literally to require the act specified, the performance of which in these times is absurd, if not idolatrous; but to express the authority of Jesus over his church, by the mention of a usual sign, among oriental nations, of supreme authority; namely, bending the knee as an act of homage on the name being proclaimed. — WM. HINCKS: *Review of Dr. J. P. Smith's Scripture Testimony*, pp. 89, 90.

[See "Concessions," *in loc.*]

6. Heb. i. 6: "And again, when he bringeth in the first-begotten "into the world, he saith, And *let all the angels of God worship him.*"

προσκυνησατωσαν αυτῳ παντες αγγελοι Θεου·

adorent eum omnes angeli Dei ..... *Arias Montanus, Beza.*
let all the angels of God do homage to him ..... *Lindsey.*
let all the angels of God be subject to him ..... *Priestley.*
let all the messengers of God do homage to him ..... *W. Hincks.*
let all God's messengers worship him ..... *Campbell.*
let all the messengers of God pay homage to him ..... *Wakefield, Belsham, Carpenter.*

Trinitarian Argument. — The usual objection will not here apply, that προσκυνεω means civil homage by prostration. The worship of the angels must be a pure, spiritual worship; and, as it cannot be supposed that the adoration of a created being would be prescribed to them, we must naturally infer that the Son, whom they are commanded to worship, is really God. — George Holden: *Script. Testimonies*, pp. 358, 359.

Observations. — That the worship required from angels, messengers, or prophets, was not religious worship, may be clearly ascertained by considering that the writer of the epistle represents Christ as distinct from and inferior to the Almighty. He treats of him, indeed, as greatly superior to other divine teachers, — not, however, on the ground of his equality with the Father, but solely because *he was made better* than the angels or messengers, — because he was peculiarly favoured by God, being the brightest image of his moral attributes, and his beloved Son in a more eminent degree than those prophets by whom he was preceded (*p*). Hence the worship required for Christ must be essentially different from that which is due to the Deity, unless it can be proved that there are two distinct objects of religious homage; the inferior having the same right to such homage as that great Being who is termed his Father and his God, and from whom he received his existence, his name, his offices, and his powers (*q*).

ILLUSTRATIVE TEXTS.

(*p*) Heb. i. 4, 5: Being *made so much better than the angels*, as he hath by inheritance obtained a more excellent name than they. For *unto which of the angels* said he at any time, Thou art my Son, this day have I begotten thee? Ver. 8, 9: But unto the Son [he saith], Thy throne, O God! [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, *hath anointed thee with the oil of gladness above thy fellows.*

(*q*) See pp. 50—81.

QUOTATIONS.

If Jesus Christ had been the one true God, or equal to him, he would not have needed another to have subjected the angels to his authority and dominion: he would have been the Lord of angels by his own natural and inherent right. By the angels being here commanded to worship Christ, we are not to understand that they worshipped him as God, but only that they acknowledged him as the Messiah, the anointed of God, the king whom God had set up in his holy hill of Zion, and had made head over all things to his church. — Christie: *Discourses on the Divine Unity*, p. 114.

If the passage really referred to superior celestial beings, it could not prove that they were enjoined to pay *religious* worship to Christ. But it probably refers to the human messengers of God, and may be thus paraphrased: "When God raised Jesus from the dead, He, by that powerful testimony to his high commission, declared him superior to all other prophets and messengers of God."— Carpenter: *Unitarianism the Doct. of the Gospel*, p. 252.

[See "Concessions," *in loc.*]

7. 1 John v. 14, 15: "And this is the confidence that we have in him, "that, if we *ask* any thing according to his will, he heareth us. And," &c.

Trinitarian Argument. — I would here remark, that the same apostle — John — who has recorded these two declarations [John xiv. 14; xvi. 23], enlarges upon the former, in his first Epistle, v. 14, 15, in a manner which shows that he recognised the correctness of directing our petitions to the Son of God, as well as to the Father. — Bagot: *Discussion between the Rev. J. Scott Porter and the Rev. Daniel Bagot*, p. 44.

Observations. — This passage appears to favour the common doctrine of Christ's being a proper object of religious worship. But we have the most satisfactory evidence for believing, that Jesus never prayed to any other being than the Father, whom he distinguished from himself by addressing as the only true God (*r*); and that he never directed his disciples to pay divine homage either to himself or to the Holy Ghost. On the contrary, the God whom he taught them to worship was their common Father (*s*); and hence the great improbability, that the Apostle John would employ language inconsistent with the example and the precepts of his Lord and Master. But the fact is, that this amiable apostle, amid all the sublime simplicity of his ideas, is not unfrequently loose in his manner of expressing them, and sometimes employs the pronouns without any regard to their immediate antecedent (*t*). It is therefore more than probable, that in this place he refers rather to *God*, mentioned in ver. 11, than to the *Son of God*, occuring in the 12th and 13th verse. This opinion is sanctioned by a parallel passage in the same epistle, which unequivocally relates to the God and Father of Jesus Christ (*u*).

ILLUSTRATIVE TEXTS.

(*r*) John xvii. 1—3: *Father*, ... this is life eternal, that they might know *thee the only true God*, and Jesus Christ whom thou hast sent. — See pp. 43, 44.

(*s*) Matt. vi. 9: After this manner, therefore, pray ye, *Our Father*, who art in heaven, hallowed be thy name, &c. — See p. 46.

(*t*) 1 John ii. 28, comp. with ver. 24; chap. iii. 5, comp. with ver. 1, 8; ver. 16, comp. with ver. 10. John xxi. 15, 16.

(*u*) 1 John iii. 21—23: Beloved, if our heart condemn us not, [then] *have we confidence toward God*; and whatsoever we *ask*, we receive of him, because we keep *his* commandments, and do those things that are pleasing in *his* sight. And this is *his* commandment, That we should believe on the name of *his Son* Jesus Christ, &c.

QUOTATIONS.

It is ambiguous, by the construction of the words, whether this refers to Christ or to God. But, by the scope of the whole discourse, it seems rather to refer to God, the Father. — Dr. Samuel Clarke: *Script. Doct. of the Trinity*, part i. No. 518.

And of this confidence this is one special branch, that we come boldly and freely to make our request to him, depending on that promise which God in Christ hath made to us, *viz.* that he will hear all the faithful requests of his servants, &c. — Hammond: paraphrase *in loc.*

And this is the boldness which we have with the Father through our believing on his Son, that, if we ask any thing according to his will, ... he lendeth a favourable ear to us. — Macknight: paraphrase *in loc.*

[See "Concessions," *in loc.*]

(3) PRAYER SUPPOSED TO HAVE BEEN PRESENTED TO JESUS IN HIS EXALTED STATE.

8. Acts i. 24: "And they prayed, and said, Thou, Lord, who knowest "the hearts of all [men], show whether of these two thou hast chosen."

Trinitarian Argument. — In Acts i. 24, the apostles are represented as praying to Christ, and at the same time ascribing to him a knowledge peculiar to Deity. — Bagot: *Discussion between the Rev. J. Scott Porter and the Rev. Daniel Bagot*, p. 28.

Observations. — Granting, for a moment, that the Deity of Christ is a doctrine established on the principles of reason and of revelation, this passage could not be justly adduced as affording any support to that dogma; for the term *Lord*, on which some Trinitarians lay considerable stress, is frequently applied in the writings of Luke, as well as in other portions of the New Testament, not only to the Lord Jesus, but to his God and Father (*v*), to whom it is more probable that this prayer of the apostles was addressed, in accordance with the example and instructions of their Master himself (*w*).

ILLUSTRATIVE TEXTS.

(*v*) Acts iv. 26, 27: The rulers were gathered together against THE Lord, and against *his* Christ. For of a truth against *thy* holy child Jesus, whom *thou* hast anointed, &c. — See ver. 29; chap. ii. 25, 34; iii. 19, 22; vii. 37; xvii. 24. *et al.*

(*w*) See pp. 43, 44, 46.

QUOTATIONS.

Lord, i. e. God. No one can suppose, that, after the frequent injunctions of Christ to his disciples to pray to the Father, they would so soon violate his commands, and address their petitions and adoration to him. — Livermore, *in loc.*

[See "Concessions of Trinitarians," *in loc.*]

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9. Acts vii. 59: "And they stoned Stephen, *calling upon* [God], and "saying, Lord Jesus, receive my spirit."

Trinitarian Argument. — We have here a distinct and emphatic prayer to Jesus Christ, uttered under a lively sense of the instant approach of death, by a devout man, full of faith and of the Holy Ghost; — a prayer which, if Jesus had been no more than a man, would have been idolatrous; an insult offered to the majesty of God by his chosen servant, at the moment of his being called to his account. The fact is, that Stephen died a martyr to that grand and vital doctrine, the Divinity of Christ. — Bishop Blomfield: *Lectures on the Acts of the Apostles, and the Gospel of John*, pp. 47, 48.

Observations. — Stephen undoubtedly knew, that his Master not only prayed to the Father, but desired his followers to adore the same Being (*x*). The language which he used in this discourse plainly indicates his belief in the inferiority of Christ to the Almighty. He quoted to the Jews a prophecy of Moses, who had foretold his countrymen, that the Lord God would *raise up* from amongst them *a prophet like himself* (*y*); and, when favoured with a vision immediately before being stoned, he exclaimed that he beheld the *Son of man* standing on the right hand of God (*z*); — language, than which none could be better adapted to mark his conviction of Christ's subordination to the Father. It is in the highest degree improbable, that this righteous martyr would act in direct opposition to his Lord's

example and commands, and pay divine homage to one whom he regarded only as the Son of man, and the Prophet or Ambassador of the Most High; for the word *God*, found in the text under consideration, is well known to have been interpolated, and is indeed printed as such in the Public Version. With the vision still before his eyes, or, at least, strongly impressed on his mind, St. Stephen merely stated to Christ his perfect willingness to resign his breath in vindication of his Master's holy cause, — "Lord Jesus, receive my spirit (or life)." But from the greater solemnity with which he uttered his last benevolent wish, — "Lord, lay not this sin to their charge," — it is highly reasonable to conclude, that, in accordance with the disinterested petition of Jesus on the cross (*a*), it was offered up to the God and Father of all, the original and underived Source of power and mercy (*b*).

ILLUSTRATIVE TEXTS.

(*x*) Matt. xxvi. 39—44: *O my Father!* if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou [wilt]. Luke xi. 1, 2: Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, *Our Father*, &c.

(*y*) Acts vii. 37: This is that Moses who said unto the children of Israel, *A prophet* shall the LORD your God *raise up* unto you of your brethren, *like unto me*: &c.

(*z*) Ver. 55, 56: But he, being full of the holy spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, Behold I see the heavens opened, and *the Son of man standing on the right hand of God*.

(*a*) Luke xxiii. 34: Said Jesus, *Father*, forgive them; for they know not what they do.

(*b*) See Isa. xl. 13, 14. John x. 29. Acts i. 6, 7. James i. 17. *et al.*

QUOTATIONS.

Seeing Christ in heaven, and knowing Christ's power with God, was as good a reason for Stephen to call for and desire his help, as it was for his disciples, who saw his power on earth (Matt. viii. 24—27), to save them in a storm. Yet Stephen's example is to others no rule, unless they are encouraged by a like vision. We are not to depart from general rules of duty, and justify our practice by a single and extraordinary instance or example. — HOPTON HAYNES: *Attributes of God*, p. 119.

The circumstances under which Stephen invoked Jesus were peculiar, entirely different from those of believers of the present day: for he enjoyed a vision of Jesus in the heavenly state, distinct from God; and he therefore addresses him as he would have done if upon the earth, and commends his spirit to his care. It was an act of faith in him, as the resurrection and the life, as the Intercessor with the Father, as the Judge of the quick and the dead; but not the ascription to him of divine attributes, or the rendering of supreme homage, which Jesus, both by example and precept, taught his disciples to give to the Almighty alone. Matt. vi. 9. Luke xxiii. 34, 46. Rev. xix. 10. It is very remarkable, as has been said, and illustrative of this text, that Michael Servetus, the martyr of Geneva, when on the way to the stake, whose agonies he endured in consequence of his faith, *that Jesus Christ was not the Supreme Deity*, often exclaimed, "O God! save my soul! O Jesus! Son of the eternal God, have mercy upon me!" — LIVERMORE, *in loc.*

I am unable to imagine, that Stephen could have worshipped, as God, a person whom he so carefully distinguishes from God, and whom he saw standing *on the right hand of God*. That he should have addressed him, and said what he did to him, is perfectly rational: "Lord Jesus, receive my spirit;" for he saw him in a state of power and glory, and able therefore to welcome his departing soul to heaven. Jesus himself had said, — "In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and *receive you* unto myself, that where

I am, there ye may be also." But whatever power and glory he had, arose from the fact, not that he possessed them himself intrinsically, but that *he stood on the right hand of God.* He is recorded to have uttered the expression, "Lord Jesus, receive my spirit," *before* he knelt down. After this we read, "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." There is nothing in these words to determine whether they were addressed to God or to Christ, as the term *Lord* is an appellation in the Scriptures applied to God, to Christ, and to inferior beings. Most probably it was addressed to God, and is similar to the prayer of Christ upon the cross, — "Father, forgive them: they know not what they do." Or even if it were addressed to Christ, it would be far from proving that Stephen worshipped him as God; for he, with the apostles, considered Jesus to have received power from God, after his ascension, sufficient to establish his religion, and punish his enemies. — Burnap: *Expository Lectures*, pp. 42, 43.

[See "Concessions," *in loc.*]

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10. 2 Cor. xii. 8: "For this thing *I besought the Lord* thrice, that it "might depart from me. Ver. 9: And he said unto me, My grace is "sufficient for thee; for my strength is made perfect in weakness. Most "gladly, therefore, will I rather glory in my infirmities, that the power of "*Christ* may rest upon me."

Trinitarian Argument. — The *Lord* whom Paul here *besought* is plainly Christ. ..... A clearer case that Christ was the object of the apostle's repeated prayer cannot well be presented. — Professor Stuart: *Answer to Channing*, pp. 98, 99, Aberdeen edit.

Observations. — From the ninth verse it appears evident, that the person whom Paul thrice addressed respecting the removal of the "thorn in the flesh," was the Lord Jesus Christ. But, as this address was made when the petitioner was favoured either by a vision of his Master, or by his personal and sensible presence, it cannot with propriety be considered as affording an example to those who are not placed in similar circumstances. The writings of the apostle abundantly testify, that he rendered supreme homage only to the God of heaven, — the God and Father of our Lord Jesus Christ (*c*).

ILLUSTRATIVE TEXTS.

(*c*) 2 Cor. i. 3: Blessed [be] God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. — See other texts in pp. 50—53.

QUOTATIONS.

The person to whom Paul addressed himself at this time was probably Christ, whom he saw in his vision. But this is far from authorising us to pray to Christ when we do not see him, and cannot know that he is present to hear us, or authorised to do any thing for us if he did. It is God only, that great Being who is styled the God and Father of Jesus Christ, and to whom he always prayed, that is the proper object of our prayers. — Priestley on 2 Cor. xii. 9.

Immediately before, St. Paul speaks of the extraordinary nature of the revelations that had been granted him. He was converted by the personal interposition of Christ. He himself mentions a subsequent period when Christ was present with him, and directed his conduct (Acts xxii. 17, *seq.*). Considering the peculiar miraculous intercourse subsisting between him and our Lord, his addressing a request to him cannot be considered as affording any example or authority for prayer to Christ under ordinary circumstances. — Norton: *Statement of Reasons*, pp. 160, 161.

(4) THANKSGIVINGS AND ASCRIPTIONS OF PRAISE RENDERED TO CHRIST.

11. Eph. v. 19: "Speaking to yourselves in psalms, and hymns, and "spiritual songs, singing and making melody in your heart to the *Lord*."

12. Col. iii. 16: "Admonishing one another in psalms, and hymns, "and spiritual songs, singing with grace in your hearts to the *Lord*."

TRINITARIAN ARGUMENT. — As the *Lord* is the usual appellation of Christ, and as we know from undoubted authority that psalms and hymns were sung to Christ in the assemblies of the primitive Christians, there can be little doubt that he is spoken of in this verse [Eph. v. 19]. — GEO. HOLDEN: *Scripture Testimonies*, p. 351.

OBSERVATIONS. — The term *Lord* is ambiguous in several places of the New Testament, but the connection of these passages points out its reference to the Father; for, in the following verse of each passage, the apostle desires supreme gratitude to be given to God, in the name, or by the authority, of the Lord Jesus (*d*). Like many other texts adduced for the Deity or the worship of Christ, they rather assist in confirming the Unitarian doctrine, that there is but one God, the Father; and that he alone is the proper object of religious adoration.

ILLUSTRATIVE TEXTS.

(*d*) Eph. v. 20: Giving thanks always for all things *unto God and the Father*, in the name of our Lord Jesus Christ. Col. iii. 17: And whatsoever ye do in word or deed, [do] all in the name of the Lord Jesus, giving thanks *to God and the Father* by him. — For other translations, see pp. 51, 52, Nos. 53, 59.

QUOTATIONS.

[See "Concessions," under Eph. v. 19, 20. Col. iii. 16, 17.]

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13. 1 Tim. i. 12: "*I thank Christ Jesus our Lord*, who hath enabled "me, for that he counted me faithful, putting me into the ministry."

χαριν εχω τω·

I am thankful to. — *Wakefield.* I am grateful to. — *Carpenter, J. S. Porter.* I return thanks to. — *Belsham.*

TRINITARIAN ARGUMENT. — The reason of the apostle's returning thanks was, that he was appointed to the ministry, and empowered to fulfil it; but, if Jesus had been a mere man, would he have thanked him for this, so many years after Jesus had suffered death? Would not his grateful thanks have rather been addressed to God? — GEO. HOLDEN: *Scripture Testimonies*, p. 371.

OBSERVATIONS. — St. Paul usually gave utterance to his grateful feelings in language directed, not to Christ, but to God, — the God and Father of Christ (*e*). But what could be more natural and becoming than for the servant and apostle of the Saviour to express his gratitude towards him, not as "a mere man," but as the being under God to whom he was indebted for the distinguished privileges and favours which he had received? Surely, a simple expression of thanks to a departed benefactor would be improperly termed *religious adoration;* and the apostle's language is far from implying, that he made even an *address* to his Master.

ILLUSTRATIVE TEXTS.

(*e*) Rom. i. 8: *I thank my God*, through Jesus Christ, for you all. — See Rom. vii. 25. 1 Cor. i. 4; xv. 57. 2 Cor. i. 3; ii. 14. Eph. i. 3; 15—18; v. 20. Col. i. 3—12; iii. 17. 1 Thess. i. 2, 3. 2 Thess. i. 2, 3; ii. 13, 14. 2 Tim. i. 1—3. Philem. 4, 5.

14. 2 Tim. iv. 18: "And the Lord shall deliver me from every evil "work, and will preserve [me] unto his heavenly kingdom: *to whom* [*be*] "*glory* for ever and ever. Amen."

Trinitarian Argument. — In the Sacred Writings are several doxologies addressed to Jesus Christ, which cannot be justified from the charge of idolatry, were he only a human prophet: Rom. ix. 5. 2 Tim. iv. 18. Heb. xiii. 21. 1 Pet. iv. 11. 2 Pet. iii. 18. Rev. i. 5, 6. — G. Holden; *Scripture Testimonies*, pp. 366, 367.

Observations. — Were it proved that the glory here ascribed to "the Lord" must involve divine worship, it would be very unfair to bring this passage to the assistance of orthodoxy, unless it were first made certain that the word *Lord* in this place is applied to Christ. No one will hesitate to grant, that St. Paul's doxologies are usually addressed to God, the Father (*f*).

ILLUSTRATIVE TEXTS.

(*f*) Rom. xvi. 27: To God only wise, be glory *through Jesus Christ* for ever. — See Gal. i. 3—5. Eph. iii. 20, 21. Phil. iv. 20. 1 Tim. i. 17; vi. 15, 16.

QUOTATION.

Where Christ is mentioned under the character of a king, glory or honour may fitly be ascribed to him; meaning thereby to express a wish, that the glory of his kingdom may be everlasting, or that the great founder and ruler of this spiritual empire may be held in everlasting honour by his admiring and grateful subjects. — Belsham: *Calm Inquiry*, p. 368.

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15. Heb. xiii. 20, 21: "Now the God of peace, that brought again "from the dead our Lord Jesus, ... make you perfect in every good work "to do his will, working in you that which is well-pleasing in his sight, "through Jesus Christ: *to whom* [*be*] *glory* for ever and ever. Amen."

Trinitarian Argument. — Here eternal glory is ascribed to Christ, as it is, 2 Pet. iii. Rev. v. 12, 13. — Dr. Boothroyd, *in loc.*

16. 1 Pet. iv. 11: "That God in all things may be glorified through "Jesus Christ: *to whom be praise and dominion* for ever and ever. Amen."

Trinitarian Argument. — As διὰ Ἰησοῦ Χριστοῦ seems here to mean *by the religion* of Jesus Christ, the *gospel*, ... I cannot but agree with Grotius and Doddridge in understanding it of Christ. — Dr. Bloomfield, *in loc.*

Observations. — Dr. Samuel Clarke and others justly observe, that from the construction it is ambiguous whether these doxologies "refer to Christ or to the Father:" it would therefore be hazardous to build an article of our faith on so slender a foundation. The probability rather is, that, God being the principal person mentioned, it was to him only the writers intended to ascribe glory, praise and dominion. However this may be, the supremacy of the Father, and the consequent subordination of Christ, are clearly indicated by the term *God* being restricted to the former. If the respective doxologies, then, were really ascribed to Christ, they cannot be supposed to interfere with that glory which is due to God alone (*g*).

ILLUSTRATIVE TEXTS.

(*g*) Isa. xlii. 8: I [am] Jehovah; that [is] my name: and my glory will I not give to another, neither my praise to graven images. — See chap. xlviii. 11.

QUOTATIONS.

[See "Concessions," under Heb. xiii. 20, 21. 1 Pet. iv. 11.]

17. 2 Pet. iii. 18: "But grow in grace, and [in] the knowledge of "our Lord and Saviour Jesus Christ. *To him* [*be*] *glory* both now and "for ever. Amen."

Trinitarian Argument. — The Lord Jesus Christ and the Father are represented in Scripture as *equally* entitled to the worship of all created beings; as is proved by the fact, that doxologies, of precisely similar form, and containing the same ascriptions, are offered to both; as in 2 Pet. iii. 18, compared with that in 1 Pet. v. 11. — Bagot: *Discus. between the Revs. J. S. Porter and D. Bagot*, p. 41.

Observations. — Were there no doubt respecting the Deity of Christ, it might be inferred that the glory here ascribed to him partook of the nature of religious worship. Considering, however, this point to be at least very questionable, and knowing that St. Peter spoke of his Master as having *received* honour and glory from God, the Father (*h*), and that Jesus himself declared he did not seek his own glory, but that it was his Father who *honoured* him (*i*), — language evidently implying the derivation of his power from the Almighty, — we at once deem it preferable to interpret this passage as expressive of the apostle's ardent gratitude to Jesus as his "Lord and Saviour;" not to Jesus as "God the Son, the second person of the Holy Trinity."

ILLUSTRATIVE TEXTS.

(*h*) 1 Pet. i. 21: Who by him do believe in *God*, that raised him up from the dead, and *gave him glory*. 2 Pet. i. 17: For he *received* from God, the Father, *honour and glory*, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

(*i*) John viii. 50: And *I seek not mine own glory*: there is one that seeketh and judgeth. Ver. 54: If I honour myself, my honour is nothing: *it is my Father that honoureth me*; of whom ye say, that he is your God.

QUOTATIONS.

I must observe, that it is very doubtful whether our common reading of this passage be correct. Some good authorities, and amongst them both the Syriac versions, which are considered the most ancient and valuable in the world, after the words "Jesus Christ" read these additional words, "and of God the Father." This, of course, if it be the correct reading, which is very probable, entirely destroys the argument from this place for the Deity of Christ. This, at all events, is sufficient to render the argument from this passage exceedingly doubtful. It is one of those passages which ought, in fairness, to be left out of consideration in this controversy. — Acton: *Vindic. of the Unitarian Doctrine*, p. 114.

[See the excellent remarks of Dr. Lant Carpenter, quoted in page 53 of the present work, note.]

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18. Rev. i. 5, 6: "Unto him that loveth us, and washed us from our "sins in his own blood, and hath made us a kingdom of priests unto God "and his Father; *to him* [*be*] *glory and dominion* for ever and ever. "Amen." (Griesbach.)

Θεῷ καὶ πατρὶ·

God, even his Father. — *Bible* 1596-7, 1613; *J. P. Smith*. | his God and Father. — *Hammond, S. Clarke, Z. Taylor, S. Sharpe, Burnap*.
him who is his God and Father. — *Carlile*.

Trinitarian Argument. — The ascription of eternal glory and everlasting dominion, if addressed to any creature, however exalted, would be idolatrous and profane. — George Holden: *Scripture Testimonies*, p. 367.

Observations. — The ascription of glory and dominion to Christ cannot here involve an act of religious adoration; for it is addressed, not to a being who is impassible and immortal, but to one who suffered and died that mankind should be restored to the favour of his and our God and Father (*j*). In this passage, as well as in a multitude of others, Jesus Christ and the Father are spoken of as distinct beings; and the appellation *God* is restricted to the latter.

ILLUSTRATIVE TEXTS.

(*j*) John xx. 17: Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto *my Father, and your Father*; and [to] *my God, and your God.* — See 2 Cor. xi. 31.

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19. Rev. v. 13: "And every creature .... heard I saying, Blessing, "and honour, and glory, and power, [be] unto Him that sitteth upon the "throne, and *unto the Lamb*, for ever and ever." — See ver. 9—12.

Trinitarian Argument. — After reading such a passage as this, can we retain a doubt, whether the Being who is thus represented as receiving the very same expressions of adoration and praise with the eternal Jehovah, — of unqualified adoration, — of everlasting praise, — be himself more than a creature? — Dr. Wardlaw: *Discourses on the Socinian Controversy*, p. 176, fourth edit.

Observations. — Throughout this sublime but symbolical description of the worship paid to God and the Lamb, the supremacy of the former and the inferiority of the latter are indicated in the clearest manner. Christ is represented, not as eternal and immortal, but as a person slain to redeem mankind by his blood (*k*); and the term *God* is appropriated to *one* intelligent agent, namely, *to Him that sat on the throne* (*l*). Hence we perceive, that the ascriptions of praise and gratitude poured forth by every living creature in the same fervent language to God and the Lamb, differ in degree and extent, as in other places of the Bible (*m*), according to the nature of the objects addressed.

So far from regarding the ascriptions of praise here offered up to "the Lamb" as implying divine honours, properly so called, or as encroaching on the majesty of the Supreme Being, that, whatever opinion may be formed of Christ's nature, we think no one whose conceptions approximate to the language of the New Testament respecting his exalted character, as the representative of God and the Saviour of the world, will refuse to give utterance to the most fervent gratitude for what the Anointed of the Father taught and did and suffered on behalf of mankind.

ILLUSTRATIVE TEXTS.

(*k*) Rev. v. 9: And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast *slain*, and has redeemed us to God by *thy blood*, out of every kindred, and tongue, and people, and nation. Ver. 12: Worthy is the *Lamb that was slain* to receive power, and riches, and wisdom, and strength, &c.

(*l*) Chap. iv. 8—10: And the four beasts had each of them six wings, [and] they were full of eyes about and within; and they rest not day and night, saying, Holy, holy, holy Lord *God* Almighty, who was, and is, and is to come. (Griesbach.) And when those beasts give glory, and honour, and thanks *to Him that sat on the throne*, &c. Chap. v. 7:

He (the Lamb) came and took the book out of the right hand of *Him that sat upon the throne*. Chap. vii. 10: Salvation to our *God who sitteth upon the throne*, and unto the Lamb. Chap. xix. 4: And the four and twenty elders and the four beasts fell down, and worshipped *God that sat on the throne*, saying, Amen; alleluia.

(*m*) 1 Chron. xxix. 20: David said to all the congregation, Now bless Jehovah your God. And all the congregation blessed Jehovah God of their fathers, and bowed down their heads, and *worshipped* JEHOVAH, *and the king*.

QUOTATIONS.

The worshipping multitudes ... ascribe "blessing and honour and glory and power" both to God and to the Lamb; and to both this tribute was unquestionably due. For, as we learn from many other parts of Scripture, Christ is justly raised to this glorious pre-eminence, as a reward for his virtuous humiliation and obedience unto death, and as the qualification by which he is enabled to discharge the offices of his exalted state. The praise of the angels and redeemed saints is therefore agreeable to the general doctrine of the New Testament; it is agreeable to Unitarianism; it is agreeable to the practice, and consonant to the most grateful feelings and fixed sentiments, of Unitarians. They, in their churches upon earth, are sometimes heard to join the adoring throngs above in "saying with a loud voice, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;'" and there is even some reason to apprehend, that, when Trinitarians employ the same language, they use it, not so much out of regard to the supposed eternal Deity of Christ, as to the might and wisdom to which he has been elevated by the Father. See Barrow's Sermons, vol. ii. No. 31, pp. 434, 445—448. But, whilst it is proper that we should give utterance to these convictions and feelings respecting our highly exalted Redeemer, we are bound to confine to Him that hath "highly exalted him," our *supreme* affection, our *highest* adoration, and our *most profound* submission. — YATES: *Vindication of Unitarianism*, pp. 231, 232.

If "worship" may be offered to Jehovah and the king, or to Jehovah and Samuel, in the same sentence, and yet Samuel or the king be inferior to Jehovah, — why may not blessing, and honour, and glory, and power, be ascribed in the same sentence to Him that sitteth upon the throne and to the Lamb, and yet the Lamb be inferior to Him that sitteth upon the throne? ... We must express feelings of the same kind by the same words; but they are always understood to vary in intensity, as their objects are more or less calculated to excite them. Who can suppose, that the heavenly powers would join in ascribing *equal* praises to the source and to the medium of mercy, — to God himself and "the beginning of the creation of God," — to Him that sitteth upon the throne, and to the Lamb in the midst of it? — DR. HUTTON: *Omniscience the Attribute of the Father only*, pp. 84, 85.

Every time that Scripture commands me to pay my homage to Jesus Christ, it always adds certain restrictions; it saves so evidently the rights of the Creator, that they cannot receive from it any derogation. On the contrary, they only appear to be better established: for it tells me that I ought to honour Jesus Christ; sometimes because God hath highly exalted him, and invested him with a dignity superior to the angels; and sometimes because the glory of the Supreme is here interested, in that he sees himself honoured, when we respect the character of his Ambassador. Thus, I regard Jesus Christ as the great and infallible Teacher: I admire his power, his virtues, his extraordinary talents: I acknowledge him for my superior, and as the person who is one day to be my Judge: I acknowledge that, after God, he is the author of my salvation: I am penetrated with gratitude towards him: I celebrate his memory, and the honours which I render him keep pace with the measure of my praises. I abase myself before the King of kings; I respect in him the image and capital production of the Deity: above all, I honour him when I strive to obey him, and when I take his precepts for the rule of my life. — ABAUZIT: *Miscellanies*, pp. 314, 315.

[See "Concessions," under Rev. v. 9—13.]

(5) DEVOUT ASPIRATIONS.

20. 1 Thess. iii. 11, 12: "Now God himself and our Father, and *our* "*Lord Jesus Christ*, direct our way unto you; and *the Lord* make you to "increase and abound in love one toward another," &c.

ὁ Θεος και πατηρ ἡμων·

God himself who is our Father. — *Whitby (Com.).*
God himself, even our Father. — *Bible 1526-7, 1613; Doddridge, Wynne, Macknight, Bloomfield, Wordsw., &c.*
he, our God and Father. - *J. P. Smith.*
our God and Father himself. -- *Boothroyd, Bridges, Norton, S. Sharpe, Imp. Ver.*

TRINITARIAN ARGUMENT. — Paul joins here Jesus Christ in a direct prayer with the Father, and in the 12th verse prays directly to the Lord Jesus, to bestow an increase of brotherly love, and to establish their hearts, &c. — DR. BOOTHROYD, *in loc.*

21. 2 Thess. ii. 16, 17: "Now *our Lord Jesus Christ himself*, and "God, even our Father, who hath loved us, and hath given [us] everlast-"ing consolation and good hope through grace, comfort your hearts, and "stablish you in every good word and work."

TRINITARIAN ARGUMENT. — The force of the sentence is, "I pray our Lord Jesus Christ and God our Father," &c. From hence it is easy to prove the Deity of Christ. — DR. BLOOMFIELD, *in loc.*

OBSERVATIONS. — If — as, from several texts in the New Testament, there is reason to believe — our Saviour had personal intercourse, after his resurrection, with the first Christians, and assisted them by the gracious aid of the holy spirit (*n*), St. Paul, without presenting any prayer to his Master, or giving him the worship due only to the Almighty, would very naturally express the wishes of his heart, that Christ might bestow his favour on the church at Thessalonica. This power which Christ possessed was undoubtedly derived from God; — an observation whose truth is established not only by the express declarations of Scripture (*o*), but implied even by those passages which are adduced to prove the propriety of worshipping Christ; for the apostle clearly distinguishes him from the Father, by calling him *Lord*, while he gives the higher title, *God*, to that being who was the Head of Christ (*p*), and to whom alone Jesus directed his disciples to pray. But is it at all probable, that one of his principal followers — the chief of the apostles — would act in opposition both to his Master's plain commands, and to his Master's uniform practice? (*q*). No: we have ample evidence for believing, that St. Paul, like the other apostles, strictly obeyed the injunctions and imitated the example of Jesus Christ, by paying religious service only to God, the Father (*r*).

ILLUSTRATIVE TEXTS.

(*n*) John xv. 26: When the Comforter is come, whom *I will send unto you* from the Father, &c. — See Mark xvi. 19, 20. John xiv. 13; xvi. 7. Acts ii. 33; ix. 1—17; xvi. 6—10; xxii. 17—21. 2 Cor. xii. 8, 9.

(*o*) Rev. ii. 26, 27: He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, ... even as *I received* of my Father. Acts ii. 36: Let all the house of Israel know assuredly, that *God hath made* that same Jesus whom ye have crucified, both *Lord* and Christ. — See Phil. ii. 9. Rev. i. 1. *et al.*

(*p*) See 1 Cor. xi. 3. (*q*) See pp. 43—46. (*r*) See pp. 50—53.

In the former of these passages [1 Thess. iii. 11, 12], we find St. Paul expressing a wish, that Christ under God might direct his way to the Thessalonians. It may be explained by the fact of that peculiar and miraculous superintendence over his preaching which was exercised by his Master. We know that he had first preached to the Thessalonians in consequence of a miraculous direction (Acts xvi. 6—10). In the latter passage [2 Thess. ii. 16, 17], in his wishes that the Thessalonians might enjoy spiritual blessings from Christ, he may probably refer to the blessings flowing from the gospel which Christ taught. The effects of the gospel are ascribed to its great Teacher; and sometimes, in the figurative style of the New Testament, with a turn of expression, which, according to our more restrained use of language, might imply an immediate agency in their production which was not intended by the writer. If, however, the apostle had in view, not the power of the gospel, but a present agency of Christ, we must consider his language as founded upon the conception which he entertained of Christ's extraordinary agency over the concerns of the first Christians. This agency, as I have said, was miraculous. We have no reason to believe in its continuance after the apostolic age. A connection of the same nature, a miraculous connection between Christ and his followers, does not exist at the present day; nor have we any ground for believing, that God has committed to him a superintendence of their concerns. Though it should therefore appear, that, in consequence of the extraordinary and peculiar relation subsisting between Christ and the first Christians, he was, under certain circumstances and conditions, regarded by his apostles as one to whom requests might be addressed; yet, upon the ceasing of that relation, no reason would remain for his being regarded by common Christians as an object of prayer. — NORTON: *Statement of Reasons*, pp. 162, 163.

[See "Concessions," under 1 Thess. ii. 11—13 and 2 Thess. ii. 16, 17.]

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22. 1 Tim. i. 2: "Grace, mercy, [and] peace, from God our Father, "*and Jesus Christ*, our Lord." — See 2 Tim. i. 2. Tit. i. 4. 2 John 3.

23. See Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2; vi. 23. Phil. i. 2. Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. Philem. 3.

24. 2 Cor. xiii. 14. Rev. i. 4, 5. — See pp. 125, 129.

25. See Rom. xvi. 20, 24. 1 Cor. xvi. 23. Gal. vi. 18. Phil. iv. 23. 1 Thess. v. 28. 2 Thess. iii. 18. 2 Tim. iv. 22. Philem. 25. Rev. xxii. 21.

TRINITARIAN ARGUMENT. — Of benedictions the commencement and conclusion of several of the Epistles furnish instances, so regular in their form, as to make it clearly appear, that the apostles and the priests of the New Testament constantly blessed the people ministerially in the name of Christ, as one of the blessed Trinity. — R. WATSON: *Theological Institutes*, vol. ii. pp. 118, 119.

OBSERVATIONS. — As the gospel of Christ is the free, unpurchased gift of God to man, it is called *grace*, or favour (*s*); as it proceeded from the unbounded love of God, it is termed *mercy* (*t*); and as it is calculated to promote equanimity of mind and solid happiness, it is denominated *peace* (*u*). Of the gospel, or the glad tidings of salvation, the Almighty was the sole originator; but Jesus was the founder or subordinate author, in being the first or chief person selected by God, to communicate its blessed truths to the human race (*v*). Surely, then, the apostles might fervently wish churches and individuals those blessings which "came by Jesus Christ," without actually addressing in prayer two separate objects of religious adoration, God the Father, *and God the Son*.

If the same divine honours were intended to be expressed by joining together the names of God and Jesus, in a benevolent wish for the spiritual happiness of Christians; then, according to this principle of interpretation, the seven spirits mentioned in Rev. i. 4 must be ranked as divine persons or beings, and accordingly receive divine homage, because they are conjointly mentioned with the Eternal One, and spiritual blessings requested from them as from God himself (*w*). If the repeated wish of St. Paul, that the *grace of Christ* should be with those to whom he addressed his Epistles, imply religious supplication to Jesus; then the expression, *my love*, which is used, according to the Common Version, in a similar manner by the apostle, will also imply that he prayed to himself, and regarded his own person as the Supreme God (*x*).

ILLUSTRATIVE TEXTS.

(*s*) Rom. v. 15: But not as the offence, so also [is] the *free gift*. For if through the offence of one many be dead, much more the *grace* of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many.

(*t*) 2 Cor. i. 3: Blessed [be] God, even the Father of our Lord Jesus Christ, the *Father of mercies*, and the God of all comfort. — See Luke i. 72, 78. Tit. iii. 5. 1 Pet. i. 3.

(*u*) Acts x. 36: The word which [God] sent unto the children of Israel, preaching *peace by Jesus Christ*. — See Rom. x. 15.

(*v*) Matt. xii. 18: Behold MY SERVANT, *whom I have chosen*; ... I will *put my spirit* upon him, &c. John i. 17: The law was given by Moses, [but] grace and truth came *by Jesus Christ*. — See Rom. iii. 23, 24. Col. i. 15. Heb. xii. 2. *et al.*

(*w*) Rev. i. 4: Grace [be] unto you, and peace, from [Him] who is, and who was, and who is to come; and *from the seven spirits*, who are before his throne, &c. (Griesb.)

(*x*) 1 Cor. xvi. 24: *My love* [be] with you all in Christ Jesus.

QUOTATIONS.

Grace and peace ... derived from God the Father, the fountain of all blessings, and from Jesus Christ, the procurer and dispenser of them. — Dr. Whitby: *Commentary* on 2 Cor. i. 2.

The apostle wishes them all the blessings which can flow from God, as the fountain of grace, producing in them all the happiness which a heart filled with the peace of God can possess; all of which are to be communicated to them through the Lord Jesus. — Dr. Adam Clarke on Rom. i. 7.

It seems to me most probable, that by the "favour [grace] of Christ" the apostle means principally, if not solely, that favour, those blessings, of which Christ was the minister to man. — Norton: *Statement of Reasons*, p. 101.

Properly speaking, the apostolic benedictions imply only benevolent *wishes* for happiness, mutual love, and all temporal and spiritual blessings, to be bestowed by God and Jesus upon the persons addressed. But, as almost every wish of an habitually pious man includes a prayer, they may also be considered as aspirations of the mind to God, who is the object of prayer. It is to be observed, however, that, in every instance of such benedictions, a marked distinction is made between "God the Father," who is the only true God, and "the Lord Jesus Christ," who, according to the doctrine stated in other parts of Scripture, exercises his functions, as the guardian and benefactor of the Christian church, in subjection to God, and by means of qualifications imparted from him. — Yates: *Vindication of Unitarianism*, p. 228.

[See Wells, Coleridge, Doddridge, Hammond, and other Trinitarians, as quoted in "Concessions," under Rom. i. 7. 2 Cor. i. 2. Phil. i. 2. 1 Tim. i. 2. Rev. i. 4, 5.]

(6) INVOCATIONS AND APPEALS TO THE NAME OF CHRIST.

26. Acts ix. 14: "And here he hath authority from the chief priests "to bind all *that call on thy name.*" — See ver. 21; xxii. 16.

τους επικαλουμενους το ονομα σου

die deinen Namen anrufen. — *Luther.*
invocantes nomen tuum. — *Arias Montanus.*
qui invocant nomen tuum. — *Beza.*
qui invocquent ton nom. — *Le Clerc.*
those who invoke thy name. — *Professor Stuart.*
who call themselves by thy name. — *Priestley.*
that call themselves by thy name. — *Wakefield, Kneeland.*
who are called by thy name. — *Eds. of Imp. Ver.*
that are called by thy name, or that appeal to thy name. — *Lindsey.*

27. 1 Cor. i. 2: "With all that in every place *call upon the name of* "*Jesus Christ* our Lord, both theirs and ours."

τοις επικαλουμενοις το ονομα

die anrufen den Namen. — *Luther.*
invocantibus nomen Domini. — *Arias Montanus.*
qui invocant nomen. — *Beza.*
ceux qui invoquent le nom. — *Le Clerc.*
who invoke the name. — *Professor Stuart.*
who take upon themselves the name. — *Wakefield, Belsham.*
who call themselves by the name. — *Priestley.*
are called by, or appealed to, the name. — *Lindsey.*
are called by the name. — *Hammond, Locke, J. S. Porter, Eds. of Imp. Ver.*

Trinitarian Argument. — We have proof, little short of demonstration, in confirmation of the active rendering of the phrase, *to call upon, to invoke;* which, when Jesus Christ is the person addressed, must denote religious invocation. Upon the whole, then, we have the most complete evidence from Scripture, that our Lord was the object of divine worship by the primitive Christians; and, of course, religious address ought to be directed to him by his pious followers in every succeeding age. — Geo. Holden: *Scripture Testimonies*, p. 377.

Observations. — *To call on the name of Jehovah* (*y*), and *to be called by his name*, are phrases of frequent occurrence in the Sacred Volume. The Jews (*z*), the city of Jerusalem (*a*), the temple (*b*), the ark of the covenant (*c*), and believing Gentiles (*d*), are all said to have been "*called by* the name of Jehovah;" that is, they were his, they belonged to him, they were dedicated to his service. "*To call on* the name of Jehovah," then, would, in all probability, imply an *acknowledgment* of being his, and of submitting implicitly to his authority. In like manner, when it is affirmed of the primitive converts to the religion of Christ, that they were *called by his name* (*e*), the expression undoubtedly signifies that they were *Christians*, — that they belonged to Jesus, and were dedicated to his service. Thus, too, when the early believers are said to have been those who *called on the name* of Jesus Christ, the words are most probably to be understood as a periphrastical designation of the early Christians — of those persons who made a *public profession* of the gospel. This interpretation is confirmed by those passages of Scripture in which the apostles are represented as baptizing in the name of Jesus (*f*), praying in his name (*g*), performing miracles in his name (*h*), — in other words, by his direction, and under his authority. In this manner we know that they *called on*, or *appealed to*, the name of Jesus; but we do not know, and we have no warrant from Scripture in believing, that they presented religious worship to their Lord and Master. The only direct invocation that we read of, made to Christ, is that of the martyr Stephen, who addressed his Saviour, not as Almighty God, but as "the Son of man, standing on the right hand of God (*i*);" but whose example it would be improper to imitate, unless we were placed in similar circumstances.

It is worthy of particular remark, that if the phrase, *those who call on the name of Christ*, had been employed by the apostles as a familiar designation of *the worshippers of Christ*, we should reasonably expect in the Acts and the Epistles direct examples of prayer to him, recorded in explicit, unambiguous language, — and, particularly in St. Luke's account of the apostles, should perceive some traces of those objections which the Jews would undoubtedly have made to paying a person whom they considered a human being that religious adoration which they justly regarded as due to Jehovah alone. But we find no such declarations, — we read of no such examples, — we trace no such objections. *There*, however, do we discover, in plain and legible characters, that the Being whom the primitive Christians worshipped (*j*) was He who had been the sole object of Christ's adoration, and to whom he had taught his disciples to pray (*k*). Who was this great Being? Was he *God the Son?* — was he, in the "orthodox" sense of the term, *God the Holy Ghost?* — or was he *a Trinity in unity?* No: not one of these. He was the Creator of heaven and earth — "the God and Father of our Lord Jesus Christ" (*l*).

ILLUSTRATIVE TEXTS.

(*y*) Gen. iv. 26: Then began men *to call upon the name of Jehovah*. Ps. lxxix. 6: Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not *called upon thy name*. — See Isa. xii. 4. Joel ii. 32. Acts ii. 21. Rom. x. 12, 13. *et al.*

(*z*) Deut. xxviii. 10: All people of the earth shall see that thou art *called by the name of Jehovah*; and they shall be afraid of thee. — See 2 Chron. vii. 14. Isa. xliii. 7. Jer. xiv. 9; xv. 16. Dan. ix. 19.

(*a*) Dan. ix. 18, 19: O my God! incline thine ear, and hear; open thine eyes, and behold our desolations, and the *city which is called by thy name*. ... O Lord! hear; O Lord! forgive; O Lord! hearken and do; defer not, for thine own sake, O my God! for *thy city* and thy people are *called by thy name*. — See Jer. xxv. 29.

(*b*) See 1 Kings viii. 43. Jer. vii. 10, 11, 14, 30; xxxii. 34; xxxiv. 15.

(*c*) 2 Sam. vi. 2: *The ark* of God, whose name *is called by the name of Jehovah*, &c.

(*d*) Amos ix. 12: The *heathen*, who are *called by my name*. — See Acts xv. 17.

(*e*) James ii. 7: Do they not blaspheme that worthy *name by which ye are called?*

(*f*) Acts ii. 38: Then Peter said unto them, Repent, and be *baptized* every one of you *in the name of Jesus Christ*, for the remission of sins, and ye shall receive the gift of the holy spirit. — See chap. viii. 16; x. 48; xix. 5. Matt. xxviii. 19.

(*g*) John xv. 16: That whatsoever ye shall *ask* of the Father *in my name*, he may give it you. — See chap. xiv. 13, 14; xvi. 23. Eph. v. 20. Col. iii. 17.

(*h*) Acts iii. 6: Peter said, ... *In the name of Jesus Christ* of Nazareth, rise up and walk. — See ver. 16; chap. iv. 10, 30; xvi. 18. Luke x. 17. Mark xvi. 17, 18.

(*i*) See Acts vii. 56, 59; and p. 303.

(*j*) Acts iv. 24—30: They lifted up their voice to God with one accord, and said, Lord, thou [art] God, who hast made heaven, and earth, and the sea, and all that in them is; .... grant unto thy servants, ... that signs and wonders may be done by the name of *thy* holy child Jesus. — See pp. 50—53.

(*k*) See pp. 43—46. (*l*) See pp. 40, 41.

QUOTATIONS.

To name the name of any one, or *to have his name called on by us*, does, according to the use of this phrase among the Hebrews, signify nothing else but to be denominated from him. — Archbishop Tillotson: *Works*, as published by himself, p. 80.

Επικαλεισθαι signifies *to be surnamed*, Matt. x. 3. Luke xxii. 3. Acts i. 23, and iv. 36; and in many other places; and so in a passive, not active signification. Agreeably to this, επικαλεισθαι ονομα Ιησου Χριστου is *to be called by the name of Jesus Christ*, as an agnomen or supernomination, which notes the special relation we have to him, as the spouse of that husband whose name is *called upon her*, Isa. iv. 1 (which is the direct literal notation of επικαλεισθαι here), or as the servant to that master by whose name he is called also; and so επικαλουμενοι ονομα Χριστου is but a periphrasis of Christians, and no more. In this sense will it be most proper to interpret the like phrase, Acts ii. 21; ix. 14, 21. Rom. x. 12—14, and generally in the New Testament, but when it signifies *to appeal to*, or the like. — Hammond on 1 Cor. i. 2.

Whoever hath with care looked into St. Paul's writings must own him to be a close reasoner, that argues to the point; and therefore, if in the three preceding verses he requires an open profession of the gospel, I cannot but think that *all that call upon him*, ver. 12, signifies all that are open professed Christians; and if this be the meaning of *calling upon him*, ver. 12, it is plain it must be the meaning of *calling upon his name*, ver. 13, — a phrase not very remote from *naming his name*, which is used by St. Paul for professing Christianity, 2 Tim. ii. 19. — Locke on Rom. x. 13.

A person even now calls upon or appeals to the name of Christ, when he prays in his name, or acts or teaches in his name, that is, with the express recognition of his divine authority; and in those days, when every thing was constantly done in the name of Christ, with an explicit recognition of his authority, with direct reference of miraculous power to him as the immediate source, and with avowed faith in his gospel, it is no wonder that the disciples were described as persons *who called upon*, or *appealed to, the name of Christ*. Our expression *call upon*, though literal, is so much associated with the express invocation of a person, rather than an appeal to his authority, that I should prefer rendering επικαλεομαι, in this connection, *I appeal to*; and that there is abundant justification of this rendering, see Acts xxv. 11, 12, 21, 25; xxvi. 32; xxviii. 19. 2 Cor. i. 23. — Abridged from Carpenter: *Unitarianism the Doctrine of the Gospel*, pp. 250, 251, 247.

[See "Concessions," under Acts ix. 14; xxii. 16. 1 Cor. i. 2.]

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28. Rom. ix. 1: "I say the truth *in Christ*, I lie not, my conscience "also bearing me witness in the holy spirit." — See 1 Tim. ii. 7.

Trinitarian Argument. — Nor can I see how the solemn adjuration by Christ (ι Χριστῳ) which the apostle uses, Rom. ix. 1. 1 Tim. ii. 7, can be separated from religious invocation or appeal. — Professor Stuart: *Ans. to Channing*, p. 100, Aberd. edit.

Observations. — These texts are sometimes adduced to prove, that St. Paul appealed to or called on Christ, as the witness of his conduct. But the expression *in Christ* is so often employed in the New Testament, and particularly by the Apostle to the Gentiles, to signify *a Christian* (m), that we do not think it justifiable, in the passages before us, to depart from this usage of the term, and to interpret it in a sense in which it does not elsewhere occur, — namely, as a form of religious adjuration.

ILLUSTRATIVE TEXTS.

(m) 2 Cor. v. 17: *If* any man [be] *in Christ* (εν Χριστῳ), [he is] a new creature. — See Rom. xvi. 7, 9, 10. 1 Cor. iii. 1; iv. 10. 2 Cor. xii. 2. Gal. i. 22. 1 Pet. iii. 16. *et al.*

QUOTATIONS.

[See "Concessions," for another quotation from Professor Stuart, who interprets the phrase *in Christ*, "agreeably to what becomes one who is in Christ, or who belongs to him; *i.e.* as a Christian;" thus answering and nullifying his former argument for the Deity of Christ.]

SECT. XV. — EXAMINATION OF SCRIPTURE EVIDENCE ALLEGED FOR THE DEITY OF CHRIST, FROM SIMILAR LANGUAGE APPLIED, OR SUPPOSED TO BE APPLIED, TO HIM AND TO GOD.

1. Job xix. 25—27: "I know [that] *my Redeemer liveth*, and [that] "he shall stand at the latter [day] upon the earth; and [though] after my "skin [worms] destroy this [body], yet in my flesh shall I see God," &c.

Trinitarian Argument. — It is proper for us to compare the language of this passage, with the character and declarations of Him to whom "all the prophets gave witness." He, in the fulness of the times, was manifested as the Redeemer from sin and death, the First and the Last, and the Living One, the Resurrection and the Life. ... The passage unequivocally designates the great Deliverer by the highest titles and attributes of Deity. — Dr. J. P. Smith: *Script. Test.* vol. i. pp. 277-8, third edit.

Observations. — As, from other portions of this sublime and instructive poem, it does not appear that the author believed in a future state of existence (*a*), the passage quoted has probably no reference to the general resurrection, but to Job's confidence in the Supreme Being, that He would *at last* restore him to health and prosperity (*b*). Supposing him, however, acquainted with the doctrine of man's resurrection, it would not follow that he believed Christ to be Almighty God, or that he referred to him at all; the title *Redeemer* being often employed by the sacred writers in reference to Jehovah — to him whom Jesus spoke of as his Father (*c*). It is observable that the royal translators have in these verses supplied several words not found in the original; — a consideration sufficient to show the unfairness of adducing a text so obscure as a *proof* of any doctrine.

ILLUSTRATIVE TEXTS.

(*a*) Job xiv. 10—14: Man dieth, and wasteth away; yea, man giveth up the ghost, and where [is] he? [As] the waters fail from the sea, and the flood decayeth, &c.

(*b*) Chap. xiv. 14: If a man die, shall he live [again]? All the days of my appointed time will I wait, *till my change come*. Chap. xlii. 12: So Jehovah blessed *the latter end* of Job more than his beginning; for he had fourteen thousand sheep, &c.

(*c*) Isa. lxiii. 16: Doubtless thou [art] our Father, ... our *Redeemer*; thy name [is] from everlasting. — See chap. xli. 14; xliv. 6, 24; liv. 5. Ps. lxxviii. 35. *et al.* — Comp. John viii. 54: It is *my Father* that honoureth me; of whom ye say, that he is *your God*.

QUOTATIONS.

This passage is one of the most difficult in the Bible. Of the immense number of critics who have applied themselves particularly to the book of Job, scarcely any two agree respecting its sense, or at least respecting the mode of deriving the sense from the words; and a large proportion, equal to any in learning and judgment, and many of them even in what is called orthodoxy of sentiment, have denied all reference of the words to a future state of existence; whilst amongst those who have contended for their application to this subject, our author stands almost alone in maintaining their direct application to the Messiah, interpreted so as to apply to him the titles and attributes of Deity. ... We ourselves embrace with great confidence the opinion of those who maintain that Job here speaks only of a temporal deliverance; and that both the general object of the book, and several remarkable passages in it, prove the author to have been ignorant of the doctrine of a future state. — Wm. Hincks: *Review of Dr. J. P. Smith's Script. Test.* p. 21. [See "Concessions," *in loc.*]

2. Ps. ii. 12: "*Blessed* [are] all they that put their *trust in him.*" Matt. xii. 21: "And in his name shall the Gentiles trust." — Comp. with Jer. xvii. 5—7: "Cursed [be] the man that trusteth in man, and maketh "flesh his arm, and whose heart departeth from Jehovah. .... *Blessed* [is] "the man that *trusteth in Jehovah*, and whose hope Jehovah is."

TRINITARIAN ARGUMENT. — [After quoting Jer. xvii. 5, 7] If we find that these holy writings, in their most perfect form of the gospel-inspiration, require and encourage the reposing of those affections in Christ, which the tenor of the Old Testament demands as exclusively due to Jehovah; we have an additional instance of the attributing of divine qualities to the Messiah, and a proof, presumptive at least, of his possessing a divine nature, which alone could be a proper foundation for such affections, and for the requirement to exercise them. — DR. J. P. SMITH: *Script. Testimony to the Messiah*, vol. iii. pp. 178, 179, third edit.

OBSERVATIONS. — The trust in man reprobated in the passage from Jeremiah is that implicit confidence which considers man as the primary object of affection, and debars God from having any place in our thoughts. But as Christ was appointed to be a Guide and a Saviour, his disciples may put their trust in him, and at the same time place their supreme confidence in the universal Father (*d*). The Trinitarian inference is evidently erroneous; for human beings are, to a certain extent, proper objects of trust, particularly those whom the Almighty appointed to act in the capacity of prophets (*e*).

ILLUSTRATIVE TEXTS.

(*d*) John xiv. 1: Let not your heart be troubled: ye believe (πιστευετε) in God, *believe* (πιστευετε) *also in me.* ("Put your trust in God; put your trust also in me." WAKEFIELD.)

(*e*) John v. 45: There is [one] that accuseth you, [even] *Moses, in whom ye trust* (ηλπικατε). — See Exod. xiv. 31; xix. 9. Prov. xxxi. 11.

QUOTATIONS.

It is not said absolutely, "Cursed be the man who trusteth in man," but who so trusts that he "maketh flesh his arm;" that is, who rests his hope on the strength of a mortal man, and not on the divine spirit or energy which is discernible in that man. Wherefore *man* is to be understood here, as he is wont to be, according to the mortal nature of men only, without any portion of divine energy and power; for whoever has had these communicated to him by God is placed so far beyond and above man. For this is all that is to be understood by the term *flesh*; the following words being added, "and whose heart departeth from the Lord." But we who place our hope in Christ do not "make flesh our arm;" since Christ, although mortal, was endowed with the divine spirit, and is now made a living spirit. Neither does our heart "depart from the Lord;" for by trusting in Christ we trust in God, and thus our heart approaches towards God, instead of departing from him. — *Racovian Catechism*, pp. 155, 156.

To us [Unitarians], Jesus, instead of being the second of three obscure unintelligible persons, is first and pre-eminent in the sphere in which he acts, and is thus the object of a distinct attachment, which he shares with no equals or rivals. To us he is the first of the sons of God, the Son by peculiar nearness and likeness to the Father. He is first of all the ministers of God's mercy and beneficence, and through him the largest stream of bounty flows to the creation. He is first in God's favour and love; the most accepted of worshippers, the most prevalent of intercessors. In this mighty universe, framed to be a mirror of its Author, we turn to Jesus as the brightest image of God, and gratefully yield him a place in our souls, second only to the infinite Father, to whom he himself directs our supreme affection. — CHANNING: *Works*, vol. i. p. 505, Belfast edition.

[See "Concessions," under Ps. ii. 12. Jer. xvii. 5. Matt. xii. 21.]

3. John xix. 37: "And again another Scripture saith, *They shall* "*look on him whom they pierced.*" — Comp. Zech. xii. 10: "And *they* "*shall look upon* ME *whom they have pierced*, and they shall mourn for "him, as one mourneth for [his] only [son]," &c.

והביטו אלי (various reading, אליו) את אשר דקרו

and they shall look towards him whom they pierced ..... *Blayney.*
and they shall look on him whom they have pierced ..... *Archbishops Leighton and Newcome, Lindsey, Boothroyd.*

Trinitarian Argument. — The words of Jehovah are by the evangelist referred to Christ: Jehovah says, "They shall look on *me* whom they pierced;" but the evangelist says, that Christ was the person "whom they pierced," and consequently was Jehovah. — Geo. Holden: *Script. Test.* p. 139.

Observations. — Many commentators believe, that the apostles sometimes quoted portions of the Jewish Scriptures, not to point them out as containing prophecies of the events or incidents which they related, but merely to illustrate their own narrative or argument by the appropriation of language which in some measure corresponded with their ideas. If this opinion be, as we think it is, correct (*f*), the words of Jehovah, as spoken by the prophet, may have been cited by John only because he considered them applicable to the event he was describing; as writers of the present day borrow passages of beauty or sublimity from classical authors, with a view of embellishing or of elucidating their own compositions, or of making a durable impression on the minds of their readers. This observation is the more likely to be true, because the words in the book of Zechariah, and those in the Gospel of John, are dissimilar in a matter of some importance; the pronoun *me* being used by the prophet, and *him* by the evangelist. If, however, the latter did not *change* the language to the accommodation of his own ideas, but cited it correctly, and as a prophecy of Christ, it will be highly probable, that the passage in Zechariah has been corrupted, and therefore does not refer to the Divine Being.

ILLUSTRATIVE TEXTS.

(*f*) Matt. ii. 14, 15, comp. Hos. xi. 1. Exod. iv. 22, 23. Heb. ii. 6—8, comp. Ps. viii.

QUOTATIONS.

There can be no doubt, that *him* refers to the same person as *me* in the preceding line. Such a change of the pronoun is very common in Hebrew. — Notes on Zech. xii. 10.

The only way in which Jehovah could be pierced is in a figurative sense, in the sense of being *grieved*; just as it is said of men, when their feelings are injured, that they are *wounded*. God was pleased in the Old Testament often to represent himself with human sensibilities. ... To me it seems to be doing great violence to language, to mix up a siege of Jerusalem, in the time of the prophets, with the death of Christ, which took place four hundred years after. It has been thought to favour the application of this passage to Christ, that Jehovah speaks of himself in the first person, and then in the third: "They shall look upon *me* whom they have pierced, and mourn for *him*." But the difficulty is no greater in the one case than in the other. There is no more reason for a change of persons, if he speaks of himself as the Messiah, than if he speaks of himself absolutely. The obvious meaning is, "They shall mourn for him whom they have pierced." This is not applicable to the Jews concerning Christ. His murderers did not relent. — Burnap: *Expository Lectures*, pp. 90, 91.

[See Calvin and others in "Concessions," under Zech. xii. 10 and John xix. 37.]

4. Rom. xiv. 10—12: "For we shall all stand before the judgment-"seat of *Christ*. For it is written, [As] I live, saith the Lord, every "knee shall bow to *me*, and every tongue shall confess to *God*." — See Isa. xlv. 23.

Trinitarian Argument. — Here the word *Lord* manifestly corresponds to the name *Jehovah*; and Jesus is in this passage called both Jehovah and God. — Carlile: *Jesus Christ the Great God our Saviour*, p. 163.

Observations. — It is perfectly consistent with the principles of Unitarianism to say, that standing before Christ, and rendering him an account of our deeds, is virtually standing before God, and rendering an account to *him*; for, in the judging of the world, Christ will act as the representative of God (*g*).

Were the principle involved in the argument here employed to support the proper Deity of Christ followed out generally into the interpretation of the Bible, what a havoc of reason and common sense would ensue! Thus, the children of Israel, by murmuring against Moses, murmured against Jehovah: therefore, Moses is Jehovah. He that receiveth a disciple of Jesus, receiveth Jesus himself: therefore, the disciple is Jesus. When the Corinthians sinned against the brethren, they sinned against Christ: therefore, each of the brethren must be Christ (*h*).

ILLUSTRATIVE TEXTS.

(*g*) Acts xvii. 24—31: God ... will judge the world in righteousness *by* [*that*] *man whom he hath ordained*, &c. — See John v. 22. Acts x. 40—42. Rom. ii. 16.

(*h*) See Numb. xiv. 2, comp. ver. 26, 27. Matt. x. 40. 1 Cor. viii. 12. — See also Lev. xxv. 55, comp. Numb. xxxi. 49. Deut. viii. 2, comp. chap. xxix. 2—5. Ps. lxxviii. 10, 20, comp. Numb. xx. 3, 11.

QUOTATIONS.

The judgment-seat of Christ, and that of God, are the same, not because Christ is God, but because he acts in the name and by the authority of God, which is fully expressed when it is said that God will judge all the world by Jesus Christ; so that being judged by Christ and by God is in effect the same thing. — Priestley on Rom. xiv. 12.

But whereas the apostle said before, that "we shall all stand before the tribunal of Christ," he now infers that every one "will render an account of himself to God," because God hath constituted Christ the Judge of all, Acts x. 42. John v. 22; and therefore his judgment is the judgment of God himself, who by him will judge all the world, Acts xvii. 31. — Limborch on Rom. xiv. 12.

The apostle, according to the English translation, affirms that "we shall all stand before the judgment-seat of Christ;" but the oldest and best Greek manuscripts, the old Latin, and the Vulgate in many manuscripts, have "the judgment-seat *of God*." ... I have one Latin manuscript of the New Testament, and it hath "*ante tribunal* Dei." Although the judgment-seat of Christ is in truth the judgment-seat of God, and it is said by St. Paul himself, in 2 Cor. v. 10, that "we must all appear before the judgment-seat of Christ;" yet, in the Epistle to the Romans, the course of the apostle's reasoning requires the reading preserved in the manuscripts and versions above mentioned. — Dodson in note on Isa. xlv. 23.

[See p. 280 of the present work, and also "Concessions of Trinitarians," under Matt. iii. 3. Rom. xiv. 10—12.]

5. 1 Cor. x. 9: "Neither let us *tempt Christ*, as some of them also "tempted, and were destroyed of serpents." — Comp. Numb. xxi. 5, 6.

Μηδε εκπειραζωμεν τον Χριστον (various readings, Κυριον, Θεον), καθως και τινες αυτων επειρασαν·

Ne tentons pas [Jésus-] Christ, comme quelques-uns d'entre eux tenterent [Dieu]	*Le Clerc.*
Nor let us try the Anointed, as some of them also tried [the anointed]	*Simpson.*
Neither let us tempt the Lord (*or*, God), as some of them also tempted	*Lindsey.*
Nor let us try the Lord, as some of them also tried [him]	*Imp. Ver.*
Neither let us tempt the Lord, as some of them also tempted him	*Heylbam.*
Neither let us weary out God with trials, as some of them also tried [him]	*Wakefield.*

Trinitarian Argument. — A plain proof that it was the opinion of St. Paul, that the Jehovah who conducted the Israelites through the wilderness, and manifested himself to them upon various occasions, was no other than Christ. — Dr. Hawker: *Sermons on the Divinity of Christ*, p. 94.

Observations. — The apostle does not inform the Corinthians, that the Israelites tempted Christ; nor does the passage in the Pentateuch to which he alludes mention that the Almighty Being, against whom they rebelled, was any other than Jehovah (*i*), afterwards called the Father of Jesus (*j*). Supposing the received text to be genuine, it would not follow that, because both God and Christ were tempted, they must therefore be the same being: St. Paul's meaning would rather be — to use the words of Newcome — "Nor let us tempt, try, prove, provoke Christ now, as some of them did God at that time." If, however, with the learned Primate, we read *Lord* instead of *Christ*, the passage may altogether be applicable only to the Almighty Father.

ILLUSTRATIVE TEXTS.

(*i*) Numb. xxi. 5—7: And the people spake against God, and against Moses. .... And *Jehovah* sent fiery serpents among the people. ... Therefore the people came to Moses, and said, We have sinned; for we have spoken against *Jehovah*, and against thee, &c.

(*j*) Acts iii. 13: The God of Abraham, and of Isaac, and of Jacob, *the God of our fathers*, hath glorified his *Son* (or, *Servant*) Jesus, &c. — See John viii. 54.

QUOTATIONS.

The true reading of this text is very uncertain. The evidence of manuscripts and fathers decidedly favours *the Lord*, which, however, Griesbach, though he prefixes his mark of high probability, does not introduce into the text. The evidence of the versions favours the common reading. The Alexandrian MS. has *God*. — Carpenter: *Unitarianism the Doctrine of the Gospel*, p. 203.

Ver. 9 may be thus literally rendered: — "*Nor let us try the Anointed* (i.e. the Messiah, Acts x. 38), *as some of them also tried* the anointed (i.e. Moses)." By this translation the contrast which is carried on in ver. 6, 7, 8, and 10, between the actual conduct of the Israelites in the wilderness, and the contrary behaviour which the apostle recommends to the Corinthian Christians, is preserved without interruption in the intermediate ninth verse, and in such a manner also as to accord with the Mosaic history. But if επειρασαν be applied to the Messiah, it does not correspond with fact; for the history shows, that the Israelites tried and provoked Moses. The Messiah was not born, nor invested with his office, till many centuries after. It is no valid objection against this interpretation, that ὁ χριστος, in the same sentence, first means *the Messiah*, and is afterward elliptical in a more extended signification, as *the anointed*; for in chap. iii. ver. 17, of this very epistle, κυριος occurs first figuratively, then literally, and afterwards it is elliptical in a figurative sense. — Simpson: *Essays on the Language of Scripture*, vol. ii. pp. 136, 137.

[See "Concessions," *in loc.*]

6. Eph. iv. 8: "Wherefore he saith, When *he ascended up on high*, he "led captivity captive, and gave gifts unto men." — Comp. Ps. lxviii. 18: "*Thou hast ascended on high*, thou hast led captivity captive: thou hast "received gifts for men; yea, [for] the rebellious also, that Jehovah God "might dwell [among them]."

Trinitarian Argument. — According to the psalmist, it was God, even Jehovah, that ascended up on high: according to the apostle, it was Christ; which ascertains their identity. — Geo. Holden: *Scripture Testimonies*, p. 147.

Observations. — The words of the Psalmist seem to have been employed by St. Paul because they were adapted to express his views concerning the resurrection and exaltation of Christ, and the various powers which his Master was enabled by the Almighty to bestow on the original members of the church (*k*). That the apostle did not consider his citation to have been of a prophetic nature, is evident from his quoting only a part of the passage, and altering some of the expressions (*l*). Besides, had he regarded the phrase, *Jehovah dwelling among men*, to mean the incarnation of "God the Son," it is highly improbable that he would have passed over in silence the clause relating to that wonderful doctrine. This passage, then, gives no countenance to the opinion, that Jehovah and Jesus are the same being: indeed, the preceding verses — which contain the essence of Unitarianism, simply and sublimely expressed (*m*) — are a sufficient guarantee, that the great Apostle of the Gentiles did not believe Christ to be Jehovah.

ILLUSTRATIVE TEXTS.

(*k*) Eph. iv. 7: But unto every one of us is given grace according to the measure *of the gift of Christ*. Ver. 9—13: Now that he *ascended*, what is it but that he also *descended into the lower parts of the earth*? (Griesbach.) He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; &c.

(*l*) Ver. 8: He *gave* gifts unto men. Ps. lxviii. 18: Thou hast *received* gifts for men.

(*m*) Ver. 5, 6: *One Lord*, one faith, one baptism; one God and Father of all, who [is] above all, and through all, and in you all.

QUOTATIONS.

From a view of the whole verse, the sense must, according to this [the Trinitarian] mode of reasoning, be as follows: — "The person who ascended on high, and who *received* gifts for men, that the Lord God might dwell among them, is the Lord God;" — an interpretation which, as implying that the Lord God ascended, and received gifts from a being of course superior to himself, in order that he might dwell among men, is equally absurd and unscriptural. .... To me, as an Asiatic, nothing can appear more strange than an attempt to deduce the Deity of Jesus from an address by David to the omnipresent God, couched in both the second and third persons. I will, moreover, confidently appeal to the context, to satisfy any unprejudiced person, that the psalmist, in ver. 18, had Moses alone in view. The Psalm, it will be recollected, was written on the specific occasion of the removal of the ark, which was done according to the instructions delivered to Moses by God on Mount Sinai. David accordingly recapitulates, in the preceding verses of the Psalm, the wonderful mercies of God in delivering Israel from the Egyptians, and leading them towards the promised land. — Rammohun Roy: *Final Appeal*, pp. 459, 468.

[See "Concessions," under Ps. lxviii. 18. Eph. iv. 8.]

CONCLUDING OBSERVATIONS ON CHAPTER II. OF THIS WORK.

We have now finished the examination of Scripture passages commonly adduced in support of Christ's Supreme Divinity, and find that there is not one of them, either in itself or in combination with others, which, if interpreted by the context or by the general tenor of Holy Writ, can with justice be considered as forming sufficient evidence for that doctrine. In some instances the language is obscure, and may admit of an explanation either favourable or unfavourable to the Deity of Christ, according to the bias of the interpreter; but, for that very reason, such passages ought not to be appealed to; — in others, either the text is doubtful, corrupt, or interpolated, or the translation itself does not give the true sense; all this being admitted by many of the most eminent supporters of the doctrine in question. In numerous instances, the Trinitarian modes of interpretation would, if applied to other cases where similar phraseology is used, involve the most evident and monstrous contradictions; and in some, the true meaning of which it may be difficult to assign, the "orthodox" inference is far from being consequential, and is at least opposed to the express language and clear import of numberless passages in the Sacred Volume.

It cannot, however, be denied that our Lord and Saviour frequently spoke of himself, and was spoken of by prophets and apostles, in terms which raise him far above the greatest of divine teachers; but this will not be felt surprising, when it is remembered that God gave unto him the spirit without measure. It is freely acknowledged, too, that Jesus regarded himself, and was regarded by others, as bearing a relation to the universal Father, and to the world which he came to save, of a higher and more sublime nature than that sustained by any other of God's children, even the greatest and the best. And why? Because He who breathed a divine spirit into the souls of Moses and Plato, and lifted them above their fellow-men, could and *did* breathe a diviner spirit into the soul of Jesus; — because "God anointed him with the oil of gladness above *his* fellows;" endowing him with qualifications above those of prophets and philosophers, and consecrating him to a work superior to any ever accomplished in the annals of the world, — the deliverance of mankind from sin and misery. With Jesus himself, and with the primitive preachers of his gospel, we believe that he was the only-begotten or well-beloved Son of God; — that in his person, his teachings, and his miracles, and particularly in the simple grandeur of his moral character, — combining, as it did, the holiness and compassion of the Father, who dwelt in him, with the devotion of a Son, and the virtues of a man perfected through suffering and through likeness to God, — he proved himself to be the Saviour and the Judge of the human race, the image of the invisible God, and the express image of his person; existing in the form of God, having within him all the fulness of

God, and being one, in soul and purpose, with the infinite Father. We believe that God's Messenger and Representative possessed as much of the wisdom and power of the Deity as was requisite for the great and important purposes for which he was sent into the world; that he was constituted the power and wisdom of God for the salvation of both Jew and Gentile; that all the treasures of wisdom and knowledge which were hidden in him he communicates to his followers, in order to enrich them with a wealth which the world can neither give nor take away; and that he was appointed by God to be the Sovereign of his church — the King of kings, and Lord of lords, — having, as such, all authority entrusted to him in heaven and in earth, — the authority of ruling over the hearts and conduct of his followers, till the consummation of all things, when he shall deliver up his kingdom to God, even the Father, and when he shall be subject unto Him that put all things under him, that God may be all in all. We believe that wherever exists the spirit of Christianity, *there* is Christ present in his spirit and in his power — not only to apostles and evangelists, but to all his disciples who, in every age and in every nation, meet each other with devout hearts and benevolent aims; and that he is the object of reverential love and attachment to all who practically believe in his name, — honouring and obeying the Son of God, because he was the Messenger of the universal Parent. In Scriptural senses such as these, and not according to the definitions of a precise dogmatic theology, do we recognise in Jesus Christ his supremacy, his omnipotence, his omnipresence, his unrivalled wisdom and goodness, without infringing on the absolute and infinite perfections of that Being from whom he derived all that he possessed, — life, spirit, power, excellence, — the capability of teaching — of regenerating — of dying, rising, and ascending for — a guilty race.

We can therefore easily conceive, that the Holy One of God — though one of God's own creation — should have been the theme of prophetical song and apostolic praise; and that, from the imperfection of human language adequately to convey just notions of the character and perfections of the Deity, the apostles should, in the fulness of their burning hearts, have sometimes used expressions, in relation to their Lord and Master, which approximate to those employed of God himself. But we cannot shut our eyes to the fact, that the mightiest of the epithets and characters attributed to Christ are qualified by language, clearly showing that Jesus was regarded by the sacred writers and speakers, and that he regarded himself, as a being infinitely inferior to God; — we cannot shut our eyes to the fact, that the whole tenor of the Bible, from Genesis to the Revelation, is fraught with declarations and clear implications, not of a Triune God, but of THE SIMPLE AND UNDIVIDED ONENESS OF THE SUPREME BEING, — THE INFINITE SUPERIORITY OF THE GOD AND FATHER OF JESUS CHRIST. In proof of this assertion, we again confidently refer the reader to Part First of the present work.

CHAP. III. — OF THE DEITY OF THE SPIRIT.

EXAMINATION OF THE SCRIPTURE EVIDENCE ALLEGED FOR THE DOCTRINE OF THE DEITY OF THE HOLY SPIRIT, CONSIDERED AS THE THIRD PERSON OF THE TRINITY.

INTRODUCTORY OBSERVATIONS. — In this chapter, it is not our design to enter into an examination of *all* the Scripture passages, relating to the holy spirit, which have been adduced to prove the existence of a third person in the Godhead, equal, in every divine perfection, to the Father of all. It will suffice to inquire into the import of a few texts, commonly regarded as the most valid and conclusive; for, if these afford no evidence whatever for the extraordinary dogma just adverted to, and if they can easily be explained in harmony with the Unitarian principle, that there is only one God, the Father, — the others, however numerous, will occasion no serious difficulty, at least in relation to the subject in question. Before, however, proceeding further, the reader will perhaps direct his attention to the First Part of this work, pp. 93—106, where he will find *holy spirit*, and similar phrases, employed by the sacred writers in an infinite variety of senses, — amongst others, Almighty God himself, or his agency and benefits, whether natural or supernatural; but in no instance, so far as we have been able to discover, in the sense of "one of the subsistents in the incomprehensible and ever-blessed Trinity, in every respect equal to the Father and to the Son," * — of a person who "is of one substance, majesty, and glory, with the Father and the Son, very and eternal God." †

Many Trinitarians deem it unnecessary to adduce the slightest evidence for the Divinity of the Holy Ghost; assuming that, if the Deity of Christ is founded on revelation, the former doctrine will inevitably follow. — Others, justly dissatisfied with this defective mode of proving the doctrine of a Triune God, labour, by means of a host of texts, to support the Deity of what they call the third person of the blessed Trinity. But, if the former class egregiously err in assuming the truth of a Trinity from a real or supposed Duality of persons in the Godhead, the latter are no less inconclusive in their reasonings, when they take for granted, that, because the holy spirit, or spirit of God, is sometimes identified with the Divine Being, it must be a divine person, *distinct from and equal to the Father*. So futile, indeed, are the arguments used to establish this point, that the most strenuous supporter of the doctrine of the spirit's personality might freely concede, that a great number of texts express or imply the Divinity of the Spirit, without yielding up the distinguishing

* Rev. J. E. Bates, M. A. in the ninth Lecture of a series on the Unitarian Controversy, by several Clergymen of the Church of England, p. 524.

† Thirty-nine Articles of the Church of England, Art. 5.

doctrine of Unitarianism, namely, the undivided Unity of one being — the absolute Supremacy of one person — the Father. In truth, he might justly claim these texts as affording no inconsiderable support to his own views respecting the Deity. For if the holy spirit is not, in every instance in which the term is used, merely the power or agency of God, or his influence on the human mind, or his miraculous gifts, but frequently the Almighty Being himself, — surely this being can be no other than the God and Father of our Lord Jesus Christ, *unless clearly mentioned in the Bible as a person distinct from* AND EQUAL *to the Father*, — a point which is readily assumed by Trinitarians, but has never yet been proved.

We do not, however, mean to deny, that, in some portions of the Christian Volume, the spirit of God is spoken of as a personal agent, distinct from the Father; but it is worthy of particular remark, that, unless such language be considered as of a figurative nature, representing the extraordinary aids which were bestowed on the apostles for the furtherance of the gospel, the holy spirit will in these passages signify, neither the supernatural influence of the Deity, nor God the Father himself, nor a divine person equal to him in power and glory, but a being appointed to act in the capacity of Messenger to God and Christ, and who was therefore furnished with the qualifications requisite for performing the office assigned him to fulfil. — See p. 98, Nos. 8, 9, 10; pp. 104, 105.

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(1) THE HOLY SPIRIT TERMED GOD, OR SUPPOSED TO BE SO TERMED.

1. Acts v. 3: "Why hath Satan filled thine heart to lie to *the holy* "*spirit*?" — Comp. ver. 4: "Thou hast not lied unto men, but unto *God*."

TRINITARIAN ARGUMENT. — This one Holy Spirit, or Holy Ghost, must, in some sense, be the Supreme God. ..... Accordingly, he is explicitly called God, Acts v. 3, 4. — CARLILE: *Jesus Christ the Great God our Saviour*, pp. 362, 363. [The writer, of course, speaks of the third person of the Trinity.]

OBSERVATIONS. — Supposing not the smallest doubt was entertained, that the Holy Spirit is here called *God*, it does not follow that that Spirit is a third person in a Triune Deity, equal in every divine perfection to the infinite Spirit, the Father, who, according to our Lord, is worshipped by "the true worshippers" (*a*).

ILLUSTRATIVE TEXT.

(*a*) John iv. 23, 24: But the hour cometh, and now is, when the *true worshippers shall worship the Father* in spirit and in truth; for the Father seeketh such to worship him. GOD [IS] A SPIRIT; and they that worship him must worship [him] in spirit and in truth.

QUOTATIONS.

Not a divine person, another God, is here intended, but the divine power, or spirit of God, which was imparted to the apostles. The Apostle Peter's words import only this, that the attempting to deceive persons inspired with the holy spirit was not barely an attempt to deceive them, but God himself, who had given them such extraordinary powers. — LINDSEY: *Second Address*, p. 100.

[See "Concessions," under Acts v. 3, 4, 9.]

2. 1 Cor. iii. 16: "Know ye not that ye are the temple of *God*, and "[that] *the spirit of God* dwelleth in you?" — See 1 Cor. vi. 19.

TRINITARIAN ARGUMENT. — If it was God himself that promised of old to come unto his people, and make them his temple; and yet the bodies of believers are expressly said to be the temples of the Holy Ghost; must it not follow, by an undeniable conclusion, that the Holy Ghost is God? The terms applied to both are the same. — DR. HAWKER: *Sermons on the Divinity of the Holy Ghost*, p. 187.

OBSERVATIONS. — In these texts not a single word is said which implies that the holy spirit, or spirit of God, is a person different from God himself, the Father, or from his agency and influences, or from a mind purified by Christianity (*b*), — not a syllable which in the least approximates in its meaning to the Trinitarian conception of the Holy Ghost.

ILLUSTRATIVE TEXTS.

(*b*) See exemplifications of these senses of the term, *holy spirit*, or *spirit of God*, in pp. 95, 96.

QUOTATIONS.

That *the holy spirit* here [1 Cor. vi. 19] signifies the dispositions and habits produced by the supernatural influence of God, appears evident, because Christians are said to "have it from God." In various passages, these dispositions are represented as *dwelling* or *residing* in the minds of Christians. By carrying the metaphor a little further, Christians are designated the *temple* of that holy influence, *the pure and sacred abode* of those heavenly dispositions. By a different view of the subject [1 Cor. iii. 16], they are also conceived to be so nearly allied and assimilated to the Divine Being, that God himself, as it were, enters into their very substance, and resides in them as if they were the temple of his peculiar presence. — YATES: *Vindication of Unitarianism*, p. 248.

[See "Concessions," under 1 Cor. iii. 16; vi. 19.]

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(2) ETERNAL EXISTENCE.

3. Heb. ix. 14: "How much more shall the blood of Christ, who "through *the eternal spirit* offered himself without spot to God, purge "your conscience from dead works, to serve the living God."

TRINITARIAN ARGUMENT. — Eternal existence is ascribed by the apostle Paul, in express terms, to the Holy Spirit [the third person in the Godhead], Heb. ix. 14. — DR. WARDLAW: *Discourses on the Socinian Controversy*, p. 347, fourth edit.

OBSERVATIONS. — So long as a doubt exists as to the genuine reading of a passage, it is manifestly unfair to produce it as affording a valid argument in support of any doctrine. When, therefore, the text just cited is brought forward to substantiate the eternal existence of a person distinct from the Father, the one only living and true God (*c*), — we cannot avoid concluding, that there must be insufficient evidence from other sources for the Trinitarian doctrine.

ILLUSTRATIVE TEXTS.

(*c*) See John xvii. 3. 1 Cor. viii. 4—6. Eph. i. 6. 1 Thess. i. 9, 10. *et al.*

QUOTATIONS.

The holy spirit: This is the reading of the Clermont and some other MSS. and of the Coptic, Vulgate, and other versions. It is wanting in the Æthiopic. The received text, with the Alexandrine and other copies, and the Syriac and other versions, reads αιωνιου, *eternal*, or *everlasting*. — BELSHAM, *in loc.*

[See Professor Stuart and others, in "Concessions," *in loc.*]

(3) OMNIPOTENCE.

4. Gen. i. 2: "And darkness [was] upon the face of the deep; and "*the spirit of God* moved upon the face of the waters."

Trinitarian Argument.— This *Spirit of God* is throughout Scripture distinguished from the Father and the Son, so as to be viewed in the light of a distinct agent. ..... The expression, "moved on the face of the waters," ... at once conveys to the mind a distinct idea of the part undertaken and achieved by this divine agent in the construction of the globe. — David James: *Lectures on the Doctrine of the Trinity, in a Series of Lectures by several Clergymen of the Church of England*, p. 392.

5. Job xxvi. 13: "*By his spirit* he hath garnished the heavens; his "hand hath formed the crooked serpent."

Trinitarian Argument. — The agency of this Divine Spirit ... extended to the heavens above, and assisted in fixing the chambers of the sun and stars, and adjusting the orbits of the moon and planets. ..... Thus the third of the producing agents of creation is ascertained — the Spirit of God. — David James: *Lectures on the Doctrine of the Trinity; Series of Lectures*, p. 393.

6. Job xxxiii. 4: "*The spirit of God hath made me*, and the breath of "the Almighty hath given me life."

7. Ps. xxxiii. 6: "By the word of Jehovah were the heavens made, "and all the host of them *by the breath* (or, *spirit*) of his mouth."

Trinitarian Argument. — The "breath, or spirit," of the Lord's mouth" does undoubtedly mean the third person of the Trinity, who is called, Job xxxiii. 4, "the Spirit of God, and the Breath of the Almighty." — Jones: *Catholic Doctrine of a Trinity*, chap. iii. art. 11.

Observations. — Among all the doctrines of revelation, none holds a more distinguished place than this, — that the universe is the production of only One Intelligent Agent, — of that glorious Being who is represented in the Old Testament as the Jehovah God of the Jews, and in the New as the God and Father of our Lord Jesus Christ, and the benevolent Parent of his animated and rational creation (*d*). But clear and prominent as are the characters by which this great doctrine is expressed, many of the disciples of Jesus, blinded by the prejudices of scholastic theology, have vainly thought they discerned, in the pages of the Bible, allusions and declarations involving or teaching a contrary dogma; namely, that three divine and equal persons were engaged in the work of creation.

In a former place (pp. 233—242) we examined the arguments adduced to prove, that Christ was the originator of the universe; and found them nugatory. Respecting the texts brought forward to establish the creative agency of a third divine person, it may be sufficient to say, that, if Gen. i. 2 is to be considered as affording evidence for that doctrine, the argument would effectually destroy itself, as well as another founded on the plural word Elohim, *God*, forming a part of the phrase in the text under discussion: for if this word necessarily imply a plurality of persons in the Godhead, — namely, the Father, the Son, and the Holy Ghost, — *the spirit of Elohim* must either signify the creative *influence* of the Trinity, or involve the notion of a Quaternity of divine persons; and if the Hebrew term signifying *God* does *not* indicate plurality, then the expression *spirit of God* can still only denote the vivifying energy of the One Divine Person, or, at

the utmost, imply the existence of no more than two persons, one of whom may be inferior to the other.

With respect to Job xxvi. 13; xxxiii. 4. Ps. xxxiii. 6, it is worthy of remark, that the passages themselves are sufficient to disprove the doctrine inferred from them, unless one is bold enough to regard the *hand*, the *breath*, the *word*, or *speech*, of the Almighty, equally with his *spirit*, as divine subsistents, or persons in the Godhead.

ILLUSTRATIVE TEXTS.

(*d*) See numerous passages quoted or referred to in pp. 21—23 of this work.

QUOTATIONS.

A mighty wind agitated the surface of the waters. ... It is unquestionable that רוּחַ denotes *breath*, *wind*, as well as *spirit*. Comp. Ps. xiv. 7, and Isa. xl. 7. The word *God* is often used to denote excellence of any kind; as *mountains of God* mean "great mountains;" *trees of God*, "tall, flourishing trees;" and, by a similar idiom, *wind of God* means "a strong, mighty wind." — BOOTHROYD on Gen. i. 2.

[See pp. 99, 116. See also "Concessions," under Gen. i. 2. Job xxvi. 13; xxvii. 2—4; xxxiii. 4. Ps. xxxiii. 6.]

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8. Matt. xii. 28: "But if I cast out devils *by the spirit of God*, then "the kingdom of God is come unto you." — See Rom. xv. 18, 19.

TRINITARIAN ARGUMENT. — The Spirit of God is omnipotent; for he was the agent or power by which our Lord and his apostles wrought miracles, Rom. xv. 18, 19. — CARLILE: *Jesus Christ the Great God our Saviour*, pp. 363, 364. [The writer is speaking, not of the Father, but of another divine person.]

OBSERVATIONS. — If there be any doctrine which approaches in importance to the perfect Oneness and Paternity of the Supreme Being, and in the clearness and frequency of the passages teaching or implying these notions, — that doctrine is, that the God and Father of Jesus Christ, and no other divine person whatsoever, was the Almighty Being from whom our Lord derived the extraordinary powers which he possessed, and by which he was enabled to perform his wonderful works. This is proved by all those passages of Scripture which speak of Christ as the Son, the Prophet, the Servant, and Messenger of the Father (*e*); as the humble and devout Petitioner of the Father (*f*); and as a person who expressly declared, that "the Father who dwelt in him *He* did the works" (*g*). In consistency with these views would we interpret such portions of the New Testament as refer the agency of Christ in performing miracles to "the spirit" — or, as elsewhere expressed, "the finger — of God (*h*);" that is, to the *power* of the Almighty Father.

ILLUSTRATIVE TEXTS.

(*e*) See pp. 78—80. (*f*) See pp. 43, 44.

(*g*) John xiv. 10. — Comp. Acts ii. 22: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, WHICH GOD DID *by him*, &c.

(*h*) Luke xi. 20: "But if I *with the finger of God* cast out devils, no doubt the kingdom of God is come upon you. — (Comp. Exod. viii. 19: Then the magicians said unto Pharaoh, This [is] *the finger of God*. Ps. viii. 3: When I consider thy heavens, the work of *thy fingers*, the moon and the stars which thou hast ordained.)

QUOTATIONS.

[See "Concessions," under Matt. xii. 28. Acts x. 38. Rom. xv. 19.]

9. 1 Cor. xii. 11: "But all these worketh that one and the self-same "*spirit*, dividing to every man severally *as he will*."

TRINITARIAN ARGUMENT. — If the Holy Ghost be not a person, but merely an emanation of the Deity, what *will* can an emanation be supposed to have for the distribution and division of gifts? — DR. HAWKER: *Sermons on the Divinity of the Holy Ghost*, p. 145.

OBSERVATIONS. — There are two modes of understanding the term *spirit* as here employed by St. Paul, — either as a personification of miraculous gifts, in accordance with a figure employed by our Lord (*i*), or as denoting the One Supreme, namely, the Father (*j*). What did the apostle, or any of the sacred writers, know of another person in the Godhead?

ILLUSTRATIVE TEXTS.

(*i*) John iii. 8: The *wind* bloweth where it *listeth*, and thou hearest the sound thereof.

(*j*) John iv. 23, 24: For *the Father* seeketh such to worship him. *God* [is] a *spirit*; and they that worship him must worship [him] in spirit and in truth.

QUOTATION.

The apostle, in this passage, applies personal terms and characters to the holy spirit. So likewise did our Lord, when discoursing upon those miraculous gifts and powers which his apostles should receive. But we are not to infer from this language of personification, that the holy spirit is an intelligent agent, distinct from God himself. It is the power of God personified. And when the apostle saith, that the holy spirit distributes his gifts as he will, he no more intends to assert the personality of the holy spirit, than our Lord means to assert the personality of the wind, when he says, "The wind bloweth where it willeth," John iii. 8. — BELSHAM, *in loc.*

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(4) OMNIPRESENCE AND OMNISCIENCE.

10. Ps. cxxxix. 7: "Whither shall I go from *thy spirit*? or," &c.

TRINITARIAN ARGUMENT. — The Psalmist acknowledges the omnipresence and omniscience of the Spirit of God, when he says, in the sublime language of the 139th Psalm, "Whither shall I go from thy presence? or whither shall I flee from *thy spirit*?" — DR. WARDLAW: *Discourses on the Socinian Controversy*, p. 345, fourth edit. [Like Dr. Hawker in the preceding argument, the writer treats of the third of the "real personal distinctions" in the Godhead.]

OBSERVATIONS. — There is not the slightest evidence for believing, that the sublime Psalm, of which the words here cited form a portion, gives any countenance to the popular doctrine of the Holy Spirit. Indeed it is as evident as language can make it, that the words *thou*, *thy spirit*, and *thy presence*, are synonymous, and relate to the agency and ubiquity of only one divine person (*k*). And having learned from the highest of authorities — from the Lord Jesus himself — that "God is a spirit," and that this God is the omnipresent Father, who is to be worshipped "in spirit and in truth" (*l*), — we cannot hesitate for a moment in saying, that the sweet Singer of Israel, and the perfect Teacher of mankind, refer respectively to the same great Person or Being.

ILLUSTRATIVE TEXTS.

(*k*) Ps. cxxxix. 7—10: Whither shall I go from *thy spirit*? or whither shall I flee from *thy presence*? If I ascend up into heaven, *thou* [art] there; if I make my bed in hell, behold *thou* [art there.] [If], &c. (*l*) See John iv. 23, 24.

QUOTATIONS.

[See "Concessions of Trinitarians," *in loc.*]

11. 1 Cor. ii. 10, 11: "For the spirit *searcheth* all things, yea, the "deep things of God. For what man knoweth the things of a man, save "the spirit of man which is in him? even so the things of God *knoweth* "no man, but *the spirit of God*."

Trinitarian Argument. — The spirit of a man knows the things of a man; that is, a man is conscious of all the schemes, plans, and purposes, that pass in his own mind; and no man can know these things but himself. So, the Spirit of God, he whom we call the third person of the glorious Trinity, knows all the counsels and determinations of the Supreme Being. — Dr. Adam Clarke, *in loc.*

Observations. — By taking into account that the term *spirit* bears numerous significations in the Sacred Volume (*m*), we shall not be surprised to find it used even in the same connection in different senses, of which a striking instance may be observed in our Lord's words, more than once quoted, that "God is *a spirit*, and they that worship him must worship him *in spirit* and in truth." In the passage under consideration, the phrase *spirit of God* repeatedly occurs; being sometimes employed to denote the *inspiration* or *influence* of God on the minds of his servants, and sometimes the Divine Mind, or rather the Divinity himself (*n*). Thus, when it is said, that "God hath made a revelation *by* his spirit," and that Christians "have received, not the spirit of the world, but the spirit *which is of God*," the term is undoubtedly used to signify gifts or qualities; but when it is affirmed, that "the spirit *searcheth* all things, yea, the deep things of God," the word *spirit* assumes a different signification, and represents the divine influence as an active agent, by a common figure of speech in the Holy Scriptures (*o*), or, what is more probable, denotes God himself, conformably with the reasoning of St. Paul, who institutes a comparison between the mind of man and the mind of the Deity. But, whatever may be the precise meaning of the whole passage, we cannot find any warrant for inferring, that the spirit of God therein mentioned is the third person of a Triune God.

ILLUSTRATIVE TEXTS.

(*m*) See pp. 93—98.

(*n*) 1 Cor. ii. 10: But God hath revealed [them] unto us *by his spirit*; for the spirit searcheth all things, yea, the deep things of God. Ver. 12: Now we have received, not the spirit of the world, but *the spirit which is of God*; that we might know the things that are freely given to us of God.

(*o*) 1 Cor. xiii. 4—7: Charity *suffereth* long, [and] is *kind*; charity *envieth not*; &c. — See Prov. viii. John i. 13; iii. 8. Rom. viii. 9. Gal. iii. 8. *et al.* See also p. 102.

QUOTATIONS.

This place seems to afford a decisive proof, that by *the spirit of God* we are not warranted to understand any being different from God himself; for the apostle here compares the spirit of God to the spirit of man, and reasons from the one to the other. He would be a strange reasoner who should imagine, that the spirit or intellectual faculty of a man was a different agent from the man himself; and in like manner, from the nature of the apostle's argument, it must be equally absurd to conclude, that the spirit of God the Father is a distinct person or agent from God the Father himself. — Christie: *Discourses on the Divine Unity*, pp. 151, 152.

[See "Concessions," *in loc.*]

(5) DIVINE WORSHIP.

12. Matt. xxviii. 19: "Teach all nations, baptizing them in the name "of the Father, and of the Son, *and of the holy spirit.*" — See pp. 120–3.

13. Ps. xcv. 6: "O come, let us worship and bow down; let us "kneel before Jehovah our Maker." — Comp. Isa. lxiii. 10. Acts vii. 51. "Heb. iii. 7—9.

14. Matt. ix. 38: "Pray ye therefore the Lord of the harvest, that "he will send forth labourers into his harvest." — Comp. Acts xiii. 2: "*The holy spirit* said, Separate *me* Barnabas and Saul for the work "whereunto *I have called* them."

15. Matt. iv. 10: "Thou shalt worship the LORD thy God, and him *only* "shalt thou serve." — Comp. Acts xiii. 2—4; xv. 28; xx. 22, 23; xvi. 6, 7.

TRINITARIAN ARGUMENT. — If any weight is to be attributed to the fact, that the Holy Ghost, in conjunction with the Father and the Son, is honoured with divine worship, — if baptism in His name, — if the exhortation to come, and fall down, and kneel before Him, — if our Saviour's direction to pray, and the practice of the apostles in offering prayer, — if the invitation to praise Him with thanksgiving, — and the example of holy men in serving Him with obedience, — if these things are proofs of Deity, then must we acknowledge the Holy Ghost to be "Very and Eternal God." — J. E. BATES: *Lectures on the Deity of the Holy Ghost; in a Series of Lectures by several Clergymen of the Church of England*, p. 548.

OBSERVATIONS. — Such are the passages cited by Trinitarians to prove, that prayer and praise, or religious service, was rendered, or commanded to be rendered, to "a divine person, one of the subsistents in the incomprehensible and ever-blessed Trinity, in every respect equal to the Father and to the Son." But, we ask, do these or any other passages express or imply any thing about a third person in the Godhead? Do they say that the being to be worshipped is a person different from and equal to the Father and the Son? Do they in the least approximate, in the strength of their evidence for the worship of a "God the Holy Ghost," to those Scripture proofs in favour of the worship of "God, even the Father"? (*p*). To these questions we unhesitatingly answer in the negative, and assert that there is not recorded, in the whole compass of the Bible, one unequivocal instance of praise or glory and supplication to the Holy Ghost.

How deficient in evidence must be that cause, in support of which there cannot be adduced a more plausible show of proof than is here exhibited!

ILLUSTRATIVE TEXTS.

(*p*) Matt. vi. 9. John iv. 23; xvii. 1—3. Acts iv. 24—30. Rom. xv. 5, 6. *et al.*

QUOTATION.

The last Scriptural proof I shall give, that the Holy Spirit is not a third infinite person in the Godhead, is the very decisive one, that Scripture offers not a single ascription of praise or glory to him, and contains not a single doxology in which he is included. Could this be so if he was really and distinctively God? .... Now, if it be a fact that there is not one Scriptural ascription of glory to the Holy Ghost, how is it that the Church of England can so confidently say, "Glory be to the Father, and to the Son, and to the Holy Ghost; *as it was in the beginning, is now, and ever shall be*"? — J. H. THOM: *The Comforter, even the Spirit of Truth; a Lecture*, pp. 36—38.

CONCLUDING OBSERVATIONS.

In the First Part of the present work (pp. 7—58), we presented the reader with the Biblical evidence for the leading doctrines of our Unitarian belief; namely, that God is One; — that He alone is the Father of all; the almighty Creator, the supreme Governor, the all-good Parent of angels and of men; — that He, and He only, is underived and perfect in his nature, absolute and illimitable in his attributes; — and that solely to himself he claims the undivided affections, the profoundest love, the utmost devotedness in thought and act of all his intelligent offspring: in other words, that this infinite Being, at whose fiat the universe sprang into existence, and on whose beneficent will depend the beauty, the order, the life, and happiness of every thing that moves and exists, is not divided into a Plurality or a Trinity of distinct intelligences, subsistences, hypostases, or persons; and that no other being or person, whether in the heavens above or on the earth beneath, equals, or ever can equal, him in those perfections which are properly regarded as constituting the glory of the one only true God.

In another division of Part I. (pp. 59—92), we proved, by means of the same unexceptionable kind of evidence, that our Lord and Saviour was not the one only true God; — that, though one in purpose and design with the all-gracious Parent of the universe, he was in nature and in consciousness altogether different and distinct from him; — that, though immeasurably superior to his brethren in power, wisdom, and goodness, he derived every thing that he possessed, or does possess, from this one Being or Person, — namely, his Father and his God, — to whom alone did Jesus direct his disciples to pray, and to devote every power and affection of their souls; — on whom alone did he himself place his warmest love and deepest trust; — in whom alone he lived, and breathed, and moved; attributing solely to him that glory which was so eminently conspicuous in his miracles, his instructions, and his character; and bowing to the same Father's dispensations of trial and suffering and death, with a meekness and a resignation, the sweetest and the holiest that was ever evinced by any other of the children of God.

In the third division of the First Part (pp. 93—106), we felt no difficulty in acknowledging the truth of a doctrine, supported by revelation, and confirmed by reason, — that God is a spirit; and that the universal spirit, which pervades the worlds of matter and mind, — which dwells in the hearts, and speaks by the lips, of the truly great and good among mankind, — and which especially poured itself into the soul of Jesus, for the refreshment and consolation of a world exhausted by sin and suffering, —

is either God himself, the Source of every good and perfect gift, or his holy and blessed influences. But we also showed by the same evidence, — the evidence of the Scriptures, — that there are no grounds whatever for believing, that this spirit — the holy spirit — the spirit of God — is a person different from the Father, or a third hypostasis in a Triune Deity.

Lest, however, this abundant, if not overwhelming, evidence for the Unitarian doctrine, that God is one, should be unheeded or unfelt by deep-rooted prejudice, or early and error-hallowed associations, we did not stop short even there, but have in the Second Part (pp. 107—332) examined what are usually deemed the Scripture proofs for the doctrines of a Trinity in Unity, — of a God-man, — and of a God the Holy Ghost, different either from God himself, or from his influences and gifts. And difficult as we have sometimes found it to understand and to interpret the meaning of the sacred writers, — and who will undertake to affirm, that he rightly apprehends the scope and import of every text in the Bible? — we have, in our opinion, clearly shown to any calm and unprejudiced mind, that there is no real or substantial evidence for the doctrines of reputed orthodoxy just adverted to.

All this we have done, or attempted to do. If, from want of ability to support a good cause, we have failed in the attempt, let the blame fall on us, and not on Unitarian Christianity. If we have been upholding or defending a great error, vainly supposed by us to be God's truth, let our speculations and our labours fall heedlessly or ineffectually on the world; whilst we ourselves are left, unaccompanied by human anathemas, to the mercy of a good God, — a benignant Father. If, however, we have laboured aright, let the Almighty be praised for employing us as his instrument, and for putting the weapons of sacred truth into our hands; and may that truth be mighty, not only in illuminating the minds, but in purifying the hearts, of writer and of reader; — proving, by the fruits of our lives, that each of us is Christ's, not in name only, but in deed and in truth.

SUMMARY

OF

SCRIPTURE EVIDENCE FOR UNITARIANISM.

If the doctrines of the Trinity, and of the Supreme Deity of Christ, and another person different from the Father, called God the Holy Ghost, were leading and essential principles in religion, it would surely be reasonable to expect, that, in a revelation from the Almighty Parent, — the professed object of which is to show the human race the path to everlasting felicity, — these doctrines would be expressed in perspicuous and intelligible language. Trinitarians have framed Catechisms, and Creeds, and Confessions of Faith, which explicitly and boldly assert the peculiar tenets of reputed orthodoxy. But these tenets, far from being thus laid down in Scripture, are, in point of fact, at total variance with the doctrines of all the inspired teachers; while, on the other hand, the principles of Unitarianism are not only necessarily implied almost in every page of the Sacred Volume, but are in many places expressed with the utmost simplicity, force, and clearness. To corroborate these brief remarks, and at the same time to serve as a kind of Index to this work, the following summary and comparative table is drawn up.

I. — OF GOD.

Summary of Evidence for Unitarianism.

1. The strict, undivided unity of God is clearly expressed in various portions of the Bible. About twenty-four times he is styled ONE, or the ONLY GOD; exclusively of the epithets HOLY ONE, MIGHTY ONE, &c. which occur nearly fifty times. (See pp. 7—15.)

2. From the whole tenor of the Old Testament Scriptures, it is evident, that the design of the Divine Being, in separating the Hebrews from all other nations, was, that they should preserve the knowledge of his nature and character, as the eternal, omnipotent, all-holy God, consisting of only one supreme intelligent Mind. (See pp. 16—18.)

3. Sacred Scripture contains several thousand passages, in which personal pronouns in the singular number are applied by the only living and true God to himself, or are applied to him by the prophets and others. (See pp. 19, 20.)

☞ The Rev. GEORGE HARRIS, in his eloquent Discourse on Christian Worship, says there are upwards of eleven thousand such texts.

Deficiency of Evidence for Trinitarianism.

1. In no one passage of the Old or the New Testament is the doctrine of Three Persons in one God explicitly revealed; — nowhere is it said that Deity consists of God the Father, God the Son, and God the Holy Ghost. (See pp. 9, 10; 42; 56—58; 108—131.)

2. There is no reason whatever for thinking, that the Jews believed Jehovah to consist of more than one person or intelligent agent; and it does not appear, that the Messiah or his apostles ever charged their countrymen with being ignorant of the true object of worship. (See pp. 7—25; 48, 49; with the Gospels, and the Acts of the Apostles.)

3. Except four passages of the Old Testament, in which the Almighty One is represented, according to the style of authority or majesty, as speaking in the plural number, God is never exhibited as having used any other than singular pronouns; and there cannot be found any instance in which he is *addressed* in the plural number. (See pp. 112—115.)

Summary of Evidence for Unitarianism.	Deficiency of Evidence for Trinitarianism.
4. There are upwards of seventy portions of the Bible — some of them of considerable length — in which One Divine Person or Being is characterised as the sole agent in the creation of the universe. (See pp. 21—25.)	4. The Sacred Writings do not contain any mention of three Divine Persons — co-equal, co-eternal, and co-essential — as the Creators of the heavens, and the earth, and the seas. (See pp. 108—114; 233—242; 328, 329.)
5. The Supreme Being — the One only true God — is in the New Testament called the God of Jesus Christ, about twenty times; the Father of Jesus Christ, at least sixty-eight times; and the Father, or our Father, a hundred and eighty-six times. (See pp. 40—42.)	5. Neither Moses nor Isaiah nor Christ, nor any patriarch, prophet, apostle, or evangelist, ever designated the Almighty by the phrases, *Trinity; the holy, ever-blessed, co-eternal Three; Three in One; Triune God; God-man; God the Son; God the Holy Ghost.* (See pp. 42; 56—58.)

II. — OF JESUS CHRIST.

6. Nearly eighty titles, epithets, &c. in one hundred and forty passages of the Christian Scriptures, are appropriated to One Person or Being, the Father; as, *Lord of heaven and earth, the Only Sovereign, the Almighty, the Living God, the Only Wise God, the Only True God,* &c. (See pp. 26—28.)	6. In the New Testament there is a considerable number of titles, epithets, and attributes, applied or ascribed to the Supreme Being, which cannot be clearly shown to have been used in any passage, respecting our Lord and Saviour Jesus Christ. (See p. 162—167, No. 7; p. 173—176, No. 11; p. 179, 180, No. 5; p. 182, 183, No. 8.)
7. It has been estimated, that the word *Jehovah* occurs in the Bible six thousand eight hundred and seventy-two times, being used of only One Divine Intelligence. — (See Harris on "Christian Worship.")	7. There is not one clear instance in which *Jehovah*, the hallowed name of the self-existent Deity, is applied in Holy Writ to Jesus of Nazareth. (See pp. 132—141; 320.)
8. The word *God* is, in the New Testament, applied absolutely, upwards of thirteen hundred times, to a Being distinct from Jesus Christ; namely, to the universal Father. (See p. 36.)	8. It is highly probable that there are not more than four instances of the application of the term *God* to Christ, in the whole compass of the Sacred Volume. — (See pp. 37, 39; 142—184.)
9. Jesus is represented as having applied the term *God* to the Father about forty times; and he seems never to have used it in relation to any other person or being, except once, when he applied the term to those "unto whom the word of God came." (See pp. 29, 30; 39.)	9. In no one instance did the Lord Jesus ever assume a higher title than that of *the Son of God*, though he might, with greater propriety than any other divine Messenger, have taken the Jewish appellation of *God*, or *a god*. (See p. 146, reference *l*.)
10. The inferiority of Christ's nature is clearly shown by the names and characteristics applied to him in the Bible. Thus is he called a Man forty times; the Son of Man, upwards of eighty times; a Prophet, or the Prophet, nineteen times; the Sent of *God, fifty-six times*; and the Son of God,	10. The titles and appellations by which Jesus generally distinguished himself, or was distinguished by his primitive disciples and others, do not indicate a truly divine nature — do not involve ideas of absolute perfection — do not imply, that he who was *made Lord and Christ* by God, the Father,

Summary of Evidence for Unitarianism.	Deficiency of Evidence for Trinitarianism.
with kindred appellations, about one hundred and twenty times; not including the term Child or Servant of God, which occurs eight times, with a few others. (See pp. 75—80.)	and *exalted to be a Prince and a Saviour*, was himself the almighty Being who made, constituted, anointed, inspired, sanctified, or set apart, and exalted him. (See pp. 75—81; 185—212.)
11. Jesus characterised himself as living by the Father; he foretold his agonizing death; he refused the title of *Good Master*; he unreservedly acknowledged his ignorance of the precise time of his own coming; he declared that his Father had taught him, and that his doctrine was not his own, but His who sent him; he repeatedly asserted that he could do nothing of himself; and he informed some of his ambitious disciples, that he could grant seats in his kingdom only to those for whom they were prepared by the Father. (See pp. 59—74.)	11. On no occasion did our Lord claim any of the incommunicable attributes of Deity, such as self-existence or eternity, invisibility, incapability of suffering, or immortality, unchangeableness, omnipresence, absolute goodness, underived knowledge, infinite wisdom, almighty power, and independent authority; nor were these divine perfections ever ascribed to Jesus Christ by any of his disciples. (See pp. 213—283.) ☞ The texts quoted in these places are adduced by Trinitarians to prove the Deity of Christ; but, when examined, they will be found totally inconclusive.
12. Jesus Christ invariably spake of himself, and was spoken of by others, as a being distinct from God; and both he and the apostles most unequivocally expressed his entire subordination to the Father. Jehovah, the one God, declared himself unequalled by any being. (See pp. 16, 17; 20—35; 65—74.)	12. Christ neither claimed perfect equality with God, nor represented himself as the self-same being as the Father; nor did the prophet Zechariah, or St. Paul, or any other of the apostles, attribute to the Lord Jesus either equality of perfections or oneness of nature with Jehovah — God — the Father. (See pp. 284—295.)
13. Christ was raised up, chosen, inspired, given, sanctified, approved, anointed, ordained, appointed, and constituted by God even the Father; that great Being who is the Saviour, in the highest sense of the term. (See pp. 81; 207.)	13. Jesus of Nazareth did not enter on his ministry by the exercise of independent authority; nor did he qualify himself, by any power of his own, for becoming the Saviour and Judge of the human race. (See pp. 198; 245; 280—283.)
14. Jesus, in his *highest* capacities, spake of himself as inferior to the Almighty Father; and his language and behaviour were always marked with that simplicity and consistency which might naturally be expected from a person having only one mind — one will — one consciousness. — (See pp. 82—92.)	14. In the Sacred Volume there is not a single passage in which it is predicated of our Lord and Saviour Jesus Christ, that he possessed in one person two natures, essentially and infinitely different; not a single passage representing him as having said, "This I say, or do, in my human nature; and that, in my divine." (See pp. 84—86.)
15. Christ uniformly presented his supplications and thanksgivings to One Divine Person, — his God and our God, his Father and our Father. (See pp. 43, 44.)	15. There is not a shadow of proof, that Jesus of Nazareth ever prayed to himself, or to a part of himself, termed his divine nature. (See p. 45.)
16. In teaching his disciples how to pray, Jesus directed them to address the Father; and he enjoined them to ask nothing from himself. (See pp. 46, 47.)	16. Our Lord Jesus Christ did not command his followers to pay religious service to a Triune God, or to two divine persons distinct from the Father. (See p. 47.)

Summary of Evidence for Unitarianism.

17. Angels and others celebrated the birth of Jesus, but offered up their praises only to God. The multitudes who followed our Lord, and those devout individuals who were cured of their diseases, thanked Jesus, but glorified only the God of their fathers. (See pp. 48, 49.)

18. St. Paul, and the other primitive disciples of Christ, paid their supreme homage only to One Being, — the Creator of heaven and earth, the God and Father of our Lord Jesus Christ. (See pp. 50—54.)

19. Those doxologies of the New Testament which are presented to a person or being distinct from our Lord, are evidently of the highest kind; being offered up to our God, the God of Jesus Christ, — to the Father of all, and the Father of Jesus Christ. (See pp. 50—53, Nos. 43, 48, 52, 59, 61, 62, 68, 70, with foot-note.)

20. The mighty Prophet of Nazareth was undoubtedly recognised by his countrymen as inferior to God. For in infancy and boyhood he was subject to his parents; in manhood he mingled with his relations and friends; and in the whole course of his ministry, he lived with his disciples in the most familiar, though dignified manner. He ate and drank with them, and washed their feet. He was peculiarly beloved by John; he was betrayed by Judas, rebuked and denied by Peter, and forsaken by all. (See pp. 59—62.)

21. Throughout the Acts of the Apostles, Jesus is represented as the Anointed, the Prophet, the Servant, and Messenger of God, — as a man approved of God, — raised from the dead by God, — exalted by God, and appointed by him to act as his representative in the judging of the world. (See p. 78, Nos. 21, 25; p. 80, Nos. 43, 44; p. 81, Nos. 53, 58—60.)

22. The love of God, in sending his Son to redeem mankind from iniquity, is frequently adverted to by the apostles in language of the most eloquent kind; but to the Father only do they primarily attribute the blessings of the Gospel dispensation. (See pp. 50—54.)

Deficiency of Evidence for Trinitarianism.

17. The angelic hosts, the pious shepherds, and the devout Simeon, with the well-disposed Jews and others who attended on Christ's ministry, seem not to have been in the slightest degree acquainted with what is termed the doctrine of the ever-blessed and adorable Trinity. (See pp. 48, 49.)

18. The prayers and thanksgivings of Trinitarians, which are sometimes offered up to "God the Son," or to a Triune Deity, have nothing corresponding in any part of Scripture. (See pp. 54, 55; 296—316.)

19. The few ascriptions of glory and dominion which are presented to Christ in the apostolical writings, are never offered up to him as Almighty God, but as one who had been *rewarded* by the Father of all for his *sufferings* and *death* in the sacred cause of man's salvation. (See pp. 54; 306—310.)

20. No trace is to be found in the writings of the evangelists, of that astonishment which must have been produced in the minds of the earliest Christians, when they discovered — as on Trinitarian principles they must have discovered — that their Lord and Master was the one Jehovah, whom they and their fathers adored, — the self-existent, invisible, and immortal Being, — the omniscient and omnipresent Spirit, — the Almighty God, — the Creator and Governor of universal nature. (See the Four Gospels.)

21. In St. Luke's account of the preaching of the apostles after the ascension of Jesus, no passages can be found which testify to any newly-discovered truths concerning the Trinity and the Deity of Christ, — no bursts of wonder at the immeasurable love of God, in condescending to become a man of sorrows, and to expire on the cross. (See Book of Acts.)

22. We are not informed by John, or Peter, or Paul, or James, or Jude, in their epistolary writings, that they had received a clearer or a more perfect revelation regarding the person of Jesus Christ, and the nature of the Godhead. (See the Epistles.)

Summary of Evidence for Unitarianism.

23. In the Apocalypse may be perceived evident marks of Christ's inferiority to the Father. It is expressly said, that revelation and power were imparted to him; and he is frequently spoken of not only as distinct from the Eternal, who sat on the throne, but as a being who had suffered and died for the happiness of mankind. (See p. 66, No. 37; p. 72, No. 43; pp. 309, 310.)

Deficiency of Evidence for Trinitarianism.

23. In the most sublime passages of the book of the Revelation, the glorified Redeemer is not characterised as God-man, or as God the Son, the second person of the holy Trinity — is not mentioned as the Almighty, or Supreme Lord over all — He who sitteth on the throne — who is, and was, and is to come; and who liveth for ever and ever. (See p. 27, Nos. 38, 44, 55, 70, 72—74.)

III. — OF THE HOLY SPIRIT.

24. Originally and primarily, the word *spirit* denotes *breath* or *wind*; and, secondarily, and by way of analogy, *influence*, *inspiration*, or *power*. (See pp. 93, 97, 99.)

24. The term *spirit*, in its proper and literal import, does not signify an intelligent agent, or a being possessed of personal properties. (See p. 99.)

25. If, as there is reason to believe, the holy spirit, or spirit of God, is sometimes represented in the Bible as a real personal agent, possessing the names and attributes of Divinity, — that being must be the Father himself, who is the one only wise and true God, to the exclusion of every other person in the universe. (See pp. 7—20.)

25. Amongst the vast variety of senses in which the terms *spirit*, *holy spirit*, and *spirit of God*, are used in the Old and the New Testament, there is not one clear instance of their application to a person distinct from God, the Father, and equal to him in power and glory. (See pp. 93—106; 325—332.)

26. If the holy spirit, promised by our Lord Jesus Christ to the apostles, under the character of a Comforter, Advocate, or Intercessor, was really and truly a personal and intelligent agent, *distinct* from God, the Father, — that person must, consistently with the language so understood, be inferior both to the Father and the Son, by whom he was sent, and from whom he is said to have received all his qualifications and instructions. (See p. 98, Nos. 8—10; pp. 104, 105; 320, second paragraph.)

26. By comparing the evangelist John's account of Christ's promise of the holy spirit, with the phraseology made use of by the apostles and others in Luke's report of their conversations and discourses, — there will be the greatest reason for inferring, that the Saviour did not mean a personal agent, whether divine or otherwise, but merely the *gifts* or the *qualities* which were imparted to the apostles for supporting and extending the principles of the Christian Faith. (See p. 96, No. 28; p. 97, No. 8.)

27. Our Lord, and the first converts to his religion, presented the homage of their lips, their hearts, and their lives, to the *one* only, almighty, and omnipresent *Spirit* that pervades the universe; namely, to the God and Father of our Master Jesus Christ — the God and Father of the whole animated and intelligent creation. (See pp. 43—54.)

27. Jesus of Nazareth, and also the apostles, who were entirely guided by the example and the injunctions of their Lord, never offered up their religious services to a person who, according to the language of reputed orthodoxy, eternally proceeded from the Father and the Son, and who is equal to them in all divine perfections. (See pp. 105, 106; 332.)

In conformity with the great principles of Unitarian Christianity, we would call on all the followers of Jesus to address the Infinite Source of reason and of revelation, not in the irrational and unscriptural phraseology of Creeds and Confessions of Faith, but in the simple and sublime language of Sacred Scripture: — To "THE FATHER, THE ONLY TRUE GOD" — "TO THE ONLY GOD OUR SAVIOUR, THROUGH JESUS CHRIST OUR LORD, BE GLORY AND MAJESTY, DOMINION AND POWER, BOTH NOW AND EVER. AMEN." (John xvii. 1—3. Jude 25, *according to Griesbach.*)

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